

Language, Culture and Literacy: Engaging Diversity in Challenging Times



Solls **intec** **2011**

11 - 12 May 2011

**Equatorial Hotel, Bangi
Selangor**

SOLLS INTEC 2011, 11- 12TH MAY
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Metacognition in Reading: Reviewing the Literature

ABIDIN PAMMU, ZAINI AMIR, TG. NOR RIZAN TG. MOHD. MAASUM

ABSTRACT

This paper reviews the concepts of metacognition and its importance in reading strategies. Metacognition and reading strategies are two conceptions that need elaboration in order to conceptualize the understanding of the nature of conscious choice involving storage, recall and application. Metacognition has been widely revealed to play important roles in enhancing learners to be skilled readers. When learners are made aware of their metacognitive skills they will be able to reflect and describe what has happened. Metacognition is believed to encourage critical but healthy reflection and evaluation of thinking that may end up with positive changes in how learning is controlled. This paper also addresses the related theoretical issues that underlie the emergence of metacognitive strategies and the reading process and also informs how metacognition enhances better performance in the reading process. The important of reviewing the literature with regards to the needs of reading strategies as well as direction of interests in strategy work will be an issue in this paper. A resume of the importance of metacognition in the field of SLA and also its implication to the pedagogical development will also be an issue in this paper.

Key words: metacognition, reading strategies, metacognitive reading strategies

INTRODUCTION

The prevalent use of metacognition in today's development of learning and education has marked an important contribution of cognitive psychology in the arena of language learning strategies. This development has also marked the shift of orientation from teacher-centeredness to more learner-based modes of instruction as a result of development in the research on learning strategy. This concept is based on the assumption that individuals differ in the way they approach leaning. It is important to be aware of such differences in learning and also recognize the existence of diversity in learner styles, cultures, and learner characteristics. This all have contributed to the development of research in metacognitive strategies on reading. While reading exists as a crucial skill in the process of self empowerment, there have been substantial findings attributed to the roles of metacognition in the process of comprehension. To put it simply, metacognition enables learners to be productive and efficient learners.

The notion of strategy as an approach to learning has been around for about thirty-five years or so. The concept was brought up early in the literature of learning and strategy by Rubin (1975) in the second half of the twentieth century. It was during this time when learning strategy use had implication to the so-called good language learners. Learning strategy has ever since gained wider acceptance and popularity as an important means of making learning productive. Researchers and language teaching educators began to look at theoretical basis with which strategy could be incorporated within theory of cognitive skills. Expansion of the investigation of more prevalent issues on strategy was then initiated by Oxford (1990) who came up with classification of strategies. This trend has marked the shift from interest on teachers and methodology to more focus on learners and learning. It is a significant movement from teacher and learners goal oriented to learning approach to strategy oriented. This paper reviews the metacognitive strategies as an indirect strategy and reports what have been investigated in the reading strategy literature.

METACOGNITION AND THEORIES OF LEARNING STRATEGY

Learning strategies have recently been incorporated into cognitive theory and has been conceptualized as part of the cognitive skills. Theory of cognitive skills predisposes conscious attention for the practice of various tasks leading to fluent performance in language skills. This fluent performance must be made automatic in order to allow retrieval when performing a skill. According to cognitive psychologists, such as McLaughlin (1987), learning is a shift from controlled to automatic processing. What is implied is that devotion of conscious attention is necessary before automatic stage is reached. It is in the former state, the controlled stage where metacognition plays a part because learners will need to regulate and provide attention to her learning in order to gain new knowledge. Learning strategies in this part find its way in the theory of cognitive psychology because there is an instance of regulation of performance that involves mental representation.

Metacognition here can be seen as a process that enables the learner to make her mental representation become explicit in order to analyze knowledge effectively. Metacognition also enables the learner to have control over the higher level of analysis that often characterized in the form of reading in the target language. Because of the increasing linguistic demands contained in the reading, then the learners should perform better control in order to successfully enable her to reconstruct meaning from the text. This process clearly shows the relevance between metacognitive strategies and theories of learning advocated by Bialystok (1991) which has gained wider acceptance in the field of second language acquisition (SLA). There is no doubt that metacognition enables learners to be successful learners since it is associated with intelligence (Borkowski, Carr, & Presley 1987; Stenberg 1984, 1986a, 1986b).

DEFINITION OF METACOGNITION

Metacognition can be understood simply as thinking about thinking. It is the ability to reflect on what is known, and does not simply involve thinking back on an event, describing what happened, and the feeling associated with it (Anderson, 2005). He further argues that metacognition results in critical but healthy reflection and evaluation of thinking that may result in making specific changes in how learning is managed. According to Flavell (1976) In a simplest form of conception, metacognition is defined as “cognition about cognition” or “knowing about knowing” which implies knowledge about when and how to use particular strategies for learning or for problem solving. In the neo-Piagetian theories of cognitive development, hypercognition referred to as self monitoring, self-representation and self-regulation processes which are regarded as integral components of human mind.

Despite prevalence use of metacognition, the term has also been recognized as a daunting term in educational psychology. Experts have even recognized the length and abstract nature of the term and provoked assertion as it is an intimidating concept. Human is believed to get engaged in the metacognition in their everyday activities. Jennifer (1997) refers metacognition to higher order of thinking which involves active control over the cognitive processes engaged in learning. Activities, such as planning how to approach a given learning task, monitoring comprehension, and evaluating progress towards the completion of the task are the nature of the metacognition. Taking the critical roles the metacognition play into account, it is essential to

study metacognitive activity and development to determine how learners can be taught to better apply their cognitive resources through metacognitive management.

Despite its prevalent use in educational psychology, Tamsen (1996) asserted that there has been a controversy and debate over exactly what metacognition is. This has been due to the fact that several terms are currently in use to describe the same basic phenomenon, such as self-regulation executive control or an aspect of that phenomenon, such as meta-memory. This conception has been used interchangeably in the literature. While definition posits confused distinction, agreement can be made up to this stage if metacognition emphasizes the role of executive processes in the overseeing and regulation of cognitive processes. To trace back how the concept is derived in the literature, Flavell (1979) considered metacognition to consist of both metacognitive knowledge and metacognitive regulation. The former refers to acquired knowledge about cognitive processes that can be employed to control cognitive processes.

It appears that different fields define metacognition in different ways. In general terms, it is referred to the study of memory-monitoring and self-regulation, meta-reasoning, consciousness / and auto-consciousness/self awareness (Dunlosky et al (2007). All of these are used to regulate one's own cognition in order to maximize his potential to think, learn and to evaluate. In the field of experimental psychology, metacognition is associated with monitoring that concerns with making judgment about the strengths of one's memories. This distinction was covered in a recent review of meta-memory research that focused on how findings from this domain can be applied to other areas of applied research (Dunlosky et. al (2007). On the contrary, metacognitive monitoring and control has been viewed as the function of the prefrontal cortex in the field of neuroscience (Dunlosky & Bjork, 2008). The notion of metacognition in much related to the study of second language learners and applied linguistics in general (Zhang, 2010). This notion is a consistent reflection deriving from Flavell (1979) where metacognition is elaborated within a tripartite theoretical framework that consist of metacognitive knowledge, metacognitive regulation and metacognitive strategies.

CATEGORIES OF METACOGNITION

Metacognition can be classified into three sub-categories that include metacognitive knowledge, metacognitive regulation and metacognitive experience. Flavel, (1978, 1987) further divides metacognitive knowledge into three sections to include knowledge of person variables, task variables and strategy variables. Proponents in cognitive psychology recognized the complexity of giving a conceptual framework of this daunting terminology. This term has penetrated into every corner of educational textbooks but presently generates confusion. Therefore, measures need to be taken in order to conceptualize this term within language learning strategies to prevent the presence of confusion in the literature. Categories of metacognition based on the above proponent can be seen in figure 1.

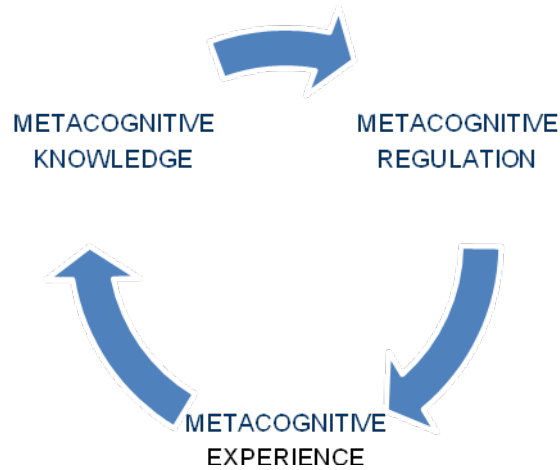


Figure 1 Component of Metacognition

METACOGNITIVE KNOWLEDGE

Metacognitive knowledge refers to general knowledge about how human beings learn and process information. In other words, it is about an individual knowledge of her own learning processes. This type of knowledge enables the learner to have proper choice of condition and situation with which to learn better. Metacognitive knowledge also includes task variables that concern knowledge about the nature of the task as well as the type of processing demands that will be placed upon the individual (Figure 2). Such knowledge enables the learner to understand the kind of reading that she understands better. Finally, knowledge about strategy variables that includes knowledge about both cognitive and metacognitive strategies as well as conditional knowledge about when and where appropriate to use such strategies.

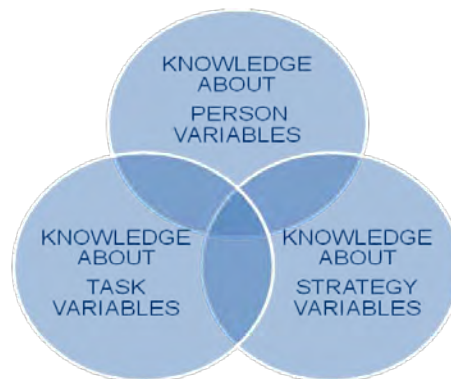


Figure 2 Components of Metacognitive Knowledge

METACOGNITIVE REGULATION

Metacognitive regulation is the regulation of cognition and learning experiences through a set of activities that help people control their leaning. Livingston (1987) confirms that activities such as planning how to approach a given task, monitoring comprehension, and checking the progress regarding the completion of tasks are parts of the metacognitive regulation. Awareness raising regarding the metacognitive regulation is essential for learners to apply their metacognitive resources through metacognitive control.

METACOGNITIVE STRATEGIES

Brown (1987) elaborates metacognitive strategies as sequential processes that one uses to control cognitive activities and to ensure that cognitive goal, such as whether understanding a text has been achieved. These processes help to regulate and oversee learning that accounts for planning and monitoring the cognitive activities as well as checking the outcomes of those activities. Such process can be reflected by way of checking the learner's comprehension on reading a particular text and by questioning herself about the concept contained in the text. For example, when a learner has difficulty in comprehending, she may then goes back and reread the paragraph until comprehension is achieved. According to Brown (1987) the metacognitive strategy of self-questioning is used to ensure that the cognitive goal of comprehension is met.

Robert and Erdos (1993) posit a more directive distinction between cognitive and metacognitive strategies. Cognitive strategies are those to help an individual achieve a particular goal while metacognitive strategies are those that ensure whether the goal has been reached. Metacognitive experiences usually precede or follow a cognitive activity. They often occur when cognition fails if learner did not understand what was read. Such a case is believed to activate metacognitive processes as the learner attempts to rectify the situation. In addition, metacognitive and cognitive strategies may often overlap in the sense that the same strategy, such as questioning could be regarded as either cognitive or metacognitive strategy depending on the purpose of using the strategy. Because cognitive and metacognitive strategies are interrelated, these two concepts must be discussed together when addressing one of them. Thus, knowledge is considered to be metacognitive if it is actively used in a strategic manner to ensure that the goal has been achieved.

Approach to the understanding of what constitutes as metacognition and cognition has been under the literature of cognitive psychology. Brown (1983) asserted that there had been difficulties due to differences in opinion about what serves as metacognitive and cognitive strategy. These differences were assumed to arise from the issue of how the strategy functions, who use them, and what condition under which the strategies could be taught. It is essential therefore to provide what previous proponents had defined on these two issues. Brown et al (1983), for example, has conceptualized metacognition as knowledge about cognition. This knowledge of cognition may serve as employing thoughts for cognitive operation while regulation of cognition includes planning, monitoring and evaluating learning. Directed attention or consciously directing one's own attention to the learning tasks and self-evaluation or appraising the success and difficulties in the learning process include some example of metacognitive strategies. Cognitive strategies, by contrast, are often specific to distinct learning activities that include using operations or steps in learning which requires direct analysis,

transformation or synthesis of learning materials (Brown & Palinscar 1982; Brown et al. 1983; Rigney 1978). Despite emergence of differences in these terminologies, there is a strong assumption that students without metacognitive strategies are regarded as learners without directions and ability to review their progress, accomplishments, and future learning directions (O'Malley et al, 1985 cited in O'Malley & Chamot, 1999).

The concept of metacognition has been agreed to be central to the understanding of good language learners. Anderson's (2005) model of metacognition to include preparing and planning for learning, evaluation of learning, selection and use of strategies, monitoring of learning, and orchestrating strategies has led us to believe how metacognition is central to productive learning. The idea is based on the assumption that it is the preparing and planning for the effective learning that activates the prior knowledge. All of these mentioned aspects contribute to the making of sound good language learners. Learners are considered good if they can develop metacognitive skills which enable them to manage their own learning, thereby rendering themselves less dependent on the learning situation. Anderson (2005) confirmed that good teachers could not possibly teach learners everything they need to know. Instead, good learning results depend entirely on learners being able to go beyond what teachers provide by means of developing the learners' metacognitive behavior.

Research done by Carrell (1983, 1984), and Carrell & Eisterhold (1983) demonstrated that reading comprehension can be enhanced when background knowledge is activated. The study includes background knowledge to consist of experiences brought by the learner to handle reading such as educational experiences, cultures, and knowledge about how first and second language works. Other important category of metacognition includes selection and the use of strategies. This category is based on the assumption that it is the selection of appropriate strategies and awareness is what distinguishes between good and poor language learner (Van & Abraham, 1990). The next important category is the monitoring of the learning as included in one characteristic of good language learner by Rubin (1975). The underlying assumption behind this belief is that good language learners are constantly aware whether learners understand something or not. Next, orchestrating strategy is also considered an important part of metacognition. This is due to the perception that a positive learning outcome may be attained through constant integration of strategy use when engaged in learning situation. The final category of metacognition is in reference to evaluation of learning. Based on this assumption, good language learners must be able to evaluate the efficacy of what they are doing. Poor learners, on the other hand, often observed not to do self evaluation. Good language learners, according to research findings, are constantly making frequent use of a wide range of metacognitive strategies (O'Malley & Chamot, 1990; Griffith 2003) as cited in Anderson (2005) in Griffith C. (2008).

METACOGNITION AND COGNITIVE STRATEGY INSTRUCTION

Strategy instruction has been an issue in the literature as a result of development in the learning strategy research. However, such an issue has also been recognized as an issue that constantly generates controversy as well as debate (Chamot, 2005). The emergence strategy instruction was generated by Rubin (1975)'s provocation who revealed that strategies used by successful learners of languages could be taught to students who are struggling to learn a new language in order to make them better language learners. Despite enthusiastic development in the integrated models of instruction, such as CALLA (Cognitive Academic Language learning Approach), FORESEE-

4C (Communication, Cognitive Academic Language Development, and Content Instruction in the Classroom), the effectiveness of strategy instruction has been questioned (Vann & Abraham, 1990). Findings from other research indicating effectiveness of strategy instruction under the right condition (Nunan, 1997; O'Malley, 1987) compelled researchers to have developed well-recognized strategy instruction models, such as Chamot, Barnhardt, El-Dinary and Robins (1999) Cohen (1998) and Grenfell and Haris (1999) despite emergence of controversy. This controversy may compel researchers to undertake more investigations in order to obtain justifiable arguments for validating the effects of strategy instruction in the near future.

Cognitive Strategy Instruction (CSI) is presently conceptualized as an instructional approach which emphasizes the development of thinking skills and processes as a means to enhance learning. To enable learners to become more strategic, self-reliant, flexible, and productive in their learning endeavors is one of the primary aims of the CSI (Scheid, 1993). According to Halpern (1996), CSI is based on the assumption that there are identifiable cognitive strategies that had been previously utilized by only the best and the brightest students which can be taught to most students. The use of these strategies has been associated with successful learning (Borkowski, Carr, & Pressley, 1987; Gardner, 1990). In other words, the transfer of strategy instruction is more or less as an attempt to reduce degree of learner's dependency on external variables, thus encouraging learning autonomy. Despite insufficiency of information regarding the effects of strategy instruction so far, the issue of strategy instruction is about to embark on the future orientation of research strategy in both second and foreign language acquisition development

Metacognition enables students to benefit from instruction and influences the use of maintenance of cognitive strategies (Carr, Kurtz, Scheneider, Turner & Borkowski 1989; Tamsen, 1996). The most effective approaches to metacognitive instruction is the one that can provide the learner with both knowledge of cognitive processes and strategies as well as experience or practice in using both cognitive and metacognitive strategies. However, as Lavingston (1996) has asserted that providing knowledge without experiences or vice versa is insufficient for the development of metacognitive control. Research works on metacognition not only provide insights for the development of pedagogy but also to educational psychologists regarding cognitive process involved in learning. There also seems to be positive implication of the metacognitive research on instructional aspects, such as teaching learners on how to be more aware of their learning processes. Insights on how to regulate the processes for more effective learning have also been felt as the outcome of various investigations involving metacognitive studies.

DEVELOPMENT OF RESEARCH IN METACOGNITIVE READING STRATEGY

The development of research in language learning strategy particularly with regards to reading comprehension has marked the significant development of metacognitive investigation. However, direction of research investigation has been characterized by justification of the use of certain strategy over the range of target groups and range of institutions as well as modes of data collection. Reading strategy investigation has revealed the presence of metacognitive strategies used by learners as evident in the following successive research undertakings.

There has been significant development of metacognitive research on reading in the last couple of years. Early study on the correlation between metacognition and reading was

conducted by Barnett (1988) who investigated between strategy use and reading comprehension. Taking 278 students as the subject of the study they found that subjects who performed better in reading appeared to use better strategies as compared with subjects who did not use effective strategies. Metacognitive awareness was also found to correlate with the subject performance in reading comprehension. Investigation of the relationship between metacognitive awareness and reading comprehension in L1 and L2 had also been conducted. Despite earlier study revealed the positive correlation between level of metacognitive awareness and positive performance in the reading comprehension, Carrel's (1989) investigation on the two groups of learners did not report any degree of significance on the effect of metacognitive awareness.

Other study on metacognition and reading was conducted by Pressley and Afflerbach (1995) who investigated between metacognitive awareness and reading proficiency. Taking native speakers as sample of their investigation, they discovered that efficient readers were constructively responsive readers who employed strategies more effectively than inefficient readers. Several years passed, Metacognitive Awareness of Reading Strategy Inventory (MARSII) was designed by Mokhtari and Reichard (2002). This inventory had three broad categories that include Global Reading Strategies, Problem Solving Strategies and Support reading Strategies. This inventory was then later developed to gain other name as Survey of Reading Strategy (SORS) by Mokhtari and Sheorey (2002) was an expansion of MARSII. A more pleasant report regarding the roles of metacognition in the literature of reading is the fact that proficient learners do employ metacognitive strategies in their reading activities.

Research on learning strategy conducted in Malaysian context sixteen years ago revealed wider perspectives of metacognitive strategies. Using think-aloud protocol to collect data from both proficient and less proficient learners at University Kebangsaan Malaysia (UKM) Radha Nambiar (2005) found that both types of learners employed metacognitive strategies in their reading of academic text. What is more specific about this study was the fact that learners regardless of their proficiency level employed metacognitive strategies in dealing with reading problems. It was concluded from this study that awareness raising could be an effective means of making the learners to be metacognitively aware in order to improve their reading performance.

Other important study on metacognition had also been conducted with Yemeni students in 2006. This study focused on the effect of direct reading strategy instruction on metacognitive strategy awareness of eleven grade students in Yemen. To find out how effective is the direct reading strategy instruction on the metacognitive awareness, two groups that is the experimental and the control group was employed. It was reported from the study that the experimental group performed better in the post test than in their previous test. Significant improvement was also apparent with regards to metacognitive knowledge where the experimental group improved in their awareness of reading strategies. Overall, there was a very significant improvement in terms of learners' attitudes to reading comprehension.

A much recent research on metacognitive strategies was conducted by Aegpongpaow (2008) who investigated Thai students in their English academic reading. Using qualitative method, his study came up with the findings that students of Thai had awareness and control of their metacognitive strategies in their reading process. It was reported that the students used metacognitive reading strategies to plan, monitor, and remediate their comprehension such as scanning the text, paying attention to the main points, and focusing on the key words. It was also found from this study that participants with high English reading proficiency employed metacognitive strategies more often than with low reading proficiency students. It is interesting

to bear in mind that despite possession of high proficiency in reading, the Thai learners appeared to encounter enormous problem in their reading of English, such as vocabulary and grammatical problems.

SIGNIFICANCE OF METACOGNITIVE STRATEGY ON READING ENHANCEMENT

It is apparent from the literature of metacognitive studies to associate the metacognition with positive reading outcomes. Empowerment itself is a crucial dimension that needs to be encouraged in order to make learner achieve the learning goals more easily. As learners can reflect upon their learning, they become better prepared to make conscious decisions about what they can do to improve their learning (O'Malley & Chamot, 1990). The importance of metacognitive dimension in language learning especially in the enhancement of reading skills has been based on the evidence of low proficiency learners who become high reading achievers (Aegpongpaio, 2008). To put it simply, these learners lack the knowledge of their own cognitive process to manipulate and regulate their reading activities. Anderson (1984) links proficiency in a foreign language with reading proficiency. This implies that reflection of learner's own learning behavior that includes preparing, planning and monitoring is an integral part of reading strategy that need to be encouraged. In other words, strategic knowledge and own awareness of comprehension process is a gateway to reading empowerment. Other researchers, such as Auerbach and Paxton (1997) have claimed if metacognitive awareness that includes planning and consciously executing appropriate actions to achieve goal as crucial elements of proficient and strategic reading.

Awareness of the importance of metacognitive strategies in reading increases along with the increasing interests of research on reading. Brown (1980) has confirmed the important role of metacognition can be linked to the expertise of learning in different domains. While metacognitive strategies have been seen as crucial in improving reading skills, cognitive strategies have been found to be effective in improving students' comprehension. (Brown, 1981; Baker and Brown 1984; Palinscar and Brown 1984,1985). Having reviewed the importance of metacognition in the field of reading, investigation on wider aspects of learners may dominate the nature of research on metacognition in several years to come. Overall, metacognitive strategies appear to be vital in an attempt to provide measures of literacy skill which has been in great demand in current changing society.

CONCLUSION

The current review of literature about metacognitive strategies indicates that regardless of their language background, learners employ metacognitive strategies in their language learning. It is also apparent that becoming metacognitively aware of learning situation not only improves performance but also generate empowerment. Empowerment itself is generated through learners' reflection of their own learning. This reflection will encourage conscious decisions for making appropriate choice of strategies in order to improve comprehension. As metacognitive awareness appears to be an effective device in making reading more effective, it will gain stronger emphasis for it to be incorporated into the pedagogical implication. Among of the many positive implications may be that strategy instruction will be perceived to be an integral part of future orientation of EFL/ESL teaching and learning.

The future direction of research interest in metacognitive strategies may look into the diversity of learner groups and on various skills, such as speaking and listening. Research

instruments with regards to verbal reports may be strongly validated with the increasing interests of research in the field of metacognition. New modes of data collection techniques such as introspection will characterize the future investigation. The future research methodology will be more convincingly justified as more and more research on metacognitive strategies will be conducted in various contexts. Finally, cultural context will be considered in the future investigation of reading strategies.

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Abidin Pammu, Zaini Amir, Tg Nor Rizan Tg Mohd Maasum
Universiti Kebangsaan Malaysia
abidinpammu@yahoo.co.id

Recognizing Cultural Diversity in Quran

ALAWIYA W. I. AL-SIYAMI

ABSTRACT

The General Conference of UNESCO proposes that "...cultural diversity is as necessary for humankind as biodiversity is for nature". This proposition recommends acknowledging differences, that constitute the component of any human community, as resources for its well-being. Implicating this issue in reality is a challenge for diversity always brings up uneasiness and confl, particularly when different cultures are involved. It is a flaming thread from the viewpoint that considers religion strengthening differences and superiority of a specific model of a society to be absorbed by individuals. However, ignoring religion from any aspect of cultural diversity contradicts what the term "diversity" indicates. The presented paper shows that Quran embraced such a concept fifteen centuries ago. The verses of Quran actively support cultural diversity and provided an inclusive model that could only leads to unitary of shared knowledge and working relationship with each other. The model is build on the issue of differences to promote social solidarity.

Key words: cultural diversity, individualism, collectivism, Qur'an model, Qur'an methodology

INTRODUCTION

Cultural diversity is established in any human community through the entire history of the world. It's a term that includes observable and non-observable components of life. Sociologist have categorized such components into: the demographic categories of age, color, and gender, the cultural categories of geography, historical experience, heritage, and socio-economic status, and ideological categories as beliefs, traditions, and attitudes. These categories are inseparable or constant themselves rather they effect and are affected by each other. They re-birth us into a new shape. McGavran (1980, 59) described these discrete pieces of culture to include the dichotomous categories, subtle differences, and varieties as "the marvelous mosaic" that create the total and beautiful picture of us.

Acknowledging cultural diversity is recommended academically and in conferences around the world wide. The General Conference of UNESCO proposes that "...cultural diversity is as necessary for humankind as biodiversity is for nature". This proposition recommends acknowledging differences, that constitute the component of any human community, as resources for its well-being. However, implicating this issue in reality is a challenge for diversity always brings up uneasiness and conflict.

To recognize diversity as inevitable, necessary, and beneficial is quite controversial and highly contextual. In politics, for example, it is appreciated and encourages when it refers to the aesthetic aspects of culture with no moral or political connotations like food, arts crafts etc.; and it is encouraged to be celebrated in the public sphere (Eriksen 2008, 14). But, it is intimidated to the politicians when diversity involves differences of values and practices within various minority groups, which might be morally rejected by the wider society (Eriksen 2008, 14). In daily life and particularly after events of September 11, 2001, the public views went to the extremes that may lead to unacceptable violations of human rights within the minority groups.

Nevertheless, the issue of cultural diversity is clearly imposing itself nowadays in the media around the world. Hostility, conflict, disturbance, and contention have been made to be the basic image reflecting any human community of diverse cultures. Despite the proposition of homogeneity and shared concepts to unite differences, they seemed to be superficially consensus and politely polished banners that covert a strong tendency of denying indifferences.

Consider the revolutionary struggle in Libya or Yemen that has been shaking the world's political structure, the different sects in Syria and Bahrain have destroyed the social structure, and the natural disasters in Pakistan or Japan have destroyed the economical structure. So, wherever we look, it indicates something is going wrong with how we conceptualize cultural diversity. Acknowledging cultural diversity is not to admit differences that bring up discriminations nor create inferiority or evaluating "others" from "us" perspective.

In the following discussion, I shall outline the conceptualization of cultural diversity in Qur'an and the mistaken views accordingly. Qur'an presented a model and a methodology for including differences and set to establish the importance of cultural diversity through culturally sensitive behavior to effectively participate in the diverse human family. The fascinating aspect of the model is to acknowledge cultural diversity as humanity and bring up differences into the concept of descending origin, purpose, and the Lord. Qur'an methodology is based on self-awareness, to trigger the awareness that differences and diversity amount to knowledge.

UNDERSTANDING CULTURAL DIVERSITY

Cultural diversity is a complex notion that entails differences including identifying it. Ogbu (1988, 13) describes cultural diversity as the ways of life that people create when they participate in a group or community to treat common problems in life, "such as how to make a living, reproduce, maintain order within their boarder, defend themselves from enemies, and so on". Adair and Hawel (1996, 50) perceive it relevant to internal character of the individual where particular race or color typically take the privileged. Brisling (2000) described it as learned behaviors that are shared and inherited among people.

These scholars ground their definitions in the existence of a social implication in real life. Typically, when approaching a common problem attitudes vary from culture to culture because different people have different solutions due to different thoughts, beliefs, or inherited heritages, and thus accepted different practices that may, or my not, have sense to others. The problem arises when people interact with different cultures as an out-group member or different individuals as in-group members.

Nowadays the current cultural diversity is a challenge in any populations. It is a picture of complexities and divergence. Changes in the form of the societies has been deeply grounded. Migration and massive movements of people across the globe have disturbed the internal structure of a society and interaction with people of different religion, ethnicity, sexual orientation, social class, style of education, is becoming the norm of daily life. The food we eat, the music we listen to, and the clothes we wear have all been influenced by different cultures coming into any society. The demography of population and culture of any community are no longer the same every decade.

Therefore, responses to the rising demands for accommodating increasing diversity come from two perspectives. The first is a moral imperative based on the notion of social justice, values, or morals. The second is an individual justification based on the concept of a functioning member. In other words, the individual and the society are the major participants in cultural diversity.

Hofstede's seminal work (1980) searched into 53 countries and extracted four dimensions: Power distance, uncertainty avoidance, individualism-collectivism, and masculinity-feminist. Of all the four, individualism-collectivism were the most widely accepted across cultures. Both

concepts have captured the interest of many culture learners and research that became a catchall default explanation for cultural differences in human behavior (Kagitcibasi 1994).

Individualism stands for appreciating individual differences, identity, skill, value, and attitude. In other words, individualism perceives the individual in terms of a functioning member that the society must tolerate its differences. Collectivism, on the other hand, stands for the community identity, values and morals, beliefs, goals, and social orientations, a commitment in which the individual is to sacrifice and lose his identity. It appreciates differences among groups as stratification.

However, both forms are culturally conditioned on the opposite of each other. While differences among individuals are expressed in being functional and competitive in individualism, differences among groups or communities are stratified in collectivist society. The position taking place here is either rising self-ego out-group or losing self identity in-group. Moreover, individualism and collectivism represent relative attitudes. A person is individualist when s/he sets to develop a unique personality and pursue ambitious goals. A person can enjoy the benefits of collectivism when s/he, at some point, longs for support and appreciation from a family, mates, or organization. Likewise, a collectivist organization may enjoy the benefits of collectivism, but jealousy, cooperativeness, and homogeneous relations do not exist. Individualism and collectivism lack the determinations experienced in people's lives, whether the values of individuals or morals of collectivist.

A considerable amount of theoretical underlines and research in sociology have been undertaken to describe cultural diversity from other perspectives and put it into treatment. Parallelism, globalization, feminism, particularism, universalism, capitalism, communism, etc., were tentative concepts to structure differences into one shared concept. However, their worthy efforts, similar to individualism and collectivism, elevated each value against the other as opponents. They were, most of them, cognitive structures that described particular themes of cultural components. Thus structuring society rather than uniting it.

Giddens (1984) and Archer (1995) rejected such structuring because they showed the society incompatible with inseparability. Giddens (1984) saw in structuring sociology reduced the collective entities that have lawful influences and constrained to deny the individual's psychology. For Giddens, oneself can only be formed from social practices. Archer (1995) also emphasized this socialized self. He (1995, 14) proposed that structuring destroyed any social mediation or individual experiences.

This insensitivity of role-individual and anti-individual perspectives, i.e. community belonging and differences, has created alternative resources of diversity treatment, such as pluralism, modernism, universalism, etc., all of which assume their positive value against any other resources that contradict theirs. Moreover, particularistic communities based on ethnic self-definition are unable to guarantee the minimum function, of a model as a plural society, because the principle of their organization is exclusiveness or undesirable for some and thus may or may not 'work' (Radtke 1994, 37). Namely, when it comes to the questions of cultural identity, religious norms, ideology, or any other differences become irreconcilable and compromises are reduced.

To sum up, despite the fact that these resources intended to tolerate diversity in culture, politics, ideology, and religion to be actively engaged and participated to practice based on common rules and shared values, they fell into hampering suspicions and limiting their focus on structural variables without considering their relevance to cultural considerations, which is a clear cross of cultural diversity.

THE SOPHISTICATED PICTURE

The difficulties presented here constituted in the term "diversity" itself. It includes different attributes, as physical attributes (skin color, age, sex, ability), cultural attributes (beliefs, ideologies, values, traditions and heritages, etc.) and social attributes (income, education, ranks)

among individuals within one community or a group in contrast to the other. However, such categories are the surface level of differences that are easily observed. The deep level of differences is usually intertwined in the attitude of openness or resistance, from the concept of being loyal, to novelty. With religion, these differences amount to the extreme. Religion, according to Silberman (2005, 762), is considered a double edge as it can encourage both violent and peaceful activism.

Historically, religion has been understood to be “a broadband construct, that encompasses the individual as well as the institutional, the functional as well as the substantive, and the good as well as the bad” (Pargament 1999, 5). Most religions have implications for individuals and different religious organizations. Values, rituals performance, and effective legislations are directed to construct individualists and collective people in terms of spiritual and material aspirations.

In recent years, however, there has been a tendency to separate individual and informal expressions of spiritual beliefs from corporating and formalizing institutional expressions. As a result religion tends to be equated with the institutional and, in keeping with the values that societies has placed on the individual, religion has sometimes been equated with that which limits and inhibits people (Pargament 1999, 6).

Judaism, for example, is premised to the concepts of human essence to establish peace, freedom, and justice through a covenant nation. It advocates dialogue with God, in prayers, in private. This attitude is deeply grounded in history. Judith were traced to the sons of Jacob, the nomadic travelers who had gone through sever suffering with the Canaan and Pharaoh. Being the only believers at that time, they conceptualized themselves as a unique covenants of God, and no interest was developed to extend this religion to other non-Jewish. Eventually, such a cultural background have developed the person-other dialogue. Judaism is, thus, aligned with collectivism.

Situated historically after Judaism, most of the ethic and conversion practices were dropped off in Christianity. Christianity is premised on the concepts of salvation which is the essence of human nature. Based on this humanly universal essence, it captured the interest of many people, of different culture, and gained the support of the Roman and Greek world. The individual is the major target in Christianity. The aim is to release him from sin and evil through salvation. Christianity is, thus, in line with individualism.

Buddhism stands for wisdom. It started in the north-eastern region of India by Buddha, who though it was a middle way from the extremes of self-indulgence and self-mortification. It premised on spiritual practices as a way to make harmony and peace in the life of the individual. To this, Buddhism is aligned to individualism.

Each of these common religions has propositions regarding the communal nature. But the fact that they were revealed for particular purpose and particular race makes their values and legislations confidentially relevant to culture. Now, such a particularity of ethnicity is substituted by an attitude towards universalism. Judaism, Christianity, and Buddhism have sought to spread far beyond the culture of its origin and people.

Accordingly, one community, in this world, could have followers of different religions, added to the rhetoric of cultural diversity. Using the broad category of Arab community, for example, would miss the fact that Arabs living in Makkah are different from those living in the states, in terms of relational demographics, social structure, self-esteem, or even religion practices. The requirement needed is of an open minded view, an approach that composes all variable of cultural diversity and differences non limited to time and space.

COMPREHENDING CULTURAL DIVERSITY

In recent years, the interest has been directed to develop cultural competence in cultural diversity. Certainly, the interest is motivated to encompass many current forces contributing to the destruction of unity in a community as apparent in the tendency to interacting with people

perceived similar in terms of demography and value and the rising feelings of superior vs. inferior, originals vs. foreigners, distanced to others or limiting socialization to those of common similarities. The resultant of these based on particular themes in the subjective elements of culture is the uprising of minorities against majorities groupings.

Cultural competence is defined as a complex integration of cultural knowledge, cultural awareness or sensitivity, attitudes, cultural skills, and cultural encounters (Cross et. al. 1989, Isaacs & Benjamin 1991). It is a skill that broadly determines the ability to perceive the differences within the society as its totality and to understand the point of differences rather than focusing on agreement or disagreement with our owns.

The key word here is, thus, "awareness" not of perceived differences, rather than the underlined. Perhaps, the most expressive picture for cultural awareness is dedicated to Weaver (1989) who uses the image of an iceberg to explain the layers of culture. Like an iceberg, only that part of a culture that is "above the water" is visible and easy to identify, whereas nine tenth of it is hidden below the water. Being aware of the invisible part must be supplemented with knowledge.

According to Adams (1995), this awareness is a process and not a final achievement. It aims at developing sensitivity and understanding of another diverse group in terms of attitudes and values. It also refers to the qualities of openness and flexibility that people develop in relation to others. Awareness of this may allow for better communication and better understanding.

Mansion et. al.'s. (1996) and Pedersen (1994) contributed a model of cultural competence that motivate and require awareness as its basic skill. Their models provided many stages for achieving cultural competence and were discussed elaborately by Augsburger (1986) and Lartey (2006). However, these stages were practically minimized into three representative stages for how awareness develop in intercultural competence. In the first stage, one is "beginning awareness", as s/he is somewhat aware of cultural differences apparent in behaviors, but lacks any awareness of the values which inform those behaviors. Augsburger (1986, 26) describes this level as an "awareness of superficial or very visible cultural traits". At this level other cultures are perceived as being: unbelievable, exotic, bizarre, intriguing, exciting, etc. Lartey (2006, 9) notes this phase and characterized it by feelings of confusion, rejection, helplessness, and bewilderment.

In the second stage, awareness is developed a step over visualizing differences into "conscious awareness". One is not only aware of culturally different behaviors, s/he is also beginning to become aware that these behaviors are informed by culturally specific values or beliefs. Augsburger (1986, 26) describes this level as an "Awareness of significant and subtle cultural traits that contrast markedly with one's own." This level of awareness is often a resultant of culture-conflict situations and may be accompanied by a sense of frustration, but understanding is achieved. Lartey (2006, 9) characterizes this phase as "understanding the system", but one is still an outsider, unable yet to see it from an insider point of view.

At the stage of transcending cultural awareness, Augsburger (1986, 26) describes it as an "Awareness of how another culture feels from the standpoint of an insider." At this level one has experiential (subjective) familiarity with the culture that, according to Augsburger, moves us beyond sympathy and empathy to "Interpathy" (1986, 27-35). Lartey (2006, 9) characterizes this level of development as one in which the one's knowledge of the culture is such that they possess, and are able to use, authority within the culture. This is an earned authority based on the person's acculturation as opposed to an imputed authority conferred by virtue of his/her role, education, etc.

Clearly, what is at issue here is not the awareness of the way in which prayers, rituals, traditions, or practices offering by any culture, rather the awareness that such practices are done by all people but not necessarily the same. Differences between groups and individuals are recognized as significant and need to be understood. The awareness of these differences motivates us to learn not only the significant practices to the individual but also important cultural sensitivities. To reach this level of awareness one needs to develop knowledge and extended it through learning.

CULTURAL DIVERSITY IN QUR'AN

Qur'an provides an inclusive model for cultural competence. It is a model that is based on understanding that cultural diversity and differences occurring among people, as individual or group, from psychological, physical, ideological, and sociological perspectives are eliminated into oneness, of origin, purpose, and the Lord. Quran says;

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you" 1: 4

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware" 13: 49

The general principle underlying these two verses is to begin with the fundamental of the deity. The two verses were revealed to the prophet during his residence in Makkah. Generally speaking, verses at this phase of Islamic history propose the deity of the Creator, the descendent of human origin, and emphasizing good values. They are also marked, linguistically, with the initiation of the vocative phrase "O, Mankind يَا أَيُّهَا النَّاسُ".

Human differ in conceptualizing the fact that they are the creators, in the sense of inviting facilities and re-inviting oneself in the world, and the created. Qur'an sensitized this behavior to share and never hoard, to love and never hate, to be positive rather than negative. This is achieved through a unique model of cultural competence that is based totally on self awareness that is presented in three ways; provoking awareness by the vocative phrase, developing conscious awareness by descending origin to one, and securing differences by setting the value for competing. However, each verse explored these implications differently.

The initiation of the verses with the vocative phrase "O, Mankind يَا أَيُّهَا النَّاسُ" a phrase that addressed all people regardless of their color, ethnicity, sex, or beliefs. The phrase also qualify the speaker, the Lord in the first verse and the Creator in the second verse. God calls the attention of His creatures of mankind in all their sects to be conscious of the matter to be issued.

Vocative functions more than attracting attention. It has a pragmatic functions such as to express attitude, politeness, intimacy, formality, maintain or reinforce the interlocutors' relationship, and identify the addressee status (Leech 1999, Levinson 1983, Brown and Levinson 1978). The vocative phrase in the above verses is as effective to include all these functions. It collaborated with the illocutionary force management in the utterance of both verses.

The subject matter is presented differently in both verses. The directive speech in the first verse exploits the deity of God in the imperative verb order that all people to "Be dutiful". The deity is referred using the deixis personal pronoun "your" aligned to the word "Lord رَبِّكُمْ". The "Lord" is defined in all dictionaries denoting the one who has the power of ruling everything from feudal land or properties to implementing laws. The term is more acceptable than any other that may implicate differences in beliefs, and the alignment of the possessive personal pronoun not only reduce the distance with the addressee but also implicate that He is the Lord of all different fosters.

The directive speech in the first verse is in contrast to the representative speech in the second verse. The deity of God is referred using the deixis first personal pronoun "We". The

informative statement exclusively create the distinction of power between the Creator and His fosters of creatures, the addressee. Both verses emphasize the implicature of one Creator who created "you" the addressee, as referred by the deixis personal pronoun in the plural third form and aligned to the verb "created خلقكم".

The diversity of people is traced to one source, in both verses. In the first verse the one source is referred as "a single person", Adam, from whom his wife was created, and in the second verse it is referred as "a male and a female". Qur'an in this sense acknowledged the difference of gender as separated individuals of different identities and ideologies. Within sociolinguistics issues of gender emerged primarily as the study of sex differences in which the form of analysis is the quantifiable difference between women and men in different variables. According to Wardhaugh (1986), Milroy (1992), and Eckert (2000) gender variation provoked differences in skills, talent, tendencies, not only between men and women, but also among men or women themselves. However, Qur'an acknowledged these differences by tracing them to the one origin, Adam whom his wife was created.

The indefinite article used in both verses appears to work on in terms of conventional knowledge that all human share. That is, the referring words designate a very particular entity. The single person, or male, from whom his wife, or the female, was created, can not only identify them by names as Adam and Eve but also as expressions implicating that they were as human as the addressee. Thus, emphasizing the oneness of one source all men are Adam and all women are Eve.

The plural nouns in the first verse refers to collective of different gender, "men and women رجالا و نساء" with no particular entity. The plural nouns refer all class of men and women. Yet, this general reference implicates the consequence differences due to gender type. The gender category is the surface-level of diversity that is highly observable. The deep-level of diversity is marked by different attitudes, intellect, and ways of solving problem inherited between both sex. Thus, the acknowledge in this verse is to establish the category of gender as separate individuals of different identities, yet transcending to a single person and his wife.

Cultural diversity is indicated in the second verse where the collective words "nations and tribes شعوبا و قبائل" referred to contrastive collectivism. The word "nations" refers to people as city dwellers, which implicates differences, in its large sense of group-constituents and in the large sense of organizations and systems. The word "tribes" refers to the nomads travelers, which implicates family relations and reserved values. Accordingly, contrastive identities may be identified via these nouns, like originals vs. foreigners, major vs. minor gatherings, or liberal vs. preserved thinking. In every case, the intended and the inferred reference is a cultural set of entities.

These two collective nouns refer to a deep-level of diversity, different from the previous ones. Qur'an acknowledges the diversity of thoughts, ideologies, beliefs, traditions, and systems, all dichotomies existing among human are descending to the origin of one male and a female who was created from him. This one source bounds cultural diversity to a limit and motivates conscious awareness of similarities, that is common in all cultures Deep level of diversity should not conceal this prominent fact.

Thus, the conscious awareness provoked here if one is black or white, Muslim or Jewish, Arabic or English, it is not that s/he is what s/he to be but what s/he come to be in the context of culture and experience. Differences should not be threatening rather intriguing to learn and gain knowledge. This is the ultimate goal of being different, as Qur'an says in (1:4). All mankind are to "know", to have knowledge about "so you may know one another لتعارفوا". Diversity in this sense is inevitable, necessary, and beneficial as it is rewarded with endless learning opportunities about oneself and the others.

With such a purpose, Qur'an identified that the negative feelings of arrogance and hostility are the results of ignorance, bias, and stereotyping to interact with those who are identical to our values and demographic characteristics. This negative attitude of seeing others, who are different from us, as being diluted and mistaken caused us to sin. Qur'an acknowledged this fact

of human nature "And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another" (213:2).

Perceiving differences from the point of knowing and understanding give way to feelings of friendliness accompanied by an evaluation that they are as human as we are, and as wise as we are. We, all people, share the same world and seek the same goal of enlightenment and true. But each of us choose different paths because we, as individuals, tend to differ in thinking.

Qur'an, thus, provoked that cultural diversity is not the only source responsible for diversity. Many other factors contribute in its existence. Individual variables and needs also contribute in making diversity. Diversity of skin color and languages also make differences. But such surface-level of differences were acknowledged as different signs of His decree. Qur'an says "And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge" (22:30). These were the only observable differences that Qur'an acknowledged to be perceived and yet confined to the inevitably patterns of His decree.

Targeting cultural diversity as such, one is consciously aware of the moral value underlying differences. Each one of us, individuals and collectivism, is a distinctive identity but an in-group member of humanity. Differences among us should motivate to learning and understanding from the perspective that the others are as wise as we are.

With this realization one is able to transcend inside any culture positively with no bias tendencies. The world in which we live is perceived not as ours or theirs but as the world in which all people work for establishing goodness, justice and eliminating evil. These are the values that Qur'an set for competing and considering difference "Verily, the most honourable of you with Allah is that who has At-Taqwa" (13:49).

The collective community, "nations and tribes", to which Qur'an referred, regardless of their beliefs, as "one Ummah", because it is the community that all people should work to achieve. Qur'an says

"They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn*" (114-115:3).

Therefore, the resultant misconception were brought up from the propositions that one deity implied the proposition of one religion and the arrogance of only one true-religion, and the concept that Qur'an is a collectivist foster. To begin with the last mistaken view, however, unlike collectivism that is oriented to loosing self identity for the in-group homogeneity, Qur'an observed collectivism as a community that accepted social virtue, social rules of law, and social justice and the defender or observer of individual rights and morals. Qur'an says in many verses that whoever "worked righteousness" (69:5), "and does righteous good deeds" (62:2), "he is a *Muhsin* (a good-doer who performs good deeds without any show off or to gain praise or fame, etc.) then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve" (112:2).

Qur'an did not specify a particular characters or social living people with an absolute missions, nor imposing particular morals, values, and practices. The criteria is goodness to enrich the human experience. Only good human values are highly honored and set for evaluating any community as good and right, regardless of culture and religion. Qur'an says "You are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* and forbid *Al-Munkar*, and you believe in Allâh" (110:3).

Yet, unlike individualism that refers to culture as a tendency and enhances individual competitive and identity distinctive from in-group relationship, Qur'an tolerated individual

differences by acknowledging sex differences as separate identities with rights and obligations to embrace or oppose. Individuals from Qur'an perspective are social humans and their diversity is a reflection of their culture, as discussed earlier. Qur'an says that "To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds" (48:5)

In fact, acknowledging individual differences marks the acknowledgement of non-homogeneous other religions and beliefs that are the resultant of ideologies and thinking. Acknowledging religion diversity is a matter of faith in Islam. Qur'an says clearly that all believers of Islamic Monotheism should see no differences in all previous messengers as they all were messengers of God. They have approved and advocated the same values "Each one (of the believers) believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" (285:2).

Thus, securing the cultural diversity and enhancing self-esteem, bring no stress of losing one's identity to be threatened, neither the individual or the collective society. Qur'an directs us to appreciate and see true in our cultural diversity and us, as humans descendant from a common origin. This is the uniqueness of Qur'an.

Regarding the issue of converting to One God and the believe in Muhammad as His messenger, Qur'an has never imposed Islamic Monotheism to be practiced by force. Qur'an tells the prophet Muhammad that he is required to convert all people to come and seek light and see the true in Islam willingly, "There is no compulsion in religion." (256:2). Qur'an addresses the prophet's loyalty and eagerness to propose Islam saying that "If Allâh had willed, He would have made you one nation" (48:5), "And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers" (99:10).

These verses are obvious recognition of diversity in all kinds and a methodology for tolerating cultural as well as religion diversities. People are free to choose the paths to light convenient to themselves. The transcendence of one origin does not establish Islamic Monotheism as the only religion because if people choose not to do so, Qur'an tells the prophet to say "your religion is yours and my religion is mine" (109: 6). To be loyal and faithful to a believe come out of knowing, loving, and not by compulsion. And that is the concept of faith in Qur'an implicated within these holy words.

In fact, the recognition given to cultural diversity is also acknowledging religion diversity. Qur'an referred to these religions by their names in verses (62: 2, 111:2, 69:5) believers (Muslims), the Christian and Judaism, that were referred as "people of the Book", and the Sabians, those who realized God differently. But Qur'an indicated that these different references are man-made realization of such religion because originally they were all one religion.

"Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (knows better ... that they all were Muslims)?" (140:2)

It is this inclusive attitude that Muslims gave fair treatment to religion diversities throughout the Islamic history ever since the prophet Muhammad was in Madinah. Islam acknowledged these group of minorities and referred to them as "the people of Pact (dhimmah)".

CONCLUSION

With the increased hostility and conflict in the world embracing the idea that beauty lies under differences seemed unacceptable and all the banners of a homogeneous society fail to implicate.

Many current factors contributed to the destruction of unity in a community, unless differences are controlled. The change in the internal structure, economy, beliefs, and tendencies have contributed to strengthen the impact of cultural diversity towards extremes, which motivated cultural competence as the reliable principle for controlling and understanding differences.

Qur'an's approach for cultural competence is genuine. It begins with acknowledging diversity and differences as a human feature. People differ in intellect, abilities, skin color, languages, beliefs, ideologies, sex, all of which create us and our community, creating in the sense of innovators and chooses. However. Qur'an brought these differences to oneness, of origin, purpose, and the Lord.

The cultural competence presented in (1:4, 13:49) verses was presented in three different ways; calling awareness. Developing conscious awareness, and transcending awareness to universality. In every step in the processes Qur'an provided a methodology to follow. The processes were unique in transcending differences into unity and different by elevating the human experience and need for being different.

Acknowledging cultural diversity as an integrated patterns Qur'an presented an inclusive model and a methodology for tolerating differences. The model presented in Qur'an is based on descending to one origin. Thus, the diversity of humans race, color, languages, gender is eliminated. All peoples, as individuals or plurals, are descendant of one human, Adam. The diversity of thoughts, customs, beliefs, values, traditions, styles, and ethnicity amounts to differences existing in gender, which is also tracked to original sources, Adam and Eve. .

Grouping all people in this supreme universal level triggered self-awareness into consciousness that our differences and diversity, as individuals or group, underlie the fact that we share the same origin. Differences occurring among us as individuals of different genders or different collectivisms should not threaten our identity but motivate to "know" and thus understand differences as patterns of His decree.

Knowledge guides our awareness from self-ego to self-insight that is necessary to be open minded and make dialogue with people of different cultures and divergent views. Only then, one is able to transcend inside any culture positively with no bias tendencies. Qur'an approved that goodness is the one only criteria for compete among all people. ﴿لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ (13: 49).

ACKNOWLEDGMENT

I am deeply indebt to my father for inspiring me to consider the science inhibited in Qur'an's religious words. May Allah rests his soul in peace and all Muslims' dears.

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Alawiya W. I. Al-Siyami
Umm Al-Quraa University
aalsiyami@yahoo.com

Social and Psychological Impacts of SMS Texting on Malaysian University Students

Andrew Yau-hau Tse

ABSTRACT

Short Message Service (SMS) texting is widely used in this technological era, which has led to the questioning of the social and psychological effects of this communication medium. The objective of this study is to investigate the social and psychological influence on using SMS texts among university students in Malaysia. A sample of 971 respondents completed the online questionnaire. The findings indicated that there was a clear distinction between 'Texters' (=those who prefer texting) and 'Talkers' (=those who prefer talking) in their way of using their mobile phones and their underlying incentives. The recommendation is to design a social interface to support the interconnectivity between texters whereby people can check the status of one's 'textmates', who is busy, and who is texting who. To conclude, many people own a mobile phone but they are not using their phones in the same way since people have different personalities and needs.

Keywords: SMS texting; mobile phones; communication.

INTRODUCTION

The objective of this study is to investigate the social and psychological impacts of mobile phone to Malaysian university students. 'Mobile message becomes popular and is one of the modern ways to communicate since it is fast, location independent, and personal. This is why the mobile phone generation favours making this one of the fastest-growing segments of the mobile communication industry' (Nokia, 2002).

According to the Malaysian Communications and Multimedia Commission's Hand Phone Users Survey (2005), as of 31 May 2005 there were 16.2 million hand phone subscriptions on the five digital networks operating in Malaysia. In the first quarter of 2006, the number had increased to 20.5 million, a 5.3 percent growth rate and 77.7 per cent penetration rate nationwide (Ibid, 2006). This shows that there has been an increase in the usage of Malaysian mobile technologies, especially, hand phones. More than two million hand phone users in Malaysia in 2005 were 19 years old or younger. Adults between 20 and 49 years of age make up 12.7 million or 78 per cent of users, but this group has shrunk by 0.6 percent since 2004, while the number of senior users (aged 50 and above) also dropped 0.3 percent to 1.4 million (Lee, 2006). This shows that teenagers and adults dominate the Malaysian mobile technology market.

Haig (2002) declared that this teen market has dominated text-messaging, with 90% of them declared to text more than they talk on their phones. Despite a small number of qualitative studies of teenagers' use of text messaging (e.g. Kasesniemi & Rautiainen, 2002; Ling & Yuri, 2002), little is known about the psychological influence of texting on social communication among regular users, nor on the long-term outcomes of texting on the development and maintenance of these relationships.

According to McKenna et al (2002), those who are lonely and socially anxious were better able to interpret themselves and develop intimate friendships on the internet than in the 'real world'. They may turn to it as a safe arena in which to form close and meaningful relationships 'to make a reality out of their virtual lives' (Ibid, p30). Ling & Yttri (2002) argued that for a significant number of users,

transmitting a message may be more crucial for creating and sustaining social relationships than for organizing practical arrangements.

In Thurlow's (2003) study of undergraduate text messages, about one-third of messages achieved functional or practical goals—the rest executed a combination of platonic, friendship maintenance, romantic, and social functions affiliated with highly intimate and relational worries. Thus, text messaging supplies a new opportunity for intimate personal contact and simultaneously offers the detachment to cope with self presentation and engagement.

The present study attempts to address McKenna et al's (2002) model by assessing social anxiety and loneliness and some measures of the 'real me' to examine the effects of texting upon relationships. Further, the researcher would scrutinize other mediating factors other than the 'real me', for instance, to investigate how people who prefer using their phones for texting (=texters) differ from those who use their phones for voice calls (=talkers).

METHODOLOGY

INSTRUMENT

A survey questionnaire was designed for the purpose of this study and it was piloted on a group of university students to check its validity and reliability. After piloting the questionnaire, an online questionnaire containing multiple-choice, scalar and open-field questions was developed to collect the data on mobile phone ownership and usage, and aspects of relationship development.

RESPONDENTS

The questionnaire was advertised on the Universiti Malaysia Pahang(UMP) website, as well as other university homepages, chat forums, and a range of list servers. Moreover, it was advertised through a distribution list to all students at UMP.

EXPERIMENTAL DESIGN AND PROCEDURE

The link for the questionnaire was <http://ump.edu.my/onlineresearch/dr1>. Respondents were informed of what the study was about and how to complete the questionnaire. It has 140 questions concerning demographic data, mobile phone ownership, the use of mobile, text/talk preferences, language usage in text messaging, message collection, personal problems/experience with texting, and the use of texting in relationship development and maintenance.

To turn to the topic of real-self expression, items were revised to refer to text messaging, which is opposed to the internet from McKenna's 'real-me' questionnaire to include a) how far to which respondents' families 'would be surprised if they were to read his/her text messages (3-point scale of 'very surprised' to 'not at all surprised'); b) if respondents 'felt more comfortable saying things in text messages than face-to-face ('yes' or 'no'); and c) in which medium (text messages, phone calls, or face-to face) respondents 'felt better able to express their true feelings'. In order to evaluate depth and breadth of text relationships, 15 questions from Parks & Floyd's (1996) Levels of Development in Online Relationships scale were used and all respondents have to answer these questions in relation to the person they text the most.

RESULTS

THE SAMPLE

The sample had completed the online questionnaire between 5 December 2010 and 22 December 2010, with a total of 971 respondents to any one question. Incomplete cases (N=30) and those who do not possess a mobile phone (N=41) were not counted in the modelling stage. There were a total of 452 males and 519 females, with the age ranged from 19 to 25, with a mean of 22 years. Those who

responded to the question (N=971), 70% (N=680) were of Malaysian nationality, 20% (N=194) were Malay Chinese, 8% (N=78) were Malay Indians and the remaining 2% came from other countries.

The preference for texting over talking was close. Of 971 respondents reporting a preference, 513 preferred talking—a group we called as ‘talkers’; 458 respondents preferred texting—a group we termed as ‘texters’. It is on this dichotomy that this paper will centre on.

HOW TEXTERS AND TALKERS USE THEIR MOBILES

The difference between texters and talkers is theoretically interesting. The data revealed the distinction of these 2 groups in terms of formats of communication, what they got out of texting and their underlying incentives, and various outcome measures. It was reported that they are significant at the $p < .05$ level.

In terms of personality traits, texters were significantly more solitary and significantly more queasy than talkers. Significant differences were found between texters and talkers in the way they reported using their phones. Texters’ phone bills were significantly less than talkers. They spent more money on texts but made less than half the number of voice calls. Texters claimed that they text too much; spend more time on editing and rewriting their text messages; make full use of the character limit; report that their texts were likely to be most of the limit when compared to talkers. They also delete texts frequently. No significant difference was found in the amount of time texters and talkers have owned a mobile. This suggested that the preference for text or talk on the phone is not reconciled by length of ownership but by notable communication medium in their own right.

Thus, what stimulates texters and talkers use their phones in these ways? Two areas on the questionnaire, that is, a) the effect on relationships, and b) the real-self expression questions may solve this mystery. Texters reported that they had created a deeper relationship with the person they texted most, yet, there was no significant difference in their breadth of relationships between texters and talkers. Texters stated that texting had impacted their relationships with friends and family. They also declared that texting helped them create new relationships, brought a bonus to their existing relationships and influenced their social life more than talkers.

Regarding real-self expression, both texters and talkers favoured face-to-face (FTF) communication to convey themselves. Yet, over 25% of texters preferred texting, which was the fourfold of talkers who preferred texting. Moreover, talkers favoured voice calls. Texters claimed that their family members would be astonished to read their texts, proposing that texting creates a self-image which is different from the one familiar to family members and others who know them well. Texters declared that they feel more comfortable saying something via text than they did face-to-face. Hence texting gives texters a chance for more cozy social contact than it does for talkers.

No significant differences were found between the 2 groups in terms of the size of the phonebook or the number of people they text regularly. Texters sent more texts than talkers, with an average of around 7 texts in a text discourse compared to average of 5 texts for talkers.

THE SOCIAL ECOLOGY OF TEXTING—TEXTMATES AND TEXT CIRCLES

Texting can help texters create a special type of ‘text world’ with its own social ecology and pattern. It seems that texters can set up and sustain social interconnection with a group of textmates, creating ‘text circles’, regularly and continuously exchange messages. They frequently occupy themselves in prolonged ‘text conversations’, sending messages as many as possible in conversations than talkers. Texters were highly likely to text a special group and most of the time engaged themselves in simultaneous text conversations. The findings depicted that texters share intercommunications within an intimate group of friends.

The questionnaire requested data relating to ‘textmate’. The findings showed that texters acquired a deeper relationship with the person they text most, despite the length of time, nor the time they had been texting this person, or saw this person FTF. However, the researcher is not sure of

whether the talkers mirror this relationship with the person they talk most, nor can we feel comfortable of the causal direction of this relationship not until the data is fully scrutinized. Overall speaking, these findings propose that texting provides texters with an exceptional communicative relationship which cannot be replaced by calls.

CONCLUSIONS & RECOMMENDATIONS

The outcome of the data analysis indicated that there was an approximate equal split between texters and talkers. Texters used their phones differently compare to talkers in terms of underlying incentives and aspects of their personality. The majority of texters were females but this is because this sample contains a large number of females.

Those who prefer texting claim that they get something out of it that they cannot get from talking, that is, texting can help them develop existing and new relationships with the people they are texting. Therefore they are willing to spend more time on message composition, writing longer messages and edit them meticulously, and expressing their feelings in the messages that they may not say to their friends FTF.

One interesting notion pops out from the data—the ‘text circles’. Texters create a contiguous set of ‘textmates’ which they engross in regular, or even long-lasting contact. This echoes Thurlow’s (2003) study that the majority of text messages seem to have a social-relational or phatic function, as opposed to informative or practical functions.

McKenna (2002) had similar findings. She declared that the lonely and socially anxious people use text to convey their real-self and use it to build up human relationships. It is because this personality trait prevents them from building up relationships in the ‘real’ world, thus, they use text to express and satisfy their needs.

To differentiate texters and talkers, texters tend to use texts to locate their real-self in the text messages and trust that texts can create an impact on human relationships. Texters are likely to have a smaller social network compared to those who do not, as one may expect if these people have problems in conventional FTF communication.

McKenna et al (2002) proposed that people shift from the internet to texting to create and sustain relationships in a comparatively safe environment. Texting allows visual anonymity and its asynchronous nature permits editing and self-reflection. Texters feel more comfortable to express their ‘real-self’ through a text message avoiding the confrontation that may take place in a FTF or telephone conversation. Texting allows texters to have more control over their reactions with others by supplying them with visual anonymity and a synchronous communication. Hence, mobile becomes an identity, rather than a simple communication tool. Further research is needed to put forward these ideas.

Texting, to some people, instils a feeling of ever-lasting contact than voice calls. People can receive a text at any time and at any place and they can reply instantly. Texters, by texting messages, can create better interpersonal relationships and make people feel better linked and supported by their friends and family (Crabtree, Nathan, & Roberts, 2003). Tyler (2002) argued that with computer mediated communication (CMC), people feel that someone is always there, which is a big draw of texting to texters.

There are avenues by which the present study can move forward. For instance, instead of marketing mobiles as a ‘one-size fits all’ device, a better approach is to consider the distinctive groups of users and determine what each group would benefit in the mobile device. Second, a sociable interface can be designed to support the inter-communication between texters. The interface may be identical to Instant Messaging on the internet so that one can see clearly who is ‘textmates’, who is available for texting, who is busy, and who is texting who.

To conclude, a substantial number of people own a mobile phone but they are using their phones differently (Crabtree et al, 2003:1). The present study signalled that there are at least 2 types of users, that is, ‘texters’ and ‘talkers’, who are different in terms of personality, motivation, and in the manner they use their phones.

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Andrew Yau-hau Tse
University of Malaysia, Pahang
ayhtse@ump.edu.my

A Corpus-based study of verb-noun collocational errors in a Malaysian English learner corpus

ANG LENG HONG
HAJAR ABDUL RAHIM
TAN KIM HUA
KHAZRIYATI SALEHUDDIN

ABSTRACT

Although many researchers emphasise that the knowledge of collocations is of great help for the language learners to achieve fluency and proficiency, it has been widely recognized that second language learners often have problems with collocations owing to various reasons. This study employed a corpus-based method to investigate types and sources of verb-noun lexical collocational errors in a subcorpus of a Malaysian learner corpus, EMAS (The English of Malaysian School Students). The corpus consists of a total of 130 essays written by Form Four Malay learners from three different states in peninsula Malaysia.

This study is underpinned by the theory of Interlanguage (IL) (Selinker 1974) and employed the Error Analysis framework proposed by Gass and Selinker (2008) to conduct the analysis. Wordsmith Tools software was used to generate the data for this study. To determine the accuracy of collocations, the Oxford Collocations Dictionary and the British National Corpus were referred. Nesselhauf's (2003) framework was used to classify the various types of collocational errors while Richards's (1974) and Tarone's (1981) classifications of sources of errors were used to explain the sources of collocational errors. The findings of this study indicate that of all seven types of collocational errors, the one occurring most frequently is the preposition errors. With regard to the sources of collocational errors, intralingual transfer was found to be the most prominent among the three major categories of sources of collocational errors.

Keywords: collocations; errors; learner corpus

INTRODUCTION

Vocabulary acquisition involves knowing a word in the language. Knowing a word well involves knowing several aspects about words, namely word form, word meaning and word use (Nation 2001). The aspect of word form refers to the language either spoken or written as well as the word parts in the language. Words that are difficult to pronounce are usually difficult to learn while words that are easy to pronounce are easier to be stored in learners' long-term memory (Ellis and Beaton 1993; Nation 2001). With regard to word meaning, knowing a word includes understanding the form and meaning, concept and referents as well as associations of the word. The understanding of word meaning can be achieved through the analysis of words into parts such as prefixes and suffixes which can help the learning of the words. For word use, knowing a word means knowing the grammatical functions of words and word combinations such as collocations as well as the constraints on use such as word frequency and appropriateness (Nation 2001).

The central idea of knowing a word lies in the aspect of word use in which learners acquire a new word in order to use it appropriately in various contexts. In relation to the appropriate word use, it is vital to acknowledge that words are not used in isolation but are rather used as chunks such as pre-constructed clauses and phrases. These chunks of language are stored in the language users' memories and language users draw on the chunks when using the language. The active use of language chunks indicates that language users depend heavily on larger units of language such as collocations to express their ideas more efficiently. It shows that the main purpose of acquiring vocabulary is closely associated with the proper use of collocations. Hill (2000) states that collocation is an important vocabulary aspect that helps learners use words more fluently and proficiently. Similarly Nation (2001)

also asserts that it is the knowledge of collocations that makes native speakers sound native-like and that enables the native speakers to use the language fluently.

Evidently, the knowledge of collocations as an essential and integral part of vocabulary acquisition contributes significantly to the Second Language Acquisition (henceforth SLA) since vocabulary learning is unquestionably central to SLA. Reflecting on what was mentioned earlier, knowing a word means knowing how to use appropriate grammar and collocations efficiently. From here, the relationship between grammar and collocations is apparent in which appropriate word use is determined by the grammatical behaviour and collocational patterns of words (Nation 2001). The link between grammar and collocations is elaborated by Hill (2000: 52) in which “all the elements of natural language use are interdependent” and collocations cannot be separated from the grammatical environment in which they occur. Ideally, the grammatical elements and lexis in a collocation should be treated as a whole given the interdependent relationship between grammar and collocations. The relationship between grammar and (lexis of) collocations is described insightfully by Lewis (1993: vi) as “language consists of grammaticalised lexis, not lexicalised grammar” in which grammar and lexis are not separable. In short, the dichotomy between grammar and vocabulary is invalid since language consists of chunks of expressions rather than individual words.

As pointed out before, the knowledge of collocations has been widely recognised as an important aspect in language learning (Howarth 1998; Hill 2000; Nation 2001). The appropriate use of collocations enables the learners to speak more fluently, makes their speech more comprehensible and helps them produce more native-like utterances and therefore plays a very important role in SLA (Pawley and Syder 1983; Sinclair 1991; Cowie 1998; Howarth 1998; Nation 2001; Durrant and Schmitt 2009, 2010).

In view of the importance of collocations, a number of researchers have started to work on the definitions and boundaries of collocations. Besides, empirical studies on collocations have been carried out constantly by ESL and English as foreign language (henceforth EFL) researchers. Although the studies on learners’ knowledge and use of collocations are popular among ESL and EFL researchers, such popularity is still not observable in the local context. This linguistic phenomenon deserves considerable attention from local researchers since collocations are central to vocabulary acquisition and vocabulary acquisition is the most important process in learning a language.

LITERATURE REVIEW

APPROACHES TO COLLOCATIONS

The term *collocation* has long been arbitrary. In the literature, researchers define collocations in various ways. The term *collocation* was coined by Firth (1957) and further developed by scholars such as Sinclair (1966, 1991, 2004). There have been four main approaches to collocations. The first approach is based on native speaker intuition (Foster 2001) in which we need to rely on native speaker intuition in order to determine a collocation. The second approach is frequency-based in which according to Sinclair (1991), collocation is the occurrence of two or more words within a short space of each other in a text. A short space, or span, is regarded as a distance of relevant lexical items (collocates) of the node word (Sinclair, 1991). A distinction is usually made whether the co-occurrences of the words are frequent or not. Under the umbrella of frequency-based, the notion of collocation is further expanded and it contributes towards a more recent definition of collocation which states collocations as the occurrence of word combinations is greater than by chance in its context and the word pairs are found together more frequent than the occurrence of their component words (Stubbs 1995; Sinclair 2004; Hoey 2005).

The third approach defined collocations as combinations of particular grammatical form regardless if they are ‘formulaic’ (Granger 1998). The final approach to determine a collocation is phraseological-based, in which collocation is considered as a type of word combination, which can be delimited from other types of word combinations, namely free combinations and idioms (Cowie 1994). Howarth (1998) also proposed a definition of collocations based on phraseological approach similar to Cowie’s, in which Howarth classified word combinations according to a collocational continuum, namely free collocations (combinations), restricted collocations, figurative idioms as well as pure idioms. In classifying different word combinations based on the restricted sense, it should be realised that word combinations differ along a scale, which makes exact delimitation impossible.

In view of the definitions of collocations discussed above, the diversity of the different approaches to collocations is in fact beneficial for the researchers as it provides the reader a fruitful variety of perspectives on the phenomenon. It is thus important for the researchers to consider which approach to adopt when embarking on studies on collocations. Since the study seeks to identify various types and sources of collocational errors and does not intend to examine collocations in a semantically restricted sense, Howarth’s definition of collocations is adopted and defined as word combinations which include free combinations and restricted collocations.

STATEMENT OF THE PROBLEM

Although many researchers emphasise that the knowledge of collocations is of great help for language learners to achieve fluency and proficiency, it has been recognised that the language learners often have problems with collocations owing to various reasons (Farghal and Obiedat 1995; Gitsaki 1997; Liu 1999; Nesselhauf 2003, 2005; Jukneviene 2008; Miyakoshi 2009). Empirical studies on the knowledge of collocations among different groups of ESL or EFL learners reveal that learners face particular difficulty in producing the appropriate word combinations because of their lack of collocational knowledge (Bahns and Eldaw 1993; Gitsaki 1997; Howarth 1998; Jukneviene 2008).

Besides, studies on the collocational error analysis indicate that collocations pose major problem for language learners as learners consistently produce various types of collocational errors (Liu 1999; Nesselhauf 2003, 2005; Miyakoshi 2009). Studies on the relation between collocations and the language proficiency significantly show that there is a positive correlation between the learners' use of collocations and their written language proficiency (Zhang 1993; Mohammad 1998; Hsu 2007). These studies reveal that learners who possess limited knowledge of collocations have equally lower language proficiency. Apparently, the deficiency of the knowledge of collocations is a barrier to achieve proficiency as well as fluency in the language learning. In order to overcome the problems with collocations, important aspects such as types of errors in collocations as well as sources of such errors should be dealt with rigorously to facilitate educators in the language teaching as well as in syllabus designs. This study seeks to use a corpus-based method to explore a Malaysian English learner corpus by identifying and classifying the types and sources of errors in verb-noun collocations.

THEORETICAL FRAMEWORK OF THE STUDY

This is a corpus-based study on collocations which is underpinned by the theory of Interlanguage (henceforth IL). The term *Interlanguage* was coined by Selinker (1969, 1974) to refer to the mental grammar that a learner constructs at a specific stage in the learning process. IL is the product of the interaction of two linguistic systems, namely the first language (henceforth L1) and second language (henceforth L2). Errors are bound to occur in IL of a L2 learner since the L2 learner attempts to approach L2 by applying various rules from L2 and at the same time facing interference from his or her L1.

Adjemian (1976) also discussed IL in terms of its characteristics. According to Adjemian, IL has three characteristics. The first one is its *systematicity*. IL is systematic and has coherent linguistic structures. Therefore, any linguistic feature of IL is analysable. The second characteristic of IL is its *permeability* of its grammar. *Permeability* refers to the susceptibility of IL to be affected by both L1 and L2 forms and rules. The third characteristic is *fossilisation*, which is non-native like competence in IL (Selinker 1974; Adjemian 1976; Gass and Selinker 2008). Once the permeability of IL is lost, the IL becomes subject to fossilisation. Language learners will tend to remain certain linguistic forms or rules in their IL no matter how much pedagogical input they receive. The fossilisation of IL is the main reason to most L2 learners' failure in achieving native-like competence. In the present study, the characteristics described by Adjemian (1976) will be observed to determine if the IL of Malaysian L2 learners possesses these characteristics.

METHODOLOGY

THE CORPUS

This is a corpus-based study based on a Malaysian learner corpus, EMAS (The English of Malaysian School Students). EMAS is an electronic data collected by seven researchers from University Putra Malaysia. It contains both the written data in the form of essays and the oral interview data. The present study only investigated written data in the corpus. The written data is an untagged learner corpus that contains data in the form of three essays written by 872 students. A subcorpus of EMAS corpus was selected for the present study, which consists of 35931 tokens of words and 2678 types of words. The selected data are a compilation of 130 picture-based essays written by Form Four Malay students. The rationale for selecting picture-based essays as the corpus data is that they are narratives and the learners would be able to express their ideas more freely thus contributing towards real language production. The average length of the essays is about 270 words.

THE SYNTACTIC PATTERNS CONSIDERED

The present study investigated verb-noun collocations which consist of two main syntactic patterns of verbs, as shown in Table 1. Not only the verb and the noun of a combination were examined, but also the grammatical elements belonging to a collocation such as prepositions and determiners (for example articles), as suggested by Nesselhauf (2003, 2005). The present study included the grammatical elements belonging to the verb-noun collocations in order to prevent overlooking some problems of learners with regard to grammatical elements of collocations because researchers (Kjellmer 1994; Nesselhauf 2005) suggest that collocations should be considered as a whole which are derived from various linguistic forms.

TABLE 1. Syntactic patterns of verbs for verb-noun collocations studied in the present study (adapted from Hunston and Francis 2000: 51-53)

Main patterns	Sub-patterns	Examples
The verb is followed by a single noun group or clause	1) Verb noun (V n)	Save the lady
	2) Verb plural-noun (V pl-n)	Saw two girls
	3) V amount	Thank the three
The verb is followed by a preposition and a noun group	1) Verb prep noun (V prep n)	Fall into the river

DATA GENERATION PROCEDURE

The method of analysis of collocational errors was based on the Error Analysis framework by Gass and Selinker (2008). The study adapted Gass and Selinker's framework (as shown in Table 2) with some modifications to fulfil the aim of generating data for analysis.

TABLE 2. Procedure for error analysis in the present study
(Adapted from Gass and Selinker, 2008)

No.	Procedure
1	Data generation
2	Identification of errors
3	Classification of errors
4	Quantification of errors
5	Analysis of sources of errors

DATA GENERATION

The linguistic software, *Wordsmith Tools* (version 3.0) was used to process the data. Firstly, the *Wordlist* tool was used to generate the statistical and frequency information about the corpus. In order to generate verb-noun collocations, the present study focuses on verbs as the node words which occur at least two times in the frequency list of the corpus. Verbs that occur only once in the corpus were omitted as proposed by Sinclair (1991). The omission caused the list of verbs to shrink to about half its size.

Secondly, verbs which occur at least two times in the corpus were selected to generate their concordance lines using another tool of *Wordsmith Tools*, the *Concord*. The concordance lines were generated so that all relevant verb-noun collocations could be identified.

IDENTIFICATION OF ERRORS

After all relevant verb-noun collocations were identified and extracted from the corpus, the Oxford Collocations Dictionary (2009) and the online British National Corpus (henceforth BNC) were referred to determine the acceptability of collocations, as proposed by Nesselhauf (2005). If a particular word combination was not found in

the specific dictionary, it would be checked against the BNC. If the word combination occurred at least five times in five different texts in the BNC, it would be accepted as an appropriate collocation. If a particular collocation was not found in the *Oxford Collocations Dictionary* and it occurred fewer than five times in the BNC, it would be considered as an erroneous collocation.

CLASSIFICATION OF ERRORS

After identifying the erroneous verb-noun collocations in the corpus, the collocational errors in the erroneous collocations were identified and classified into types of collocational errors based on the framework proposed by Nesselhauf (2003) as shown in Table 3.

TABLE 3. Framework for classifying types of errors in collocations in the present study (adapted from Nesselhauf 2003: 232)

No.	Types of Errors	
1	Verb	Wrong choice of verb (or non-existent verb)
2	Noun	Wrong choice of noun (or non-existent noun)
3	Usage 1	Combination exists but is not used correctly
4	Usage 2	Combination does not exist and cannot be corrected by exchanging single elements
5	Preposition	Preposition of a prepositional verb missing, present though unacceptable, or wrong
6	Determiner	Article missing, present though unacceptable, or wrong
7	Number	Noun used in the singular instead of the plural or vice versa

QUANTIFICATION OF ERRORS

The identified types of verb-noun collocational errors were quantified by calculating the frequencies of the occurrences of the collocational errors and then tabulated in the forms of tables. Analysis of the data was carried out by employing a quantitative method.

ANALYSIS OF SOURCES OF ERRORS

The sources of verb-noun collocational errors were analysed and categorised based on the frameworks developed by Richards (1974) and Tarone (1981), as shown in Table 4. On the whole, the classification of sources of collocational errors consists of interlingual transfer, intralingual transfer as well as paraphrase. It should be noted that the L1 transliteration and language switch were adapted from Tarone's taxonomy and reclassified into the category of interlingual transfer as the present study assigned interlingual transfer to the category of cognitive strategies.

TABLE 4. Classification of sources of collocational errors in the present study (adapted from Richards 1974 and Tarone 1981)

	Sources of errors	Sub-categorisation of sources of errors
Cognitive Strategies	Interlingual Transfer	a) L1 transliteration/L1 literal translation b) Language switch
	Intralingual Transfer	a) False concept hypothesised b) Overgeneralisation c) Ignorance of rule restrictions (failure to observe the restrictions of existing structure and analogy)
Communication Strategies	Paraphrase	a) Approximation - Semantic affinity - Morphological and Phonological affinities

DATA ANALYSIS AND FINDINGS

TYPES OF ERRORS

Altogether, 268 erroneous verb-noun collocations were extracted from the corpus using the *Concord* tool. Some collocations contain more than one error (for example in *go for a fishing* instead of *go fishing*, a preposition error and a determiner error were counted). Thus the total number of collocational errors in the 268 collocations is 302, as shown in Table 5. As mentioned earlier, a verb-noun collocation is not only understood as consisting of a verb and a noun but also the preposition and determiner that are present in the collocation. Of all these types of collocational errors, the one occurring most frequently is the preposition errors (41.72%). This is not surprising since preposition has been found to be one of the most problematic linguistic categories in Malaysian learners' writings (Abdul Rashid Mohamed et al. 2004; Beena Sudhakaran 2008; Saadiyah Darus and Kaladevi 2009; Saadiyah Darus and Khor 2009). The second most frequently erroneous item is the verb (16.56%), followed by noun errors (14.24%).

TABLE 5. Types of collocational errors found in the learner essays

No.	Types of collocational errors	Examples	Occurrences (Percentages)
1	Verb a) Wrong choice of verb b) Non-existent verb i) creation of deviant verb ii) misuse of item from other lexical categories	a)*Dropped into the river (fell into the river)	36 (11.92%)
		b) i)*falled in the river (fell into the river)	5 (1.66%)
		ii)*safe that girl (save that girl)	9 (2.98%)
			50 (16.56%)
2	Noun a) Wrong choice of noun b) Non-existent noun i) misuse of native language ii) misuse of item from other lexical categories	a)*come to my home (come to my house)	8 (2.65%)
		b) i)*has joran (has fishing rod)	7 (2.32%)
		ii)*hear the shouted (hear the shout)	28 (9.27%)
			43 (14.24%)
3	Usage 1 Combination exists but is not used correctly	*fall down into the river (fall into the river)	19 (6.29%)
4	Usage 2 Combination does not exist and cannot be corrected by exchanging single elements	*story about the tragedy (tell the story about the tragedy)	6 (1.99%)
5	Preposition a) Preposition of a prepositional verb missing b) Preposition of a prepositional verb unacceptable, or wrong i) wrong choice of preposition ii) superfluous preposition	a) *sat the river bank (sat on the river bank)	13 (4.30%)
		b) i)*fall in the river (fall into the river)	44 (14.57%)
		ii) *go for fishing (go fishing)	69 (22.85%)
			126 (41.72%)
6	Determiner a) Article missing b) Article unacceptable, or wrong i) wrong choice of article ii) superfluous article	a)*went to river (went to the river)	12 (3.97%)
		b) i)*have a courage (have the courage)	4 (1.32%)
		ii)*shouting for a help (shouting for help)	23 (7.62%)
			39 (12.91%)
7	Number a) Noun used in the singular instead of the plural b) Noun used in the plural instead of the singular	a)*saw two girl (saw two girls)	17 (5.63%)
		b)*take this flowers (take this flower)	2 (0.66%)
			19 (6.29%)
Total number of errors & percentages			302 (100%)

* = erroneous collocations

Collocations in parentheses = correct/suggested collocations

With regard to the preposition errors, the most noticeable ones are the superfluous preposition, followed by wrong choice of preposition and missing preposition. The superfluous preposition errors seem to be quite systematic as they mainly involve *to* and *for*. This finding indicates that the learners overuse these prepositions and at the same time they are not certain about the correct use of these prepositions. Besides, the superfluous preposition errors far outnumber the missing preposition errors and this phenomenon could be due to the learners' attempt to use prepositions rather than avoiding them. With regard to wrong choice of preposition errors, the ones that seem to cause the most problem for learners are *in*, *to* and *into*. Learners seem to be confused by these prepositions as a great number of wrong choice of preposition errors concern the inappropriate use of these prepositions, for instance *jump in the river* and *jump to the river* (instead of *jump into the river*).

The verb errors constitute the second largest erroneous linguistic category in the present study. Of all the verb errors, the wrong choice of verb is the most prominent verb error in the present study, followed by the misuse of item from other lexical categories as verb and the creation of deviant verb. It is worth noting that wrong choice of verb is more obvious than the other two subcategories. This finding indicates that learners possess the related vocabulary (verbs) but they are not certain about the correct use of these verbs in the collocational environments. For instance, the use of *drop* and *fall* in the collocations *drop into the river* and *fall into the river* shows that *fall* is more appropriate than *drop* given the collocational restriction of the structure.

Of all noun errors, the misuse of item from other lexical categories as noun is the most obvious noun errors followed by the wrong choice of noun and misuse of native language. The noun errors concerning the misuse of item from other lexical categories far outnumber the other two types of noun errors, for instance *heard the shouted* (instead of *heard the shout*). Such errors indicate that the learners tend to approximate the target forms which share the similar semantic profiles with the erroneous form as *shout* and *shouted* are related in terms of their meanings, though not synonymous with each other.

SOURCES OF ERRORS

The sources of collocational errors were based on the collocational errors identified in the learner language. Each collocational error was assigned to one category of sources of errors. Altogether, six sources of collocational errors were found in the learner language. The different sources of collocational errors are presented in Table 6. Of all the sources of errors, the aspect of ignorance of rule restrictions appears to be the most influential factor which affects the learners' production of appropriate collocations in English. The results show that 59.60% of the collocational errors are attributed to the ignorance of rule restrictions, followed by approximation (21.19%), L1 transliteration (9.60%), false concept hypothesised (5.63%), language switch (2.32%) and the least influential factor is overgeneralisation, constituting only 1.66% of total errors.

It was found that the preposition errors appear to be significantly affected by the ignorance of rule restrictions as almost all preposition errors were traced to this source. The use of analogy as an ignorance of rule restrictions also contributes towards the inappropriate use of prepositions in which the learners attempt to use the same linguistic elements of a particular structure acquired previously on other similar structures without considering their collocational and grammatical restrictions.

Approximation is the second largest category of sources of errors in the present study. Errors which are caused by a approximation either share similar phonological and morphological features with the correct items or have semantic affinity with the target items. The results of the analysis indicate that noun errors are significantly affected by the strategy of approximation. The learners resort to the strategy of approximation as the correct structure in the target language has not been formed firmly. They also resort to the strategy of approximation when they are not certain about the correct structure. In short, learners tend to approximate to ease their linguistic burden.

In the present study, L1 transliteration took into account the word-for-word translations from L1 as well as L1 characteristics. It was found that almost all number errors are attributed to the L1 transliteration. The finding indicates that the learners' L1 still plays a role in the acquisition of L2, even in the L2 of the above average learners.

False concept hypothesised is resulted from the learners' faulty comprehension of distinctions in the TL. The learners use near-synonymous words to substitute each other without considering the collocability and contextual appropriateness of the substituting word with the neighbouring items. The confusion between the synonymous words might also contribute to the wrong choice of verb and noun. The confusion between the synonymous words indicates that the learners could not grasp the meanings of both the target word as well as the substituted word, not only the target word.

Language switch involves the direct use of the learners' native language (Malay language) without translation. Language switch strategy was found to involve only noun category. When certain terms in L2 are not available to the learners, they resort to language switch in which they transfer the whole structure of L1 into L2. Another reason

of the direct use of L1 in L2 is probably resulted from the limitation of the learners' L2 vocabulary and consequently they resort to transfer strategy from L1 to L2.

Overgeneralisation is the least common source of collocational errors found in the Malaysian learners' vocabulary and it involves the creation of deviant structures on the basis of learners' previous experience of the structures in L2. Verb errors are the only type of errors caused by overgeneralisation. These verb errors are non-existent verbs as they are ill-formed, for instance the deviant formation of past tense of irregular verb by attaching the morpheme *-ed* to the irregular verbs. Although the occurrences of these errors seem minor, such errors are too overt to be committed and if they are permanent in the learner language, they would not just concern the collocational competence but also the learners' basic grammatical awareness as the learning of regular verbs and irregular verbs are fundamental in ESL.

TABLE 6. Sources of collocational errors in collocations

No.	Sources of collocational errors	Examples	Occurrences (Percentages)
1	Interlingual transfer a) L1 transliteration / L1 literal translation b) Language switch	a) <i>*story</i> about the tragedy (<i>tell the story</i> about the tragedy)	29 (9.60%)
		b) i) <i>*has joran</i> (<i>has fishing rod</i>)	7 (2.32%)
			36 (11.92%)
2	Intralingual transfer a) False concept hypothesised b) Overgeneralisation c) Ignorance of rule restrictions	a) <i>*dropped</i> into the river (<i>fell</i> into the river)	17 (5.63%)
		b) <i>heard</i> the shouted (<i>heard</i> the shout)	5 (1.66%)
		c) <i>go for</i> fishing (<i>go fishing</i>)	180 (59.60%)
		202 (66.89%)	
3	Communication strategy Approximation	<i>*cutting</i> some flowers (<i>picking</i> some flowers) <i>*safe</i> my friend (<i>save</i> my friend)	64 (21.19%)
Total number of errors & percentages			302 (100%)

CONCLUSION AND RECOMMENDATIONS

The present study attempted to investigate the types and sources of verb-noun collocational errors in a Malaysian learner corpus using a corpus-based method. The collocational errors identified in the learner language were categorised according to the linguistic categories. On the whole, Malaysian learner language is indeed an Interlanguage as it possesses the IL characteristics suggested by Adjemian (1976), in which Malaysian learner language is systematic as there are systematic patterns of errors in it. Malaysian learner language is also proven permeable to learners' L1 and L2 as there are both interlingual and intralingual influences in the learner language. Lastly, the items or structures of learner language are fossilisable as errors are prevalent in Malaysian learner language.

It is important for teachers to enhance the learners' consciousness about the importance of collocations in SLA. A direct and simple way to do so is to teach them explicitly, as suggested by Conzett (2000) and Hill (2000). Collocations are best taught to learners when learners learn new words as learners need to know how to use the new vocabulary with other words in context, not in isolations. Teachers may introduce some common collocations associated with the new vocabulary to the learners. Another important way to deepen the learners' knowledge of collocations is to extend what they already know (Hill 2000). Learners should be trained to use their existing lexicon

to generate more collocations as learners who are “collocationally competent will also be far more communicatively competent” (Hill 2000: 62).

Lastly, language teachers are encouraged to guide the learners to use linguistic software as a tool to process the large amount of attested language data in various corpora (Conzett 2000; Lewis 2000). In order to achieve native-like competence and fluency, learners should also be encouraged to access the native speaker corpora as a way to compare their L2 with the native speakers' L1. By using linguistic software to analyse both the native and non-native corpora, learners will be able to acquire real language and avoid producing non-native like collocations which are erroneous in various aspects (lexical, grammatical or structure).

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Ang Leng Hong
 Ph.D. candidate at School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities,
 Universiti Kebangsaan Malaysia.
 leng_hong@hotmail.com

Hajar Abdul Rahim (Ph.D.)
 Associate Professor at School of Humanities, Universiti Sains Malaysia.
 hajar@usm.my

Tan Kim Hua (Ph.D.)
 Associate Professor at School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities,
 Universiti Kebangsaan Malaysia.
 kimmy@ukm.my

Khazriyati Salehuddin (Ph.D.)
 Senior Lecturer at School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities,
 Universiti Kebangsaan Malaysia.
 khazdin@ukm.my

Terjemahan Budaya Melayu-Arab dalam Penyediaan Bahan Pengajaran dan Pembelajaran Bahasa Asing untuk Laman Web Universiti Kebangsaan Malaysia

Ashinida Aladdin, Mohd Shabri Yusof, Norwati Md Yusof, Hayati Lateh, Rou Seong Yoan dan Sulaiman Ramli

ABSTRAK

Pengajaran dan Pembelajaran (P&P) dengan aplikasi teknologi melalui komputer dan internet menjadi sebahagian daripada kaedah hibrid dalam kelas bahasa. Pembelajaran bahasa asing melalui laman web mendapat perhatian pelajar terutamanya pelajar peringkat awal kursus bahasa asing kerana kaedah ini meningkatkan minat dan motivasi pelajar terhadap pembelajaran dengan lebih aktif dan dinamik. Kertas kerja ini akan membicarakan tentang perbezaan diantara budaya Melayu dan Arab dalam menterjemah bahan pengajaran dan pembelajaran bagi kursus bahasa Arab yang akan dimuat naik dalam laman web UKM. Data kajian adalah dari bahan pengajaran dan pembelajaran yang disediakan dalam bahasa Melayu dan kemudian diterjemahkan ke dalam bahasa Arab. Pendekatan terjemahan komunikatif telah digunakan semasa proses terjemahan bahan pengajaran dilakukan dari bahasa Melayu ke dalam bahasa Arab. Pelbagai isu berkaitan perbezaan budaya Melayu-Arab dikenalpasti seterusnya dianalisis bagi mencari padanan yang sesuai agar pelajar dapat mengetahui dan budaya bahasa sasaran disamping mendalami budaya mereka sendiri.

Katakunci: pembelajaran; bahasa asing; web; terjemahan budaya; Melayu-Arab,

PENGENALAN

Satu kajian pelan tindakan strategik yang telah dijalankan di UKM, 2009 yang memberi fokus kepada keperluan pengajaran dan pembelajaran bagi kursus-kursus bahasa asing dan terjemahan mendapati bahawa seperti mana pelajar di Institut Pengajian Tinggi (IPT) lain, pelajar Universiti Kebangsaan Malaysia (UKM) merupakan generasi masa kini yang sangat selektif dengan aplikasi teknologi dan internet. Dapatan kajian dari projek tersebut membuktikan bahawa permintaan terhadap pembelajaran secara dalaman semakin tinggi di kalangan responden malahan data kualitatif juga memberikan maklumat bahawa pelajar yang mengambil kursus-kursus bahasa asing di UKM cenderung menggunakan bahan dalam laman-laman web untuk memantapkan kefahaman dan latihan mempelajari bahasa asing.

Unit Bahasa Asing dan Terjemahan (UBT) di UKM telah melalui dimensi yang pelbagai sejak lebih lima belas tahun yang lalu di bawah beberapa nama unit dan jabatan dan sejak itu mencapai perkembangan yang positif termasuk penambahan kursus-kursus bahasa asing yang ditawarkan. Sehingga kini UBT, Pusat Pengajian Bahasa dan Linguistik, FSSK menawarkan lapan kursus kemahiran bahasa asing kepada seluruh pelajar UKM sebagai kursus elektif. Bagi sesetengah fakulti mewajibkan pelajarannya mengikuti kursus bahasa asing sebagai kursus elektif terarah dan kursus wajib. Lapan kursus bahasa yang ditawarkan di UBT ini adalah Bahasa Arab, Perancis, Korea, Thai, Jerman, Jepun, Cina, dan Sepanyol. Kaedah pengajaran dan pembelajaran kini digabungkan melalui pendekatan secara hibrid termasuk menggunakan internet, CD pembelajaran dan lain-lain.

Pembelajaran bahasa asing melalui laman web mendapat perhatian pelajar terutamanya pelajar peringkat awal kursus bahasa asing kerana kaedah ini meningkatkan minat dan motivasi pelajar terhadap pembelajaran dengan lebih aktif dan dinamik. Oleh itu, inisiatif rintis telah diusahakan untuk menyediakan bahan pengajaran dan pembelajaran bahasa asing yang akan dimuat naik ke laman web untuk digunakan oleh pelajar yang mempelajari bahasa Arab, Korea, Perancis dan Thai sebagai bahasa asing di UKM.

Kursus Bahasa Arab yang ditawarkan di UBT, PPBL menawarkan kursus elektif dengan tiga tahap kursus kemahiran kepada semua pelajar di UKM, manakala di Fakulti Undang-undang ianya adalah kursus wajib yang juga mempunyai tiga tahap ke mahiran. Pembelajaran Bahasa Arab pada tahap asas menekankan aspek kefahaman, pertuturan dan kemampuan aplikasi asas tata bahasa Arab dengan memberi fokus kepada empat aspek ke mahiran berbahasa iaitu mendengar, bertutur, membaca dan menulis.

Di dalam pembelajaran bahasa, budaya merupakan faktor yang penting dalam sesuatu bahasa. Setiap bangsa mempunyai sistem budayanya tersendiri dimana tidak akan wujud sesuatu bahasa itu melainkan wujud dengan budayanya sekali (Lotman 1978; Bassnet 1990). Newmark (1988) mendefinisikan budaya sebagai satu cara hidup sesebuah komuniti yang menggunakan bahasa tertentu untuk mengekspresikan diri mereka. Dalam penterjemahan bahasa sumber kepada bahasa sasaran, pengetahuan mengenai budaya bahasa sasaran menjadi salah satu prasyarat bagi seseorang penterjemah.

Penterjemah, tidak dapat dinafikan akan menghadapi pelbagai cabaran berkaitan dengan ke lain dalam aspek budaya, nilai-nilai budaya dan kepelbagaian maksud yang diperoleh berdasarkan budaya. Kertas kerja membincangkan cabaran dan permasalahan berkaitan dengan budaya semasa proses penterjemahan teks sumber berbahasa Melayu ke dalam teks sasaran berbahasa Arab semasa penyediaan bahan pengajaran dan pembelajaran bagi bahasa Arab yang akan dimuatnaik ke dalam web UKM.

KAJIAN KEPUSTAKAAN

Pengajaran dan Pembelajaran (P&P) dengan aplikasi teknologi melalui komputer dan internet menjadi sebahagian daripada kaedah hibrid dalam kelas bahasa. Integrasi teknologi yang membuka peluang penyertaan pelajar secara lebih khusus menjadikan P&P lebih berkesan dan menarik. Kajian-kajian tentang P&P melalui kaedah hibrid bahasa juga. Norwati dan Zaini (2007) membincangkan melalui analisis deskriptif bahawa isu dan aspek penyertaan pelajar sebagai faktor untuk mencapai matlamat e-pendidikan.

Selain itu persepsi pelajar dalam pembelajaran bahasa juga penting. Sebagai contoh, kajian oleh Ashinida *et. al.* (2003) mendapati bahawa pelajar bahasa Arab sebagai bahasa asing mempunyai tahap kesediaan yang tinggi dalam Pengajaran dan Pembelajaran Berbantuan Komputer (PPBK) dalam kursus bahasa Arab. Cabaran yang dihadapi dalam pengajaran bahasa-bahasa asing ialah memenuhi tuntutan pelajar termasuk kaedah pengajaran & pembelajaran bagi memastikan perancangan dapat dibuat untuk menarik minat mereka terhadap bahasa asing yang diajarkan. Pelbagai usaha dijalankan untuk memastikan pengajaran bahasa asing boleh menjadi berkesan dan mendatangkan manfaat. Di antara usaha tersebut termasuklah kaedah yang dapat mendorong pelajar memahami pembelajaran dengan lebih berkesan.

Tidak dapat dinafikan bahawa perkembangan dalam teknologi maklumat dan komunikasi ini telah melahirkan satu cabaran baru dalam dunia pengajaran dan pembelajaran bahasa asing. Pelbagai usaha dijalankan untuk memanfaatkan revolusi teknologi termasuk inisiatif terhadap kaedah yang membolehkan individu mengikuti pembelajaran secara sendiri berdasarkan motivasi sendiri dan menjadikan suasana pembelajaran lebih kreatif, menarik serta mudah. Penggunaan laman web (WWW) mula diperkenalkan sejak lebih dua puluh tahun yang lalu. Sehingga kini, integrasi teknologi dalam proses pengajaran dan pembelajaran mendapat perhatian khusus kerana ia dapat memudahkan kefahaman pelajar dalam pengajaran dan pembelajaran di mana penggunaan teknologi moden dalam pengajaran dapat memaksimumkan penguasaan pelajar dengan lebih berkesan. Keyakinan terhadap pengajaran melalui laman web membawa kepada perubahan persepsi dalam pengajaran dan pembelajaran termasuk bahasa asing terhadap aplikasi teknologi dalam pengajaran dan pembelajaran.

Sebagai sebuah penyelidikan yang memulakan inisiatif untuk membangunkan sebuah laman web di UKM, projek ini akan menggunakan kerangka Terjemahan Komunikatif untuk memastikan bahan yang disediakan sesuai untuk digunakan oleh pelajar yang mengambil kursus-kursus bahasa asing peringkat awal (dan akan dilanjutkan bagi peringkat pertengahan dan maju). Terjemahan Komunikatif adalah satu kaedah terjemahan yang cuba memberikan kesan yang sama terhadap pembaca teks terjemahan seperti mana kesan yang dihasilkan oleh teks sumber terhadap pembacanya. Manakala terjemahan semantik cuba menghasilkan sebaik mungkin makna dan struktur sintaksis teks bahasa sasaran dalam terjemahan. Newmark (1981) mencadangkan bahawa apabila terjemahan dilakukan, konsep komunikatif dan pemindahan makna dipertimbangkan, seperti mana juga yang disarankan oleh Nida (1964) melalui konsep penyamaan formal dan dinamik yang diperbincangkannya. Selain Newmark dan Nida, Koller dan Lam A. Chesterman (1989) membuat analisis penyamaan dalam terjemahan melalui perbincangan Penyamaan Pragmatik yang berorientasikan penerima teks atau mesej sasaran. Penyamaan yang diutarakan oleh Koller ini merupakan isu yang hampir sama dengan Penyamaan Dinamik oleh Nida. Lebih menjurus kepada pertimbangan linguistik melalui

Dinamisme Komunikatif, Firbas (1972) menyatakan bahawa terjemahan yang menjurus kepada bentuk komunikatif adalah bergantung pada tujuan komunikasi, konteks dan fungsi.

Dengan adanya pertimbangan dari kerangka Terjemahan Komunikatif, bahan-bahan pengajaran yang akan disediakan dalam projek ini akan melalui proses penyesuaian sebelum di muat naik ke laman web yang akan dibangunkan.

KAEDAH

Kajian ini merupakan kajian kualitatif. Data kajian adalah kandungan kursus bahasa Arab yang berbentuk dialog di dalam situasi tertentu. Kandungan kursus ini dibina oleh pensyarah Bahasa Arab di UBT yang memfokus kepada kursus tahap asas I dan II sahaja. Kandungan kursus tersebut di bina dalam bahasa Melayu sebagai templat dan kemudiannya diterjemahkan ke dalam bahasa Arab. Semasa proses terjemahan bahan pengajaran kedalam bahasa Arab, pelbagai permasalahan yang berkaitan isu budaya perlu diambil kira. Pendekatan terjemahan komunikatif diaplikasi bagi menyampaikan makna kontekstual dari bahasa sumber, dimana isi dan bahasanya dapat difahami oleh pembaca bahasa sasaran. Terjemahan ini biasanya dianggap terjemahan yang ideal. Data dianalisis dan diklasifikasikan kepada beberapa kategori..

DAPATAN

Kertas kerja ini membincangkan dapatan awal dalam membina kandungan kursus dalam bahasa Melayu sebagai templat yang kemudiannya diterjemahkan ke dalam bahasa Arab. Beberapa permasalahan yang berkaitan dengan penterjemahan budaya Melayu kepada Arab semasa menyediakan bahan pengajaran telah dikenalpasti dengan memberi dan diklasifikasikan seperti berikut:

Budaya dalam interaksi sosial

Pengucapan harian

Dalam budaya masyarakat Arab pengucapan harian merupakan aspek budaya sosial yang amat penting. Pengucapan harian yang dilafazkan setiap kali bertemu dan bersua muka bukanlah sekadar pengucapan biasa, malah ia mengandungi unsur-unsur doa yang menggunakan leksikal 'Allah' atau tuhan. Dalam bahasa Melayu, ucapan 'terima kasih' dan responnya 'sama-sama' mempunyai padanan dalam bahasa Arab iaitu *shukran jazilan* dan responnya ialah *afwan* atau *la shukr 'ala wājib*. Selain daripada itu, dalam bahasa Arab terdapat berbagai cara lagi untuk mengucapkan terima kasih yang mengandungi unsur doa digunakan secara meluas dalam aktiviti harian mereka sebagai contohnya, *jazakallahu khairan kathira* (semoga Allah memberi ganjaran yang banyak ke atas kamu) dan responnya juga adalah dalam bentuk doa juga iaitu *waiyyak* (dan ke atas kamu juga (ganjaran dari Allah). Begitu juga dengan ucapan *barakallahu fik* (semoga Allah memberkati kamu) dan responnya *Allah yubarik fik* (Allah juga memberkati kamu). Pengucapan harian sebegini yang digunakan dalam budaya masyarakat Arab perlu diketengahkan kepada para pelajar yang mempelajari bahasa Arab walaupun ianya tidak mempunyai padanan dalam bahasa Melayu.

Contoh seterusnya ialah ucapan 'selamat tinggal' dan responnya ialah 'jumpa lagi' dan ianya mempunyai padanan dalam bahasa Arab iaitu *ma'as salamah wa ilal liqa'*. Namun, responnya *Allah yusallimuk* atau *rabbuna ma'ak* (semoga Allah bersama kamu); tidak terdapat padanan dalam bahasa Melayu. Walaupun ianya tidak mempunyai padanan, penyelidik perlu mengetengahkan dan mempelbagaikan bentuk pengucapan yang sering dan lazim digunakan dalam kalangan masyarakat Arab supaya dialog yang dibina menjadi lebih 'hidup' dan tidak kaku atau membosankan kerana menggunakan ungkapan-ungkapan yang sama.

Pengucapan harian yang sentiasa digunakan apabila berjumpa ialah *ahlan wa sahlan/ marhaban* dan padanan dalam bahasa Melayu yang sering kita dapati ialah 'selamat datang' dan ianya banyak digunakan dalam bentuk tulisan seperti papan tanda dan dalam suasana yang formal tetapi dari segi penggunaan dalam pengucapan harian adalah minimum. Namun, dalam budaya masyarakat Arab, ucapan *ahlan wa sahlan/marhaban* membawa maksud lebih dari 'selamat datang.' Malah, ianya membawa maksud 'mengalu-alukan dan meraikan pertemuan dari hati'. Dalam budaya masyarakat Arab, ucapan *ahlan wa sahlan /marhaban* diucapkan setiap kali berjumpa samada sesama ahli keluarga, saudara-mara, rakan dan taulan dan lebih-lebih lagi dalam meraikan tetamu. Ucapan ini digunakan secara ekstensif dalam kedua-dua keadaan iaitu formal dan juga bukan formal.

Budaya material

Makanan dan minuman

Makanan dan minuman adalah adalah satu perkara yang amat diambil berat dalam budaya masyarakat Arab. Ketika menyediakan bahan pengajaran yang merupakan dialog iaitu dalam restoran, makanan dan minuman masyarakat Arab perlu diketengahkan kepada para pelajar. Makanan Arab yang agak masyhur di Malaysia adalah 'shawarma' dimana 'shawarma' yang terdapat di Malaysia adalah berlainan dengan 'shawarma' asal yang terdapat di negara Arab. Begitu juga dengan 'kabab' iaitu daging kambing yang dipanggang yang dicucuk dengan besi pemanggang, mempunyai gambaran yang berlainan di Malaysia yang dikenali sebagai 'kebab.' Bagi perkataan buah limau atau buah oren, dalam bahasa Arab mempunyai berbagai perkataan bagi menunjukkan jenis-jenis buah limau atau oren iaitu *burtuqāl* (buah oren), *yusufti* (sejenis oren) dan *abu thurrah* (sejenis oren yang mempunyai pusat).

Bagi minuman pula, apabila memesan minuman di restoran, kita perlu mengetahui beberapa perkara yang berkaitan dengan masyarakat Arab. Contohnya, istilah air suam atau air kosong tidak wujud dalam budaya masyarakat Arab. Air minuman iaitu *mā'* hanyalah dihidangkan dalam keadaan sejuk dan bukannya suam atau panas. Begitu juga dengan kopi ais atau teh ais yang tidak wujud dalam minuman masyarakat Arab. Ini adalah kerana kopi (*qahwah*) dan teh (*shāy*) adalah dua bentuk minuman yang diminum dalam keadaan panas iaitu. Bagi minuman kopi dan teh ini, cara pengambilannya juga adalah berbeza iaitu bagi teh, *shāy : thaqīl (pekat), khafīf (tidak terlalu pekat/cair)* dan qahwah (kopi) samada *qahwah sauda'* (kopi hitam, atau *bil halib* (kopi susu).

PENUTUP

Budaya merupakan salah satu isu yang amat penting dalam pengajaran dan pembelajaran bahasa asing. Permasalahan dan cabaran dalam menghasilkan bahan pengajaran dan pembelajaran bagi bahasa Arab yang dibincangkan di atas tidak boleh dipandang remeh dan perlu diambil kira dalam penyediaan dan pembinaan bahan pengajaran. Ini kerana bahasa Arab mempunyai budaya dan gaya bahasa yang berbeza dengan bahasa dan budaya Melayu yang menjadi cabaran serta harus ditangani sebaik mungkin untuk memastikan bahan P&P yang dihasilkan menepati keperluan pelajar UKM. Adalah diharapkan kaedah terjemahan komunikatif dan pertimbangan perbezaan bahasa dan budaya dapat di aplikasi bagi menjamin kualiti pengajaran dan pembelajaran bahasa asing seterusnya dalam melahirkan graduan UKM yang kompetitif dalam pasaran global.

PENGHARGAAN

Kertas kerja ini adalah sebahagian dari hasil penyelidikan penyelidikan UKM-PTS-043-2010 bertajuk Pembangunan Laman Web Bahasa Asing UKM melalui Terjemahan Komunikatif.

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Name of author/s: Ashinida Aladdin
Affiliation/s: Pusat Pengajian Bahasa dan Linguistik, FSSK, UKM
e-mail of corresponding author: ashi@ukm.my

Unsur Sinisme dalam Iklan Sebagai Satu Pelanggaran Prinsip Kerjasama Grice

Azean Idruwani bt Idrus
Prof Madya Dr. Zaitul Azma Zainon Hamzah

ABSTRAK

Kajian dalam makalah ini adalah untuk mengkaji unsur sinisme dalam iklan yang melanggar prinsip kerjasama (*Co-operative Principle*) Grice. Untuk tujuan tersebut, iklan hari raya terbitan Petronas telah dipilih untuk dianalisis dengan menggunakan empat maksim dalam prinsip kerjasama Grice, iaitu prinsip kualiti, prinsip kuantiti, prinsip relevan dan prinsip cara untuk melihat pelanggaran yang berlaku yang menggabungkan unsur sinisme dalam menganalisis data. Justeru, makalah ini adalah untuk mengenal pasti unsur sinisme dalam iklan sebagai satu pelanggaran prinsip kerjasama Grice, menginterpretasi unsur sinisme sebagai salah satu elemen dalam iklan dan membincangkan hubungan unsur sinisme dan pelanggaran prinsip kerjasama Grice dalam iklan. Kajian dilakukan dengan menggunakan kaedah analisis data secara kualitatif yang melibatkan kaedah pemerhatian dan rakaman. Data kajian dianalisis menggunakan teori pragmatik Grice 1975, iaitu prinsip kerjasama dan unsur sinisme Keraf, 2008. Dapatan kajian menunjukkan unsur sinisme dalam perbualan dialog dalam iklan melanggar prinsip kerjasama Grice bagi mencapai tujuan untuk menyindir pihak lain selain untuk mengungkapkan perasaan tidak puas hati. Selain itu, unsur sinisme juga melanggar prinsip kerjasama Grice kerana dipengaruhi oleh budaya masyarakat timur yang melarang pemeran menggunakan bahasa yang kesat apabila bercakap dengan orang yang lebih tua.

PENDAHULUAN

Latar belakang kajian

Setiap kali tibanya musim perayaan syarikat-syarikat swasta berlumba-lumba menghasilkan iklan di media massa terutamanya di televisyen untuk memeriahkan sambutan perayaan dan baikan ada yang kurang pada musim perayaan tanpa adanya iklan daripada Petronas. Seperti tahun-tahun yang lepas, iklan Petronas sempena hari raya sememangnya mendapat perhatian dan ditunggu-tunggu oleh para penonton. Bukan sekadar paparan yang menyebut nama syarikat berkenaan, namun yang lebih menyentuh kalbu ialah mesej cukup mendalam digarap menerusi jalan cerita yang sangat memberi kesan kepada penonton. Iklan tersebut mengandungi diksi dan gaya bahasa yang sinis di samping terdapat banyak unsur moral yang dapat dijadikan cerminan dan panduan dalam menjalani kehidupan

sehari. Walaupun iklan tersebut hanya memakan masa selama beberapa minit, namun jelas memberi tempas dan sindiran yang cukup sinis buat masyarakat. Menurut I Wayan Mulyawan (2008), setiap iklan kini ditampilkan dalam bentuk yang sangat kreatif dan persuasif. Takrif iklan dalam *Kamus Dewan Edisi Keempat* (2010) membawa maksud pemberitahuan kepada orang ramai melalui surat khabar, televisyen, radio dan lain-lain.

Dalam mengkaji iklan ini prinsip kerjasama yang merupakan teori dalam pragmatik dan gaya bahasa sinisme digabungkan dalam menganalisis perbualan dalam iklan tersebut.

PERNYATAAN MASALAH

Iklan yang ditayangkan dalam media massa pada masa kini kadang kala menimbulkan kekeliruan kepada penonton. Hal ini demikian kerana wujudnya penggunaan bahasa yang bercampur aduk, penggunaan bahasa rojak dan sebagainya. Menurut Nurhaida Harahap (2008) dalam makalah *Analisis Pragmatik Wacana Iklan Surat Kabar* menyarankan supaya pihak media haruslah menggunakan penggunaan bahasa yang tepat, relevan, bermakna dan mudah difahami serta tidak menyalahi norma sosial.

OBJEKTIF

Kajian ini dijalankan dengan objektif berikut :

1. untuk mengenal pasti pelanggaran prinsip kerjasama Grice yang terdapat dalam iklan.
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2. untuk menginterpretasi penggunaan unsur sinisme sebagai salah satu elemen dalam iklan.
3. untuk membincangkan hubungan antara unsur sinisme dengan pelanggaran prinsip kerjasama Grice dalam iklan.

KEPENTINGAN KAJIAN

Kajian yang dilakukan ini diharap dapat memberi manfaat, iaitu :

1. Manfaat Teoretikal

Manfaat teoretikal merupakan manfaat yang berkenaan dengan pengembangan ilmu pengetahuan, dalam hal ini ilmu linguistik atau kebahasaan. Hasil penelitian ini diharapkan dapat memberikan tambahan pengetahuan tentang model analisis pragmatik terutama pada bentuk prinsip kerjasama dalam sesebuah iklan komersial di televisyen.

2. Manfaat Praktis

- i. Manfaat praktis pada kajian ini adalah untuk memberikan maklumat selain menambah khazanah ilmu kepada para penonton tentang penggunaan unsur sinisme dalam berbahasa dan menghayati mesej yang disampaikan.
- ii. Memberi maklumat baru kepada penulis skrip bahasa Melayu tentang unsur dalam perbualan yang mengandungi gaya bahasa sinisme yang boleh menjadikan sesuatu dialog itu menarik.
- iii. Bagi penyelidik lain, diharapkan kajian ini dapat menjadi bahan rujukan kepada para penyelidik yang berminat dengan bidang linguistik terutamanya pragmatik dan sosiolinguistik yang mempunyai kaitan dengan perbualan.

DEFINISI OPERASIONAL

Menurut Keraf (1990 : 143) sinisme ialah gaya bahasa sindiran atau ejekan yang kasar. Gaya bahasa ini bertujuan menyindir dengan kata-kata yang lebih kasar dan juga merupakan satu sindiran yang berbentuk kesangsian yang mengandungi ejekan terhadap keikhlasan dan ketulusan hati seseorang.

Kamus Bahasa Melayu Nusantara (2003) pula mendefinisikan iklan sebagai pemberitahuan kepada orang ramai mengenai bimbingan atau perkhidmatan yang dijual, biasanya disiarkan melalui surat khabar, majalah, televisyen, poster dan sebagainya.

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METODOLOGI KAJIAN

Reka Bentuk Kajian

Kajian ini merupakan satu kajian deskriptif yang menggunakan kaedah analisis data secara kualitatif. Data diperoleh daripada iklan Hari Raya Petronas yang dilakukan melalui teknik pengumpulan data primer, iaitu data yang diperoleh secara terus dari sumber yang asal secara pemerhatian. Data-data yang diperoleh akan dideskripsikan yang kemudian dianalisis berdasarkan prinsip kerjasama dan gaya bahasa sinisme. Data yang telah terkumpul kemudian akan dianalisis berdasarkan objektif kajian dan akhirnya membuat kesimpulan daripada data tersebut.

Teknik pengumpulan data dalam kajian ini menggunakan teknik transkripsi. Setiap ujaran tersebut ditulis kembali satu persatu dalam bentuk transkripsi. Transkripsi ini ditulis dengan berhati-hati supaya analisis dapat dibuat dengan baik dan seterusnya menjamin ketepatan kajian. Hal ini sama seperti yang diperkatakan oleh Peräkylä (2004) iaitu : “*Transcribing the t ape r ecording i s an i mportant a nd l aborius t ask . . . m ost c onversation a nalyt hav e used analouge tape for recording and storing the data, and separate textual document for transcription,*”

Kajian ini menggunakan kaedah perpustakaan dengan merujuk kepada buku, artikel, jurnal serta tesis. Kaedah ini juga disebut sebagai kaedah penelitian tertumpu. Oleh sebab kajian ini tidak bersifat lapangan, aspek tertentu seperti temu ramah dan kaji selidik tidak diperlukan.

KERANGKA TEORI

Landasan kajian ini adalah berdasarkan kerangka Prinsip Kerjasama (PK) oleh Grice, 1975 dan menggabungkan gaya bahasa sinisme.

i) Prinsip Kerjasama

Pada 1967, Grice mencetuskan Prinsip Kerjasama (PK) berdasarkan penggunaan implikasi perbualan dalam meneroka sesuatu ujaran. Menurut Grice percakapan yang terjadi dalam anggota masyarakat dilandasi oleh sebuah prinsip dasar, iaitu prinsip kerjasama yang menjadi panduan dalam perbualan. Prinsip ini dikenali sebagai “Prinsip Kerjasama” (*Co-operation Principle*). Beliau telah mengemukakan 4 maksimum, iaitu maksimum kuantiti, maksimum kualiti, maksimum pertalian, dan maksimum cara (Grundy, 1995:38; Thomas, 1996:63-4; Mohammad Fadzeli Jaafar, 2007:94).

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Maksim Kuantiti:

Pastikan sumbangan maklumat anda cukup seperti yang diperlukan.

Jangan jadikan sumbangan anda lebih bermaklumat daripada yang diperlukan.

Maksim Kualiti:

Jangan katakan sesuatu yang anda percaya tidak benar.

Jangan katakan sesuatu yang tidak cukup buktinya.

Maksim perkaitan

Harus relevan.

Maksim Cara

Hindarkan ungkapan yang samar

Hindarkan ketaksaan

Harus singkat

Harus tertib

ii) Gaya Bahasa Sinisme

Sinisme adalah suatu pandangan yang berbentuk kesangsian yang mengandungi ejekan terhadap keikhlasan dan ketulusan hati (Keraf, 2006:143). Gaya bahasa yang dimiliki oleh seseorang merupakan sebahagian daripada diksi yang mempunyai hubungan yang erat dengan ungkapan-ungkapan yang memiliki nilai artistik tinggi Keraf (2008: 23).

Gaya bahasa merupakan cara mengungkapkan fikiran seseorang melalui bahasa secara khusus yang dapat memperlihatkan jiwa dan keperibadian pengguna bahasa, kemudian diwujudkan dengan cara pemilihan diksi secara tepat sehingga dapat membezakan satu individu dengan individu lainnya. Sinisme adalah gaya bahasa yang tajam dan menusuk perasaan dan tidak ada yang terlibat kadang kala agak keras dan menyentuh perasaan orang yang mendengarnya.

ALAT KAJIAN

Data yang digunakan untuk dianalisis dalam kajian ini diperoleh dari laman sesawang http://www.youtube.com/watch?v=i8_aS5RJ5LA yang bertajuk “Aku Ingin Pulang.” Data ini disiarkan pada musim perayaan Hari Raya Aidilfitri 2006. Masa tayangan bagi iklan ini adalah selama tiga minit.

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DAPATAN KAJIAN

Wujudnya pelanggaran prinsip kerjasama yang meliputi maksimum kuantiti, maksimum kualiti, maksimum cara dan maksimum relevan serta terdapat juga gaya bahasa sinisme dalam ujaran pemeran.

Doktor : Pak cik boleh balik, rehat di rumah anak.

Datuk : La kalau boleh saya nak balik rumah saya sendirilah.
Nani : Abah. Abah balik rumah kita. Nani akan jaga abah sampai abah betul – betul sihat. EmOk.
Suami : Tak boleh ke dia tahan abah sampai lepas raya?
Nani : Dah tanya dah tapi katil tak ada.

Doktor memulakan perbualannya yang berlangsung di dalam wad. Namun ujaran doktor itu dijawab oleh datuk di mana be rmulanya pe langgaran maksim prinsip ke rjasama. Ujaran datuk i tu m elanggar maksim kua ntiti ke rana maklumat yang disampaikan tidak menyumbang kepada perbualan malahan juga tidak relevan dengan ujaran yang dikemukakan oleh doktor. Selain itu, ujaran doktor itu melanggar maksim cara kerana ujarannya meleret-leret dan sekali gus tiada kaitan topik perbualan. Pelanggaran maksim kua ntiti, maksim relevan dan maksim cara berlaku apabila ujaran Nani langsung tidak menyumbang dengan apa yang diujarkan oleh ayahnya. Wujudnya pelanggaran maksim kualiti kerana ujaran Nani itu yang terus membuat keputusan bagi pihak bapanya untuk tinggal bersamanya dan ujaran itu jug a se olah-olah dia pasti dapat menjaga ayahnya hingga sembuh. Ujaran dirumitkan lagi apabila suaminya tiba-tiba mengajukan pertanyaan kepadanya. Unsur sinisme wujud dalam ujaran ini yang mana si suami sebenarnya tidak mahu bapa mertuanya dibawa balik ke rumahnya. Gambaran perasaan yang kurang senang jelas terpancar dalam ujaran tersebut. Tekanan suara yang agak rendah dan perlahan menunjukkan si suami itu dengan sinis tidak mahu menjaga bapa mertuanya.

Berlakunya sesuatu pelanggaran maksim dalam ujaran akan menyebabkan maksim lain turut dilanggar.

Suami : Berapa lama nak bela abah ni?
Nani : Sampai dia baiklah, bang.
Suami : Penyakit ni bukan boleh baik pun.
Nani : Habis tu nak buat macam mana lagi.

Jawapan yang di berikan oleh Nani kepada suaminya melanggar prinsip kerjasama kualiti, jawapan yang diberikan menunjukkan Nani tidak pasti berapa lama mereka akan menjaga orang tua itu. Pelanggaran maksim cara

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dapat dilihat pada jawapan yang diberikan oleh Nani kepada suaminya samar-samar manakala pelanggaran maksim kualiti pula dapat dilihat ketika si suami membuat andaiannya sendiri bahawa penyakit bapa mertuanya tidak boleh sembuh.

Kewujudan unsur sinisme secara langsung menyebabkan wujudnya pelanggaran prinsip kerjasama dalam ujaran para pemeran.

Menantu/ Bapa: Ok bagi ni. Diana nak apa? Kuih....kurma. Panas sangat ke kopi tu?
Nani : Taklah. Tangan abahkan terketar-ketar. Kakak ambikan mama penyapu dengan kain.

Unsur sinisme dalam ujaran ini jelas menyindir bapa mertuanya yang sengaja menjatuhkan cawan yang dipegang itu kononnya panas. Pelanggaran maksim relevan, maksim cara dan maksim kuantiti jelas tergambar dalam jawapan yang di berikan oleh Nani. Pertanyaan suaminya adalah untuk bapa mertuanya tetapi di jawab oleh Nani dan ini menunjukkan wujudnya pelanggaran maksim relevan dan maksim cara kerana suaminya inginkan jawapan daripada bapa mertuanya sama ada air tersebut panas. Nani pula menjawab bagi pihak bapanya dan dengan m ember maklumat yang tidak diperlukan oleh suaminya dan hal ini tidak menyumbang kepada perbualan. Pelanggaran maksim kuantiti dilanjutkan apabila Nani memotong perbualan dengan menyuruh anaknya mengambil penyapu dan kain yang menjadikan pertanyaan suaminya yang memerlukan jawapan tergantung dan tidak berjawab.

Wujudnya hubungan kait pelanggaran prinsip kerjasama dan unsur gaya bahasa sinisme yang terdapat dalam iklan amat konsisten demi menjaga air muka orang yang disindir.

Menantu : Abah duk sini ya bah. Dekat dengan bilik abah. Dekat dengan bilik air.
Ha ... Abah pakai dulang ni. Tak tumpah. Tak pecah. Tak merbahaya.
Anak perempuan : Atuk dah pakai lampin?
Anak lelaki : Kat sini atuk boleh kentut kuat-kuat.
Menantu : Abah duk sini ya bah. De kat de ngan bi lik a bah. De kat de ngan bi lik air. Ha...Abah pakai dulang ni. Tak tumpah. Tak pecah. Tak merbahaya.
Anak perempuan : Atuk dah pakai lampin?
Anak lelaki : Kat sini atuk boleh kentut kuat-kuat.

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Ujaran jelas menunjukkan unsur sinisme dalam perbualan. Ketidak sanggupan suami Nani untuk makan bersama bapa mertuanya menyebabkannya mencari jalan terbaik untuk mengasingkan bapa mertuanya daripada makan dalam

rumah adalah dengan menyediakan pinggan dan cawan plastik untuk kegunaan bapa mertuanya. Nada sinis yang rendah bertujuan agar tidak menyakitkan hati pihak yang disinis. Seterusnya unsur sinisme ini juga dilanjutkan melalui ujaran anak perempuannya, iaitu Diana dan anaknya yang bertanya kepada datuknya sama ada sudah memakai lampin atau tidak dan menyatakan bahawa dia tidak empati terhadap mereka boleh berlutut dengan kuat. Pelanggaran maksimum berlaku dalam ujaran suami Nani yang panjang lebar. Pelanggaran maksimum relevan wujud apabila Diana, anak perempuan Nani bertanya pada datuknya sama ada sudah memakai lampin atau tidak. Pertanyaan itu langsung tidak relevan dengan topik perbualan antara bapanya dengan datuknya. Selanjutnya pelanggaran maksimum cara pula tidak mengikut urutan dalam perbualan dan tidak ada ke sinambungan dalam perbualan antara bapanya dengan datuknya. Manakala pelanggaran maksimum kuantiti pula wujud kerana ujaran tersebut tidak menyumbang dalam perbualan. Hal ini demikian kerana daripada mula perbualan antara bapa dan datuknya berkisar tentang tujuan bapanya meletakkan meja di luar rumah kemudian pelanggaran prinsip kerjasama diteruskan oleh Diana.

Wujudnya sinisme dan pemilihan leksikal yang digunakan merupakan salah satu cara meluahkan dan mengungkapkan perasaan tidak puas hati secara tidak langsung.

Suami : Berapa lama nak bela abah ni?

Nani : Sampai dia baiklah, bang.

Pemilihan leksikal *bela* ini bernada sinis dan bertujuan untuk menyindir Nani dan bapa mertuanya, iaitu berapa lama mereka akan menjaga orang tua tersebut. Ujaran itu juga bertujuan untuk menunjukkan bahawa si suami tidak rela untuk menerima kedatangan bapa mertua di rumahnya.

Pelanggaran prinsip kerjasama dilakukan untuk menyindir pihak yang dilawan bertutur.

Menantu / Bapa : Ok bagi ni. Diana nak apa? Kuih ... kurma. Panas sangat ke kopi tu?

Nani : Taklah. Tangan abahkan terketar-ketar. Kakak ambilkan mama penyapu dengan kain.

Menantu : Beli karpet baru raya ni.

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Pelanggaran maksimum kuantiti berlaku apabila pertanyaan bapa tidak dijawab oleh Diana. Unsur sinisme mula terbit dalam ujaran. *Panas sangat ke kopi tu?* Maksud sebenar ujaran tidak disebut dengan tepat, hanya disinggung atau dikias-kiaskan kepada perkara yang lain kerana tidak mahu disebut secara terus terang. Orang yang disindir akan terasa sekiranya dia faham akan maksud sindiran tersebut. Pelanggaran maksimum cara wujud dalam ujaran ini kerana pertanyaan itu menimbulkan ketaksahan bagi si pendengar. Pelanggaran maksimum relevan, maksimum cara dan maksimum kuantiti jelas tergambar dalam jawapan yang diberikan oleh Nani.

Unsur sinisme digunakan oleh pemeran kerana dipengaruhi oleh faktor budaya dalam masyarakat Melayu yang melarang golongan muda bersikap kurang sopan apabila bercakap dengan orang yang lebih tua.

Bapa : Eh ... eh main apa tu?

Diana : Nanti bila kakak besar, abah dengan mak duduk sini. Kakak dengan adik duduk dalam rumah.

Anak lelaki : Abah jangan lupa pakai lampin tau.

Unsur sinisme jelas tergambar dalam ujaran ini yang mana dalam budaya masyarakat Melayu mereka tidak dibenarkan menyatakan sesuatu secara terus terang sebaliknya bercakap secara berselindung maka timbulnya ujaran sinisme ini. Diana menyatakan secara sinis bahawa apa yang dilakukannya oleh bapanya terdapat datuk mereka akan mereka lakukan pada ibu bapa mereka di kemudian hari. Hal ini menunjukkan pemilihan unsure sinisme ini sebagai salah satu elemen dalam perbualan yang dapat digunakan bagi menutup ke wujudan ke tidak sopanan seseorang apabila bertutur.

KESIMPULAN

Hasil kajian iklan Hari Raya Petronas menunjukkan kewujudan unsur sinisme secara langsung menyebabkan wujudnya pelanggaran prinsip kerjasama yang meliputi maksimum kuantiti, maksimum kualiti, maksimum cara dan maksimum relevan dalam ujaran pemeran. Pelanggaran keempat-empat maksimum dalam prinsip kerjasama dilakukan dengan tujuan untuk menyindir pihak yang dilawan bertutur, untuk mengungkapkan perasaan tidak puas hati dan penutur ingin menghormati pihak yang dilawan bercakap di samping dipengaruhi oleh faktor budaya dalam masyarakat Melayu yang melarang golongan muda bersikap kurang sopan apabila bercakap dengan orang yang lebih tua. Bagi masyarakat Melayu penggunaan kata kesat merupakan sesuatu yang tidak wajar maka pemilihan unsur gaya bahasa sinisme ini sebagai salah satu elemen dalam perbualan yang dapat digunakan bagi menutup kewujudan ketidak sopanan seseorang apabila bertutur. Dapatan kajian ini juga jelas menunjukkan wujudnya hubung

kait pelanggaran prinsip kerjasama dan unsur gaya bahasa sinisme yang terdapat dalam iklan amat konsisten demi menjaga air muka orang yang disindir.

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Kata-kata Nama Moden Yang Populer Dalam Laman Web Bahasa Cina

BOK CHECK MENG/GOH YING SOON/LEE CHAI CHUEN

ABSTRAK

Perkembangannya laman web bahasa Cina telah menjadikan menwujudkan pelbagai kata-kata moden Cina yang popular. Kata-kata ini telah menerima sambutan yang meriah oleh pelayar-pelayar laman web Cina. Penggunaan dan pemahaman kata-kata nama moden yang popular dalam laman web bahasa Cina merupakan satu fenomena bahasa yang perlu diberikan perhatian pada zaman moden ini. Ini adalah kerana ilmu yang disampaikan dan kosa kata yang diajar perlu sejajar dengan perkembangan zaman semasa. Sungguhpun pengguna-pengguna laman web telah menggunakan kata-kata popular tersebut dengan lazimnya, usaha penyelidikan terhadap kosa-kosa kata nama tersebut masih belum dijalankan dengan sepenuhnya. Justeru itu, usaha kajian yang telah dijalankan ini sebenarnya memberikan sumbangan dalam menjalankan kajian yang sistematik dan komprehensif terhadap kata-kata nama moden yang popular tersebut. Tumpuan kajian adalah untuk memperkenalkan dan mengelaskan kata-kata nama moden yang popular dalam laman web bahasa Cina. Metodologi yang digunakan dalam kajian ini adalah selidik dokumen secara kualitatif pada laman-laman web bahasa Cina. Dapatan kajian ini telah menunjukkan bahawa kata-kata popular ini sebenarnya adalah dinamik, kerana setiap pengguna bahasa Cina boleh menggunakan kata-kata popular ini secara aktifnya. Justeru itu, permainan kosa kata ini telah memaparkan unsur imaginasi dan kreativiti pengguna-pengguna bahasa ini. Dengan ini, sebagai cadangan, ia memang merupakan peranan pengajar-pengajar bahasa Cina sebagai bahasa asing untuk turut serta mengkaji kata-kata popular tersebut agar dapat memanfaatkan pelajar-pelajar bukan penutur asli.

Kata-kata Kunci: Kata-kata nama; moden; popular; laman web; bahasa Cina

Pengenalan

Dengan perkembangannya laman web Cina, ia telah menjadikan terwujudnya pelbagai kata-kata nama moden yang popular dalam laman web bahasa Cina. Kata-kata ini telah menerima sambutan yang meriah daripada pelayar-pelayar laman web Cina. Dengan ini, kata-kata nama moden yang popular dalam laman web bahasa Cina merupakan alat komunikasi di kalangan pelayar laman web bahasa Cina pada masa ini. Kata-kata nama moden yang popular ini telah digunakan dalam komunikasi dalam laman web. Ini termasuk e-mel, laman perbualan atas talian, laman web untuk penyampaian dan sebagainya.

Kewujudan dan perkembangan kata-kata nama moden yang popular ini perlu diberikan perhatian bukan sahaja oleh pengkaji-pengkaji bahasa Cina, tetapi juga pengajar-pengajar bahasa Cina sebagai bahasa asing. Ini adalah kerana sebagai pengajar, ilmu yang disampaikan dan kosa kata yang diajar perlu sejajar dengan perkembangan zaman semasa.

Walaupun pengguna-pengguna laman web telah menggunakan kata-kata popular tersebut dengan lazimnya,

namun begitu usaha penyelidikan terhadap kosa-kosa kata nama tersebut masih belum dijalankan dengan sepenuhnya. Dengan itu, usaha kajian yang telah dijalankan ini

sebenarnya memberikan sumbangan dalam menjalankan kajian yang sistematik dan komprehensif terhadap kata-kata nama moden yang popular telah hangat digunakan tersebut.

KATA-KATA NAMA MODEN POPULAR YANG BERSIFAT DINAMIK

Sebagaimana yang dinyatakan oleh Sapir (1921, p. 11), sesuatu konsep baru yang dibawa oleh kosa kata baru adalah berdasarkan bahan-bahan bahasa lama sesuatu bahasa. Begitu juga dengan perkembangan dan kewujudan kata-kata nama moden Cina yang berdasarkan morfem-morfem bahasa Cina yang sedia ada. Contoh-contohnya termasuk:

~wǎngluò (网络): merujuk kepada kumpulan manusia baru yang terbentuk yang berkaitan dengan laman web, contohnya, wǎngluòshàiyīzú (网络晒衣族: golongan yang memaparkan fesyen pakaian yang dipakai pada masa yang tertentu dalam laman web), wǎngluòshāngquān (网络商圈: golongan perniagaan yang terdapat dalam laman web), dan sebagainya;

~dǎng (党): merujuk kepada golongan atau kumpulan manusia baru yang terbentuk secara tersendiri, contohnya, SSdǎng (SS党: 伸(S)手(S)党, golongan yang mengambil pencapaian orang lain sebagai pencapaian diri sendiri), wǔmáodǎng (五毛党: golongan yang sering memberi kritikan tentang laman web agar setara dengan kehendak kerajaan), jiājùdǎng (家具党: golongan yang sering mengambil bahagian dalam perbincangan buletin internet dengan tidak memberi pendapat yang lunas), dan sebagainya;

~kè (客): merujuk kepada golongan atau kumpulan baru yang tertentu, contohnya, wēikè (威客: golongan yang suka menyelesaikan masalah orang lain dalam internet), tiānyáguāngkè (天涯光客: golongan yang suka memberikan pendapat dalam perbincangan buletin internet), dan sebagainya;

~mín (民): – merujuk kepada golongan manusia baru yang berciri tertentu, contohnya, xiāngmín (网民: golongan pelayar laman web yang mengikut pendapat umum), shìmín (网民: golongan yang suka mencuba makanan di pusat beli-belah secara percuma), dan sebagainya;

~nán (男): – merujuk kepada golongan lelaki baru yang berciri tertentu, contohnya, fēnghuángnán (凤凰男: golongan lelaki yang telah mencapai kejayaan atas usaha diri), niúfènnán (牛男: golongan lelaki yang bekerja keras dan setia kepada keluarga), dan sebagainya;

~nú (奴): – merujuk kepada golongan baru yang berciri kehambaan kepada sesuatu, contohnya, báinú (白奴: golongan kolar putih yang cuba mengadakan kehidupan yang mewah), chēnú (车奴: golongan yang terpaksa bekerja keras untuk menampung ansuran pembelian kereta baru), dan sebagainya;

~nǚ (女): – merujuk kepada golongan wanita baru yang berciri tertentu, contohnya, gānwùnnǚ (干物女: golongan wanita yang tidak ingin bercinta dan hidup tanpa semangat), gǎngnǚ (港女: golongan wanita Hong Kong yang mementingkan kebendaan), dan sebagainya;

~rén (人): – merujuk kepada golongan manusia baru yang berciri tertentu, contohnya, shīrén (湿人: golongan penyajak secara sindiran), shuǐrén (水人: golongan yang sering melibatkan diri dalam penulisan buletin tanpa memberi pendapat yang bernas), dan sebagainya;

~tǐ (体): – merujuk kepada bentuk sesuatu badan yang baru, contohnya, zìtǐ (自体: bentuk penulisan dalam laman web yang menghuraikan tentang diri sendiri), dan sebagainya;

~zú (族): – merujuk kepada golongan yang baru, contohnya, zhuāngnènzú (装嫩族: golongan yang umur telah melebihi tiga puluh tetapi masih berlagak-lagak macam golongan muda), yángpiāozú (洋漂族: golongan

warga asing yang bergerak ke sana sini untuk mencari rezeki), wēiliàngzú (微量族 : golongan yang tidak memandang rendah terhadap kebolehan diri dan suka memberikan sumbangan), jīhūnzú (急婚族 : golongan yang ingin berkahwin cepat untuk memperoleh kemewahan dan kekayaan), héchīzú (合吃族: golongan yang berkongsi makanan untuk mengurangkan beban kehidupan di bandar) dan sebagainya;

xiǎo (小) ~: merujuk kepada golongan atau kumpulan sosial baru yang tertentu, contohnya, xiǎobái (小白 : golongan yang asyik menimbulkan masalah di laman web), xiǎochǒushén (小丑神 : golongan yang suka menggunakan simbol-simbol dalam laman web untuk mengekspreskan emosi), dan sebagainya;

zhái (宅)~: merujuk kepada golongan atau kumpulan masyarakat yang baru terbentuk, contohnya, zháinán (宅男: golongan lelaki yang suka duduk di rumah sahaja), zháinǚ (宅女: golongan wanita yang suka duduk di rumah sahaja), dan sebagainya.

Perubahan kepada makna asal yang telah mengayakan makna yang lebih bersifat dinamik ini telah membawa kepada pembentukan kata-kata popular (Shao, 2006, p. 119). Pembentukan kosa kata nama yang bersifat dinamik ini dapat memenuhi keperluan perkembangan laman web yang pesat. Ciri-ciri dinamik kosa kata ini pula menjadikan fenomena pembentukan kata-kata nama popular ini sesuatu yang dapat memberikan refleksi kepada masyarakat Cina secara khususnya dan fenomena dunia secara amnya.

KATA-KATA NAMA MODEN POPULAR YANG BERSIFAT PEMBAYANG

Makna-makna pembayang merupakan penggunaan perkara-perkara yang berciri sama untuk menghuraikan sesuatu fenomena (He, 2006, p. 338). Dalam pembentukan kata-kata nama moden yang popular dalam laman web bahasa Cina, ciri-ciri yang bersifat pembayang ini lazim digunakan.

Jadual berikut menunjukkan contoh-contoh sifat pembayang ini digunakan untuk pembentukan kata-kata nama moden yang popular berdasarkan perbandingan di antara ciri umum dan ciri pembayang bagi kata-kata nama moden yang popular di dalam laman web bahasa Cina.

JADUAL 1: Contoh-contoh sifat pembayang berdasarkan perbandingan di antara ciri umum dan ciri pembayang dalam kata-kata nama moden yang popular di dalam laman web bahasa Cina

Kata-kata nama dengan ciri umum	Ciri-ciri pembayang sesuatu kata nama moden yang popular di dalam laman web bahasa Cina
chóurénjī (仇人机) – “chóurén” merujuk kepada musuh dan “jī” ialah mesin	Merujuk kepada komputer yang amat teruk dan sukar digunakan

dàniú (大牛) –
bermaksud lembu yang
besar

Merujuk kepada orang yang berkuasa luar
biasa

fēnshǒudàilǐ (分
手代理) – “fēnshǒu”
merujuk kepada
perceraian di antara
pasangan kekasih dan
“dàilǐ” ialah agen

Merujuk kepada agen yang menguruskan
hal-ehwal perceraian di antara pasangan
kekasih dan ia merupakan sesuatu kerjaya

héchī zú (合吃族) –
“héchī” adalah makan
bersama-sama dan “zú”
ialah kaum

Merujuk kepada golongan yang berkongsi
makan bersama-sama dan merupakan satu
fenomena kemasyarakatan

xuéshùchāonán (学术超
男) – “xuéshù” ialah
akademik, “chāo”
bermaksud “luar biasa”
dan “nán” ialah lelaki

Merujuk kepada ahli akademik lelaki yang amat
handal dalam bidang akademik

zháinán (宅男), zháinǚ (宅女) –“zhái” merujuk kepada rumah. “nán” ialah lelaki. “nǚ” ialah perempuan

zháinán (宅男) merujuk kepada kaum lelaki dan zháinǚ (宅女) merujuk kepada kaum wanita yang sering meringkuk dalam rumah serta jarang bergaul dengan orang lain.

Kaedah penggunaan ciri-ciri membayang ini merupakan satu kaedah yang lazim dalam pembentukan kata-kata nama moden yang popular dalam laman web bahasa Cina. Pencipta-pencipta kepada kata-kata nama moden yang popular ini telah berjaya menarik perhatian pelayar-pelayar laman web dan seterusnya penggunaan dan penerimaan kata-kata nama moden yang popular ini telah menjadi amat popular.

KATA-KATA NAMA MODEN YANG POPULAR DARIPADA ANGKA ARAB, HURUF AJAIB, SINGKAT DAN TULISAN KUNO

Pada zaman maklumat ini, kehidupan manusia telah menjadi begitu maju dan pesat. Seperti apa yang diterangkan oleh Wu (2003), untuk menyenangkan penyampaian maklumat dan manusia dapat berkomunikasi dengan lebih senang, kata-kata nama moden yang menggunakan angka Arab, singkatan, huruf ajaib dan sebagainya telah muncul.

Jadual di bawah memaparkan pelbagai contoh kata-kata nama moden yang popular yang menggunakan angka Arab, singkatan dan sebagainya:

JADUAL 2 : Contoh-contoh kata nama moden yang popular yang menggunakan angka Arab, huruf ajaib, singkatan dan tulisan kuno

Kategori kata-kata nama moden yang popular dalam laman web bahasa Cina	Contoh-contoh kata nama moden Cina yang popular dalam laman web bahasa Cina

Nombor	1403(yisilíngsān) – merujuk kepada insan yang mempunyai empat jenis sifat, yang termasuk sifat jahat, diam, semulajadi, dan berpura-pura.
Gabungan angka Arab dengan huruf ajaib	3 Q (sā n Q)– merujuk kepada 3 jenis kualiti yang perlu diadakan untuk memperoleh kejayaan, iaitu IQ, EQ dan AQ (daya tahan kepada tekanan).
Huruf ajaib	BB – merujuk kepada orang yang disayangi “bǎobèi” (宝贝)
Penggabungan kata-kata untuk pembentukan kosa-kosa kata yang baru	焯 xīng – merupakan gabungan di antara “huǒ” (火) dan “xīng” (星), yang bermaksud amat terang
Tulisan Cina yang kuno	七(qī) - merujuk kepada nombor tujuh

Kata-kata nama moden yang popular dalam golongan ini dihasilkan untuk menjimatkan masa dalam komunikasi. Ia lazimnya digunakan khususnya oleh golongan muda yang memegang kepada prinsip ekonomi.

KATA-KATA NAMA MODEN POPULAR YANG DIHASILKAN MELALUI PENTERJERMAHAN

Selain daripada kaedah-kaedah yang telah dibicarakan, kaedah penterjemahan juga merupakan satu kaedah yang lazim dalam penghasilan kata-kata nama moden yang popular ini. Menurut Liu dan Z hong (2006), kaedah ini sering dikaitkan dengan penerapan kata-kata asing dalam bahasa Cina moden.

Jadual berikut telah menunjukkan contoh-contoh hasil penterjemahan daripada bahasa Inggeris. Penterjemahan ini boleh bersifat keseluruhan, separa, ataupun gaya penterjemahan secara tidak langsung dengan mengambilkira makna semata-mata.

JADUAL 3: Contoh-contoh hasil penterjemahan daripada bahasa Inggeris

Kata-kata nama dalam bahasa Inggeris	Contoh-contoh kata nama moden yang popular dalam laman web bahasa Cina
Blogger	bókè (博客)
Download	dāng (当) – contoh penterjemahan separa
E—mail	yīmèi'ér (伊妹儿)
Fans	fěnsī (粉丝)
Hacker	hēikè (黑客)
Homepage	hōngpéijī (烘培鸡)
Show	xiù (秀)
Flash	shǎnkè (闪客) – merujuk kepada pengguna perisian Flash dalam penghasilan animasi

Menurut Qi (2002), penggunaan penterjemahan yang bersifat retorik ini sebenarnya telah mengayakan kata-kata nama moden yang popular dalam laman web bahasa Cina. Dengan ini, ia akan membenarkan penghasilan kata-kata nama moden yang popular dengan cara yang menarik dan cepat.

KATA-KATA NAMA MODEN POPULAR YANG BERSIFAT HOMOFONIK

Kata homofonik atau 谐音词(xiéyīncí) merupakan salah lagi satu kaedah lagi dalam pembentukan kata-kata nama moden Cina yang popular dalam laman web bahasa Cina. Homofonik bermaksud penggunaan istilah yang berbunyi sama atau dekat dalam bahasa Cina tetapi membawa kepada makna yang berlainan bagi perkataan yang sama sebutan tetapi nada berlainan. Kadang-kala penggunaannya akan menjadikan kata nama ini lebih bersifat indah. Menurut Yan (2005), dalam keadaan tertentu, ia mungkin juga menghasilkan erti yang berlawanan atau sinis kepada kata-akta homofonik yang asal.

Jadual berikut menerangkan sedikit contoh mengenai pembentukan kata-kata nama moden yang popular di dalam laman web bahasa Cina melalui kaedah homofonik:

JADUAL 4: Contoh pembentukan kata-kata nama moden yang popular dalam laman web bahasa Cina melalui kaedah homofonik

Contoh-contoh kata nama moden yang popular dalam laman web bahasa Cina	Keterangan
bānzhú (斑竹)	Berasal daripada bānzhǔ (版主) yang bermaksud pengurus sesuatu laman web
jūnnán (菌男)	Berasal dari kata jùnnán (俊男) yang bererti lelaki yang kacak, tetapi merujuk kepada lelaki yang hodoh. jūn (菌) bererti “kuman”. Ia membawa maksud berlawanan.
mě iméi (美眉)	Berasal dari mě iméi (妹妹) yang bermaksud adik perempuan, tetapi dirujuk kepada wanita yang cantik
méinǚ (霉女)	Berasal dari měinǚ (美女) yang bererti wanita cantik, tetapi membawa makna wanita yang hodoh. méi (霉) bermaksud “lapuk”. Dengan ini, penggunaannya bersifat sindir
P	Berasal daripada pì (屁), yang bermaksud berkentut

Yō uxiā ng (幽香)

Berasal daripada yō uxiā ng (邮箱), yang bermaksud e-mel. yōuxiāng (幽香) bererti 'harum'. Dengan ini, penggunaannya menjadikan kata emel itu lebih indah

Kaedah ini merupakan satu strategi pembentukan kata-kata nama moden popular yang menarik dalam laman web bahasa Cina. Dengan kaedah ini, ia telah berjaya menghasilkan kata-kata nama moden yang popular dalam laman web dengan gaya yang menarik dan cepat. Menurut Chu (2003), ia juga memaparkan gaya bahasa yang berlainan di antara bahasa laman web yang bergaya berbanding dengan bahasa tradisional yang lebih bersifat piawai.

RUMUSAN

Penggunaan kata-kata nama moden yang popular dalam laman web bahasa Cina merupakan satu fenomena bahasa yang masih menghadapi pertikaian di kalangan pakar-pakar bahasa sepertimana yang diterangkan oleh Wang (2003). Contohnya, untuk MM “měiméi” (美眉) yang digunakan untuk menggelar kepada wanita, terdapat ahli linguistik yang bersetuju dengan penggunaannya yang merujuk kepada kecantikan bulu kening wanita. Namun begitu, terdapat ahli bahasa yang kurang setuju dengan penggunaannya yang dikatakan bersifat kurang sopan dan tidak bersifat piawai. Kebimbangan terhadap penggunaan kata-kata nama popular yang menular ini juga dibimbangkan akan memudaratkan penggunaan bahasa Cina yang baku (Zhu, 2006). Ini telah membawa kepada tindakan cadangan untuk menghapuskan penggunaan kata-kata nama moden yang popular dalam laman web bahasa Cina ini (Zhou, 2006).

ACKNOWLEDGEMENT

This work was supported by the Research Fund provided by Research Management Institute (RMI)

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Bok Check Meng¹, Goh Ying Soon² dan Lee Chai Chuen³

¹Akademi Pengajian Bahasa, Universiti Teknologi MARA Pahang, ²UiTM Terengganu, ³ UiTM Kedah
¹zeming@pahang.uitm.edu.my, ²gohyi@tganu.uitm.edu.my ³lcc76@kedah.uitm.edu.my

Imaging Sexist Gender-Typed Occupation Stereotypes in Malaysian ESL School Textbooks

by:
CHAIROZILA MOHD. SHAMSUDDIN
ASSOC. PROF. DR. BAHYAH DATO' ABDUL HAMID
DR. YUEN CHEE KEONG

ABSTRACT

This paper presents a research that applies a sociosemiotic framework to the analysis of visual images in school textbooks as semiotic resources for meaning-making in relation to the National Educational Philosophy. The general purpose is for achieving gender sensitivity in the production of Malaysian school textbooks, which is in line with the Malaysian Education Ministry's aspirations. Secondly, the purpose is to identify the visual images that portray sexist gender identities through sexist occupational stereotypes in the textbooks. Research in school textbooks have shown that portrayals of gender are unequal (Saedah 1990; Giaschi 2000; Bahiyah et al. 2008) and sex-typed in their portrayals of occupations (Shinar, 1975). This has also lead to stereotyping of gender among school children in which children would believe that men and women are made for certain occupations (Levy & Sadovsky, 2000; Garrett, 1977). The sociosemiotic analysis considered are narrative and conceptual meaning with relevance to picture format and size which is discussed in Nikolajeva and Scott (2006). Halliday's sociosemiotic theory employed found that representational meanings; narrative and conceptual patterns give meanings to visual images. From a total of 1,500 images from 23 textbooks, 284 pages on images portraying genders with occupations are analyzed. This paper presents initial findings of a research study that reveals the images of gender-typed occupations contained in these Malaysian primary and secondary school English language textbooks.

Keywords: (visual literacy; sociosemiotics, gender equality, children, sexism)

GENDER EQUALITY ACHIEVEMENTS

This research investigates images and meaning affordances of English language school textbooks from primary through secondary level. Data is collected from two sources: firstly, selections of images in English language school textbooks from primary to secondary level, and secondly, the selection of images that represents characters in gender-typed masculine (architect, fire fighter, engineer, police, airline pilot, doctor) and feminine (school teacher, nurse) occupations (White and White 2006; Wilbourn and Kee 2010).

The issue on gender equality in Malaysia has been primarily researched since the 1990s in order to improve opportunities for girl's access to formal education. Narrowing the gender gap has found to have improved economic growth and social well-being of a country (Pong 1999). The participation rates for Malaysian women in the labour force were at 44.2 percent in 1999 has

increased to 47.3 percent in 2004, with the financial and governmental sectors being the main employers for women (Johnson 2001).

Malaysia has come a long way since the colonial times and the curriculum has been revised to cater for the Malaysians in general reviewing, revising and diminishing gender inequality in participation in schools. Female participation in higher education has also considerably increased and surpassed their counterparts except for in technical fields that still are dominated by males (Ministry Report, 2008) (chart 1).

These disparities among the two genders are most profound in higher education. A report in 2008 states that the enrolment in government assisted schools shows to a n extent some differences. Enrolment in the primary and secondary level is seen to be quite equal (48% for females and 51.4% for males in primary schools, and 50.2% for males and 49.8% for females). A jarring difference is however shown for enrolment in the post secondary school participation rate. At a rate of 65.9% females enter post-secondary level as opposed to 34.1% of males. Even though more females are enrolled in education, the labour force participation rate still shows that there exists a big gap between both genders.

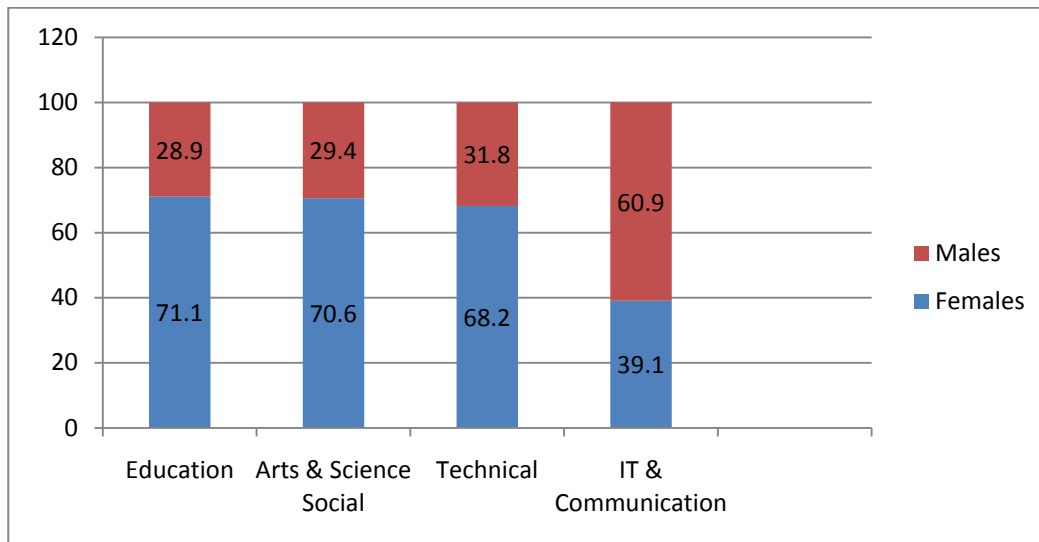


Chart 1: student enrolment at first degree level in public higher education institutions By fields of study and sex, 2008

In terms of labour workforce participation, Malaysia has yet to achieve gender equality. The differences of equality in the workforce is partially due to the unequal gender relationships in marriage (Jamilah 2006) with men appearing more dominant than women in the marriage institution. The social status and treatment of women as accorded by the society's religious worldview and cultural practices (Norani 2006), channels the responsibility towards men who are supposedly breadwinners of the family unit as ordained by the religions and culture practiced by the major races. The parental influences also contribute to children's educational attainment. These expectations give men the responsibility towards managing the family as expected by Malaysian society. However, a mother's education has shown to increase the expectations for her child's schooling (Waite, Rindfuss, and Tray 1986). Therefore women who are take the initiative to be financially independent, tend to give a positive influence towards her family. Female participation in the workforce has shown to benefit many parties. Achievement towards gender equality would benefit all aspects, family institution and education in order to achieve better index performance (Human Development Index, Gender-related Development Index and Gender Empowerment Measure) for human development.

PROBLEMS WITH TEXTBOOKS IN MALAYSIAN EDUCATION

The school textbook follows the National Education Philosophy (NEP) in which one of the traits of the NEP is creating sensitivities towards each gender in the textbooks. The Malaysian governments' willingness to address this issue is a novel move towards creating a gender-sensitive nation. There has not been any recent studies that found an awareness of a gender balanced curricula in Malaysian school textbook. McGraw-Hill Book Company has gone a step further back in 1975 to include "Guideline for Equal Treatment of the Sexes in McGraw-Hill Book Company Publications" (Kirk 1975). If the textbooks in Malaysia were able to fully comply with the NEP, then we would be able to achieve gender equality in the treatment of texts. To date, the majority of the publishers are unaware of this, especially with all (100%) of publishers surveyed and among KPM officers surveyed had felt that the textbooks have achieved the learning objective and complies with the NEP (Hj. Shuib 2005).

Based on the Integrated Primary School Curriculum (henceforth, K BSR) and the Integrated Secondary School Curriculum (henceforth, K BSM) the school textbooks in the

classroom acts as a guide for the teachers. The school curriculum places emphasis on the use of these textbooks for teachers to complete the school syllabus before the year end. The Textbook Division (BBT) is responsible for the production of the textbooks to 82% of students in Malaysia. The textbooks supplied in schools nowadays comes with a CD-ROM, that includes information technology for the learner to use independently. A far cry from the textbooks used back in the 1970's and 1980's.

In a previous study in 2005, it was previously found not only that the CD-ROM was hardly used by students, but the students' usage of the textbook at home is just mediocre (Hj. Shuib 2005). His interviews with teachers and students, revealed that the physical contents of the textbooks such as the pictures and illustrations were a contributing factor to the usage of the textbooks. Further findings show that more than 70% of primary school students and teachers described that the images in textbooks increase student's learning and understanding (85.6% and 76.8% respectively). This indicates the importance of images in enhancing student learning through samples of illustrations in the textbooks. Carney & Levin (2002) cited in Fang (1996) support that the benefits of graphics in textbooks is that they motivate the reader, promote creativity, serves as a mental scaffold, fosters aesthetic appreciation, and promotes children's language and literacy. These contributing factors are the triggered point in building children's perception about the world.

Children's textbooks that are highly didactic in nature have been unable to represent the realities of the Malaysian society. Apart from textbooks, the literary texts in schools have also been overlooked. Desai (2006) explored children's picture books to find that the children's literature though aligned with cultural identity, failed to convey the diverseness and uniqueness of the Malaysians. The language curriculum in school contributes to shaping children's personal and social development, when language reflects any forms of stereotyping, it affects the role of the gender at work, school and home (Pattalung 2008). These educational policies enforced by the Ministries in Malaysia mirrors the concerted effort by the government to depict the Malaysian society at large. These depictions of characters that have become an inaccurate representation of the national identity have proven to show the misrepresentations of this image.

Malaysian children rely on textbooks more than other reading material due to the reason that most parents could not afford additional books for their children (Saedah 1990). The price of a fiction/non-fiction book would vary between RM35 to RM100, and this would be considered too

expensive for the lower income families. The price of books is not the only problem, as some of them can get the books on loan (Textbook Loan Scheme) or at the library. Schools libraries also are falling behind, with some of them failing to provide proper library facilities, especially in the rural areas (Mumtaz and Hana 1998). Some libraries are not fully equipped and mostly would wait for subsidies from the government's ministry.

Reading is not a national pastime in Malaysia, with watching television given more priority rather than reading (Mumtaz and Hana 1998). Any reading activity would depend on the books exposed to the students in school. Children may see reading as work instead due to the emphasis put on reading as a means to be excellent in school.

Based on these reasons, educators need to look into the textbooks so that the children will obtain a more objective reading exposure and socialization through this reading activity. Previous research in textbook analysis also stressed that visuals and illustrations in textbooks also play an important role for learning among children (Saedah 1990; Smith 1995; Dimopoulos, Koulaidis, and Sklaveniti 2003).

Findings from this study will indicate how gender stereotypes can be minimized or hopefully eliminated and how a more equal treatment of gender can be inculcated and expressed through illustrations presented in the textbooks. Gender role stereotyping not only exists in schools, but also is portrayed into the school textbooks. Many studies have previously found a precedence of males over females (Bahiyah et al. 2008). In a related study, the portrayal of men in textbooks became the focus of the study (Evans and Davies 2000) and still found their portrayal as stereotypical.

Despite the multitude of studies in school textbooks, semiotic studies in English textbooks illustration and images in relation to gender stereotyping have been relatively under-researched. Studies previously carried out have been widely on textbook grammar content (e.g. Chan 2001), linguistic analysis (e.g. Lee and Collins 2009), and in children's literature (e.g. Nikolajeva and Scott 2000). Some studies involving illustration or visual analysis have been studied in relation to school science textbooks (e.g. Dimopoulos, Koulaidis, and Sklaveniti 2003; Lee 2008) and also sexism and gender stereotyping in school textbooks (e.g. Bahiyah et al. 2008; Al-Taweel 2005; Liew 2007; Pattalung 2008; Saedah 1990; Tuwor 2007; Giaschi 2000) were previously conducted the past ten years. Studies of English school textbooks analysis in the semiotic landscape (Kress and VanLeeuwen 1996) have not been attempted. Due to the lack of semiotic

analysis in this literature, it is hoped that this analysis will shed some light on the textbook contents that are t o u s e d i n t h e c l a s s r o o m a n d r e v e a l a n y t e n d e n c i e s f o r g e n d e r s t e r e o t y p i n g a m o n g t h e s c h o o l c h i l d r e n .

Due to the above reasons, the inclusion of gender balance in textbook contents needs to be emphasized because of the educational value that it brings and this influences student's values and how they perceive their own world. Even though the textbooks may not promise balanced readers (Liew 2007) but textbooks that fail to address these issues will limit students' exposure to gender balanced examples in texts.

OCCUPATIONAL STEREOTYPING IN MALAYSIAN TEXTBOOKS

In another study, Shinar (1975) also contended that women rated occupations as more feminine than men, which leaves to prove that occupations are still stereotyped based on one's gender. This stereotyping based on occupations and career choices has also been a focus of past studies on sexism in Malaysian textbooks (Bahiyah et al. 2008).

This type of gender stereotyping based on occupations could amount to children believing that a few occupations are for women and many are for men (Garrett, Ein & Tremaine, 1977), therefore displaying their own perceptions towards gender stereotyping since childhood. This manifestation of gender-based stereotypes based on work and activities will perpetuate gender biases in textbooks and schools. A study on textbook analysis in 4 states in India revealed that the male characters in stories and pictures were more dominant than females which are portrayed as passive or having typical family roles (Deepti, 2006). This is evidence of the stereotypical image polarized in children and that it encourages children to celebrate hegemonic masculinity (Davies, 1989: 14) that portrays men as being superior to women.

In Uzbekistan, Alimdjanova (2002) contended that the school textbooks had the tendency to support males in terms of numbers of occupations and personal qualities. The tendency towards positive portrayal of men as having "courage, determination, rationality" and having occupations such as "active statesmen" as opposed to women's portrayal in the textbooks which are weak, tender and thoughtful and women's roles are commonly portrayed as a wife, mother and housewife. Females are also more often depicted as teachers rather than leaders nor

indulging in any sports activity in both text and illustrations. Males are depicted in the textbooks more frequently in the domain of leisure and studies as opposed to girls' portrayal in studies and family.

Recognizing the problems stated above, and the lack of research in visual analysis in regards to gender stereotyping in Malaysian textbooks, this study is timely. This study investigates representations of sexism in English language textbooks used in primary schools in Malaysia. This study will analyse any notions of sexism incorporated in Malaysian primary school English textbooks and how gender role is represented through pictures and illustrations using sociosemiotic analysis approach.

Out of 1,545 pages of textbooks, as many as 284 graphic illustrations from school textbooks from primary and secondary level will be analyzed. The analysis will highlight how gender is represented through picture illustrations and whether these pictures are biased towards gender stereotyping in occupations.

SEMIOTIC ANALYSIS OF TEXTBOOKS

Children's school textbooks are usually full of illustrations combined with narration, whereby the illustrations are less in more advanced levels as it is "understood" that children would be able to read better and gain more comprehension as they grow older. The Education Ministry has set guidelines for graphics in textbooks to assist learning as well as provide aesthetic value. Gerrard (2008) have found that illustrations have a positive effect on younger children's comprehension. She also suggests that texts with illustrations "help students to retell and comprehend more accurately as well as create longer retellings" (p. 65) of the story. Due to these advantages of the use of images in textbooks, this study attempts to employ a sociosemiotic analysis in finding visual elements of meaning-making.

The textbooks is collected and analysed based on the steps involved in conducting social semiotic research (Noraini 2009):

1. Collecting and logging data

Since the mode taken is on 'static' images (unlike video) from textbooks, the data is readily available.

2. Viewing data

For this part, the images are chosen guided by the research questions 1 and 2. Viewing data alongside the logs and organizing it in light of the research questions generate criteria for sampling the data, refining and generating new questions, and developing analytical ideas.

3. Sampling data

How the images are selected is intimately guided by the research questions; where the focus is on the modal affordances in the images. The theory of affordances originated from Gibson, whereby the modal affordance is the material perception of the physical world (Gibson 1977). The focus is on what stands out, but later return to the whole data corpus to test the analysis of the selected texts against it.

4. Transcribing and analysing data

Pages from books are digitized to data and analysed using qualitative softwares, and therefore the fear that these modes may get lost can become a grave issue. There exists the fear of gaining and losing a move from gesture, gaze, posture and the embodied modes of communication to image, writing, layout, colour and other graphic modes. Transcribed image data will be using a range of dimensions to describe gaze, gesture, movement, body posture, the semiotic objects of action, image and speech based on the mentioned frameworks.

Based on Kress and Leeuwen's social semiotic analysis and M.A.K Halliday's sociosemiotic perspective, this study will employ a semiotic analysis of school textbooks while attempting to ascertain how these images make meaning. Visual images are collected from the primary (KBSR) and secondary (KBSM) English language textbooks and will be analysed based on semiotic structure in images based on gender representations.

THEORETICAL FRAMEWORK

This section discusses the semiotic framework for image analysis that will lead towards the analysis and methodology described earlier. The visual analysis which is based on the semiotic constructs in meaning making. The framework of analysis is based on sociosemiotic

analysis based on Halliday's semiotic constructs, while incorporating Kress and Leeuwen's. The semiotic resources will be studied on the meaning making concepts in school textbooks taking into account the semiotic potential or meaning potential of these semiotic modes. Based on the evidence of findings previously conducted on textbooks analysis and gender stereotyping (Bahiyah et al. 2008; Yuen et al. 2008; Nadia 2010), and theories and frameworks of Halliday (2004) as well as Nikolajeva and Scott's (2000) paratexts of picturebooks particularly in format, this research will design the analysis based on these constructs.

The use of semiotic analysis will examine the use of the visuals in the text. Van Leeuwen (2005) contends that "studying the semiotic potential of a given resource is studying how that resource has been, is, and can be used for purposes of communication, it is drawing up an inventory of past and present and maybe also future resources and their uses" (p.5). The contents of the textbooks will go through a process of collecting, document and systematically catalogue the semiotic resources (VanLeeuwen 2005). The books are firstly scanned into .jpeg format and later converted to .pdf format for easily documenting the images into occupations. These occupations are catalogued based on Halliday's term of 'meaning potential' for making meaning in the visual images in the textbooks. This is especially for texts which have been introduced to students prior to the lesson, as students in schools would have earlier access to these books. Therefore, the semiotic analysis of primary school textbooks could "investigate how these resources are used in specific historical, cultural and institutional contexts..." (p. 3) and how it reflects on the cultural patterns (Liew 2007). For the purpose of this study, this method will be used to describe the contents in primary school textbook.

RESEARCH DESIGN

This section discusses the research methods and procedures employed to conduct the study. This research uses qualitative measures to triangulate the data. The methods used in this study are as follows:

- i. Qualitative Interviews
 - a. Focus group interview with teachers

Focus group interviews will help examine how teachers frame their views towards gender sensitive issues in the classroom towards their students. Issues that concern awareness towards gender equality, sensitivity in gender-typed occupations will be addressed, along with some images from textbooks that will be shown to teachers to get an idea of how the two genders are portrayed in their respective occupations in textbooks.

In order to eliminate problems such as group conformity, the interviewer will ensure full participation among the teachers through conducting the discussion in a conducive and familiar environment for the teachers.

- a. Semi-structured Interview with textbook editors
- b. In-depth interview with textbook graphic illustrators

These interviews will take into consideration the seven stages of the interviewing process, as detailed in Kvale (1996).



- ii. Semiotic Analysis
 - a. Collection of secondary and primary school textbooks and scanned photographs.
 - b. Data analysis of school textbooks through data collection

METHOD OF ANALYSIS

In order to conduct the analysis, out of 5,154 images from the K BSM and K BSR textbooks, 284 pages are to be analysed for occupation gender-typed images. Images that are associated with sexism in occupational gender-typing are generated. Content analysis of the

school textbooks gathered are used later to analyse qualitative data in semiotic analysis. The images are identified, coded and classified based on the theoretical framework stated earlier.

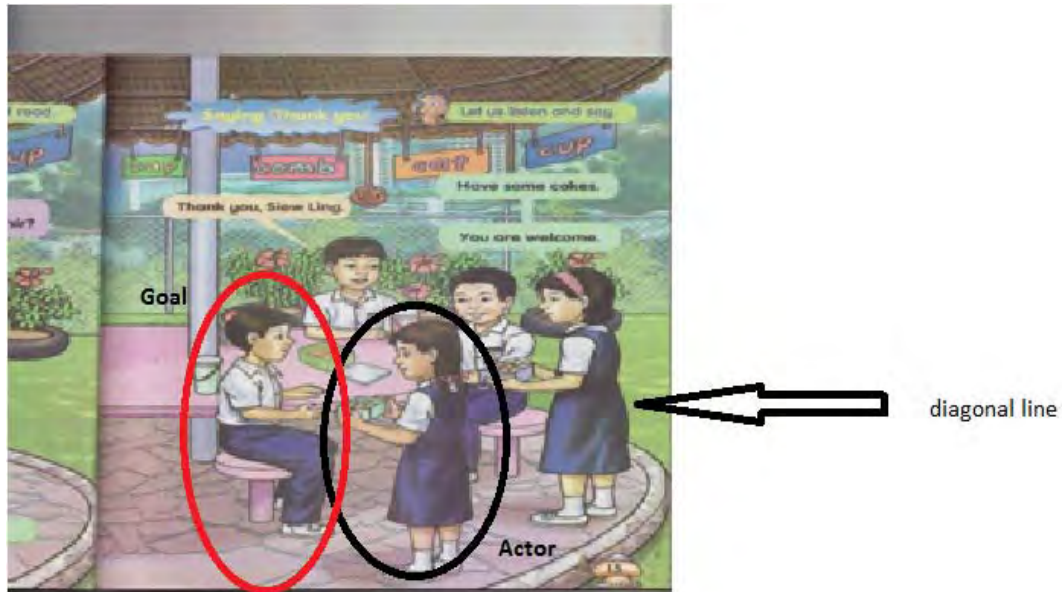


FIGURE 1. Narrative pattern
(the participants in this image are involved in an event or process)

The narrative visual proposition is shown with a presence of a vector. Halliday's representational meaning is revealed in the represented participants (Gujarro and PinarSanz 2008) which indicates the characters, objects and landscape portrayed in the textbooks. These vectors are shown by an oblique line. In this picture, this is formed by the arms of the two girls that form this line. Such directions represent if the structure is to realize a narrative representation. This transactional process shows the images of the girls offering food to the boys, who are on the receiving end. When a narrative visual proposition has two participants, one is the Actor (the girls), the other is the Goal (the boys) (Kress & van Leeuwen)

Another point that is important to be considered is the gaze from which the represented participants employ. Some look directly at the reader's eyes, while some look at the viewers' eyes which is formed by participant's eyelines and connects the participants with the viewer. It is

important to see contact to be established, in order to sustain the reader's interest in understanding the lesson.



FIGURE 2. Image act and Gaze

The conceptual representation relates the participants in terms of their class, structure or meaning (Kress & van Leeuwen). This category of structure which is the classificational process puts the participants into a syntagm which establishes a classification means that they are to be interpreted or read to be members of the same class.

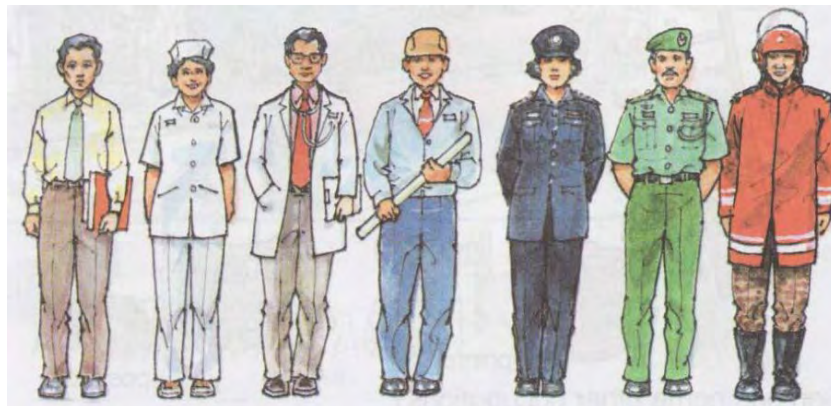


FIGURE 3. Conceptual patterns (images are represented as classified into the same category; "working people")

Kress and Van Leeuwen's (1996) conceptual representations portrays participants in terms of their classification of structure and meaning. Upon describing the working people or the work that people do, classification processes function to relate participants to each other. In figure 3 above, among the seven occupations, only two possibly belong to females; nursing or healthcare and police officer. Furthermore, in order to enable these females to be in the same classification of the rest of their counterparts, the females would have to sport a pair of trousers or slacks in order to 'blend into' the class in the illustration. Since the participants are about the same height, the participants are visually placed at an equal distance within each other, which is the same size and orientation towards horizontal and vertical axes. Through analyzing these images in more detail a predominance of gender can be observed.

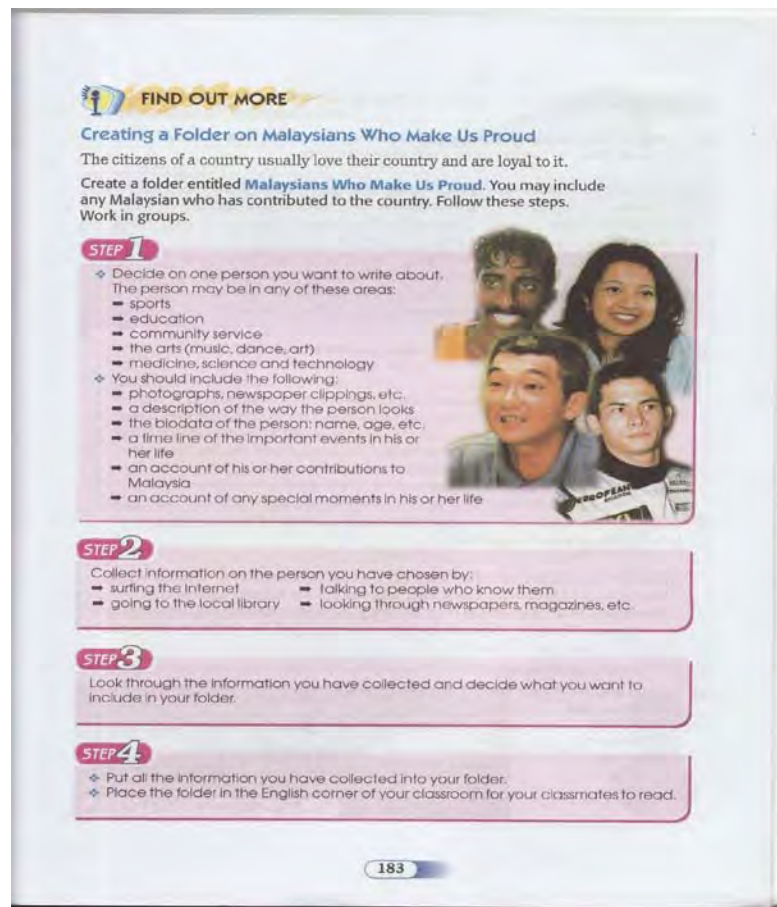


Figure 4. Lee Bee Yoke, A., Manjindarjit Kaur & Shanti David. 2008. English Language Primary 3. Kuala Lumpur: Ministry of Education Malaysia, Dewan Bahasa & Pustaka, p. 183

Upon defining picturebook typology, Nikolajeva & Scott (2000) distinguishes between the dynamics of visual and text through the wordless picture narratives. As for picturebooks that are customized for the young child, the settings in the images are more detailed, as the child's experience of the world is still quite limited (Nikolajeva and Scott 2000). These pictures are sometimes subordinated to the words where the relationship between words and pictures in a picturebook is not completely symmetrical. For example, in *symmetrical* interaction, words and pictures are shown to tell the same story, essentially repeating information in different forms of communication (see Figure 4). In *enhancing* interaction, these pictures amplify more fully the meaning of the words, or the words expand the picture so that different information in the two modes of communication produces a more complex dynamic. The counterpoint between the interpretations of these pictures depends on the collaboration between the textbook writers (authors) and illustrator as well as teachers for the readings and interpretations, in which in the current scenario, the teachers and students are to interpret these textbooks in their own array of meanings.

CONCLUSION

In the past, linguistic representations in textbooks of males and females have proven to be biased. It is the aim of this research to investigate any sexist stereotypes in these school textbooks. In Malaysia, with women contributing to human capital through labour force participation, any stereotyped indication would hinge on their actual empowerment economically, politically and educationally (Bahiyah et al. 2008). These elements of stereotyping will not improve if females are still marginalized to second-place status, such as more images of females as nurses rather than females as doctors, which is not depicting the actual Malaysian scenario. The National Education Philosophy stipulates that the conjoined effort of education in Malaysia is “designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high level of personal well-being.” The Malaysian government has given equal opportunity policy in education and this can be proven from increased enrolment in schools and tertiary levels.

Although sexist images of men and women has been easily identified as strong for men and submissive for women, semiotic analysis is able to communicate beyond these domains.

Semiotic approaches to representation provides specific potentials and limitations for communication (Kress and VanLeeuwen 1996) which requires us to attend to all modes and specific meanings carried by different modes in communicational ensembles (Kress and Leeuwen 2001). Through the use of images in these textbooks, this research hopes to open up the possibilities for studies in visual analysis to be implemented. As quoted in Lackovic (2010) from Walsh (2009), this challenges the taken for granted but also language-centred 'textual authority' in the educational sphere and hopefully opens up more avenues for studies in semiotics.

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A brown skin writer as an imperialistic native informer:

Iran in *Reading Lolita in Tehran*

ESMAEIL ZEINY JELODAR

DR. NORAINI MD. YUSOF

DR. ZALINA MOHD LAZIM

KHALIL MAHMOODI

Abstract

Memoirs are a recently acquired tool of expression for Iranian women in exile. There has been an explosion of memoirs by diasporic Iranian women writers since the Islamic Revolution of 1979. This paper focuses on *Reading Lolita in Tehran* (2003) by Azar Nafisi. Written in a diasporic environment, the memoirist presents and represents Iran with a western perspective. We contend that this author plays the role of a native informer by presenting a scratched depiction of Iran and Iranian Muslim as the Other, in which myth, truth and personal interpretation of the reality are interwoven very closely, a type of portrayal which is based more on selecting and missing realities. Our analysis seeks to unveil the fact that this kind of writing creates justification for 'war on terror' under the name of women's right, "white men saving brown women from brown men" (Spivak quoted in Dabashi 2011: 60) and expose the ways the memoirist's constructions of her native country serve as a Western imperialistic project. Our findings will enlighten readers on the fact that this author, and possibly many other memoirists in exile, produces writings that pander and cater to the West.

Keywords: Iran; West; diaspora; native informer; memoir

Introduction

This paper explores a diasporic memoir written by an Iranian woman, Azar Nafisi. In this reading, the writer is positioned as a "native informer" (Dabashi 2011) for we argue that by pandering and catering to the West she represents the interests of the Imperialistic projects. After the Islamic Revolution and the event of 9/11, the West became curious to know the Middle East and its people, particularly its women. The Islamic Revolution, which was a modern revolution against the West's wishes, contradicted all the criteria of the West. The Revolution was a sufficient reason for the West to be attracted. The emergence of the Islam as the *bête noire* of the West resurrected outdated Orientalism. "Among those who made out of glorifying western civilization and lamenting their vulnerability to the threat of Islam is Bernard Lewis" (Dabashi 2011: 11), who depicted Islam as the major threat to the totally elevated ideals of the West. The Islamic Revolution in Iran became an exemplary of such a threat to the West and their interests in the Middle East. The issue of the status of women in Iran was also appealing to the West because the meaning of the veil has been defined and redefined by Iranian politics. In the early twentieth century, 1936, Reza Shah's modernization program led to the legislation of the Unveiling Act, which prohibited women from appearing veiled in public. After the Iranian Revolution, in 1983, the revolutionary leader, Ayatollah Khomeini, implemented the Veiling Act, due to his understanding of a theocratic government. It banned the women from appearing unveiled in public. Since then, the veiled Iranian women haunt television, film, and newspapers and also can be marked on myriad of book-covers, especially memoirs, circulating in the West. The depiction of women is a commonplace representation in western narratives and the elite diasporic Iranian women narratives about the orient.

Oppressed Women are the common and the most significant issue that resides in all the Iranian diasporic memoirs written by women. Women are shown as passive victims and oppressed under the Iranian government. While a war against Iran is pending in American administrations and after the ruinous consequences of the US invasion of Afghanistan and Iraq, a remunerative industry of Iranian women's memoirs has mushroomed in the decade after the Revolution. Undoubtedly, the Iranian Revolution of 1979 is the catalyst for almost all the memoirs. These women left Iran mostly because they were not happy with the political and cultural status of the country. The Revolution is always perceived as the poor people's revolution. Those who left the country had the financial resources at their disposal, an advantage available to very few Iranian people. The nostalgia amongst the Iranians in exile and the Western's curiosity about Iran reinforces the momentum.

The memoir and Iranian women writers in exile

Memoir is a recently acquired tool of expression in the Middle East, especially in Iran. There has been an explosion of memoirs by Iranian women writers since the Islamic Revolution of 1979, though there were few before the revolution. These memoirs, which gained prestige and became well-known worldwide only after the revolution, indicate that their emergence is a political and ideological phenomenon. Many of the memoirs became a tool for the authors to express their ideology and political thoughts. These memoirs, which were written in a diasporic environment, have adopted Western orientalism. Edward Said in his *Orientalism* (1978) theorized orientalism as a discourse by the west of the Other. These memoirists present and represent orientalism with a western perspective. We contend that these authors play the role of native informers who are at the service of the empire by presenting a gloomy depiction of Iran in which the border line between truth and lie is not discernible. In a broader sense, as Shanthini Pillai (2010: 3) mentions, when these authors “are taken to be authentic renditions of ethnic heritage as part of multicultural politics in the cosmopolitan, the implications of these are highly serious as they are largely constructions of decidedly essentialist discourses of the older country”, which serves as an imperialistic project.

Largely neglected throughout the 1980s and 1990s, in the post-revolution period, Iranian immigrant women writers have become important to a growing Western readership. One of the most striking features of this emerging literature is its obsession with the personal and collective past, which has translated into the dominance of the memoir as a genre. To an increasing number of critics, writings by immigrant Iranian women, particularly memoir, “constitutes a pernicious outcome of contemporary military campaigns in the Middle East: a restaging of Orientalist and imperialist ideologies by a cadre of native informers” (Darznik 2008: 1). For the last few decades, these women in exile have been creating a literature engaged with what have become the most suitable topics of the day: immigration, exile, religious fundamentalism and women’s right. All of these memoirists have been praised by different critics for the authenticity of the text. The critics failed to consider the fact that these life narratives can be easily co-opted into propaganda. According to Akhavan et al (2007) these memoirs presented as life narratives are forgeries to achieve political aims because at a time when the neo-colonial and imperialistic projects desire to build a case for a military attack against Iran, these memoirists are guilty of complicity in the imperialistic projects. They further American imperialistic agenda and confirm Western derogatory perception of Muslim women. These texts have been of great interest to Western readers consumed with imagining the veiled Muslim women. The literary market is replete with this genre and continues to absorb myriad of such publications, showing that the popularity of these books are very much linked to a deeper desire for authoritative knowledge about the Middle East (Akhavan et al 2007: 2).

These authors represent the Iranian women as victims and oppressed under the oppressive Islamic regime. They use the issues of compulsory veiling, the Iranian patriarchal society and its government and put them center-stage in their memoirs. They depict Iran in a way the West wants them to represent or repeat whatever has been represented by Orientalist discourses. With all these representations, they try to get the Western readers to sympathize with them.

These memoirs can be categorized as ‘native informant’ (Spivak 1999) text, which means that the authorial voice is embedded with a certain level of authority, due to the author’s origin and propensity to share information that is of use to her reading audience. The native informant mediates between colonial/imperial discourses and indigenous discourse. Its embedded authority is necessary for the production of knowledge in the development of hegemony. These texts have been of great interest to Western readers consumed with imagining the veiled Muslim woman. The native informant memoirs thus appear in response to the circular relationship between the public desire for knowledge about the Islamic World and the production of hegemonic Orientalist notions reinforcing the binary of a ‘good’, democratic, civilized ‘West’ and an ‘evil’, barbaric and oppressive ‘East’. In the case of the Iranian memoirist, the embedded authority stems from the fact that these memoirs relay certain memories about life as a woman in the Islamic Republic of Iran that serves current Western interests in the Middle East. These writers put themselves in a different position with other people in their country. Moreover, these texts are combined with a staged position of marginality and difference, and work to whet the Western reader’s appetite for an authoritative account of what women experience in the Iran. The marginality and difference is staged explicitly at the outset of these memoirs and is a cliché that conjures empathy from the Western reader, who can also imagine herself as an outsider in a Muslim society (Saljoughi 2008)

However, Dabashi (2011) categorized these writers as 'native informers'. He draws a line between 'native informant' and 'native informer'. "Where informant credits comprador intellectuals with the knowledge they claim to possess but in fact do not, informer suggests the moral degeneration specific to the act of betrayal" (Dabashi 2011:12). He asserts that these native informers "are more effective in manufacturing the public illusions that empires need to sustain themselves than in truly informing the public about the cultures they denigrate and dismiss" (2011: 13). He believes that since the commencement of "war on terrorism" an increasing body of memoir by people with Islamic background flooded the Western literary market. These kinds of memoirs legitimate concerns and worries about the predicament of Muslim women in Islamic world. Islam in these texts is violent and abusive of women. Therefore, fighting against Islamic terrorism means to save the women from the evil of their men, "white men saving brown women from brown men" (Spivak quoted in Dabashi 2011: 60). He is of the opinion that these authors can be a native informer and colonial agent whose writing has cleared the way for an upcoming exercise of military intervention on Middle East. He labels them a "comprador intellectual" whose task is to fake "authority, authenticity, native knowledge, Orientalised oddity" (2011: 72) and to manufacture consent for "war on terror" (2011: 21).

Dabashi sees the Iranian diasporic memoirs as basically being propaganda for the American administration to attack countries like Iran and Iraq. He accuses the memoirists of collaboration with the US program for hegemony in the Islamic world, suggesting that these works enhance a "selective memory" of historical events that encourages "collective amnesia" regarding US action abroad. He believes that these memoirs offer a justification for the American administration's war on terror and, by extension, its current campaign against Iran (Dabashi 2011). He believes that these diasporic memoirs bring back the memory of the British colonization in India, "when for example, in 1835 a colonial officer like Thomas Macaulay decreed: 'We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and color, but English in taste, in opinions, words and intellect.'" (Dabashi 2011: 71). The diasporic memoirists can be the personification of that native informer and colonial agent, publishing their works for an American version of the very same project and creating an excuse for the West to impose sanctions against Iran.

These life narratives are an open invitation for economic sanctions, imposing the sanction under the name of women's right. Sanctions modify gender relations and roles. In modern Iran, financial stability became a good replacement for the marriage values such as love, education, and social class. Sanction is also the cause to lay-offs in the companies. Many of the laid-off men became street vendors after losing their industrial jobs. One can feel the humiliation these men go through, as in the Iranian society, due to a traditional root; usually men are in charge of supporting the family financially. When men are not able to do so because of imposed economic sanctions, women have to support the family financially, by selling their jewelry. When a woman, during an economic crisis, sells her valuable belongings such as gold, she finds herself fragile and vulnerable, hence, more susceptible to patriarchy. These economic sanctions are ineffectual in crippling the targeted government. Instead, these sanctions bring the grass roots to their knees, which is a repulsive fact (Khanlarzaeh 2009: 3-4).

Whitlock (2007) illustrates the history of how women's autobiographies from the Middle East have been accepted by neoliberal ideology, displaying the power of life narratives to affect the worldwide reader. Due to the genre's hereditary claim to fidelity, the autobiographical narrative from overseas certainly figures in the average reader's opinion formation and subsequent support or lack of political contestation towards engagements abroad. She opines that while these memoirs play a crucial role in showing the unheard and unseen events of people, these writings can be called soft weapons because they can be easily co-opted into propaganda. Whitlock (2007) expands her analysis to memoirs written from elite positions like that of journalists "embedded" in Iraq and Iranian diasporic memoirs. Since privileged members of a society write these memoirs, there is a possible peril to distort reality as they are being considered accurate insider accounts. The 'I' of these memoirs can produce a dramatic impact upon the material world. It gives the author a agency, emphasizing that what they say is true. Moreover, the testimonies confer [false] legitimacy to life narratives. The testimonies of the memoirs can be used as propaganda; a tainted testimony: "speaking untruth in the interest of power" (Whitlock 2007: 19). What confers them legitimacy should be scrutinized closely. Therefore, the memoirists can personalize the history and historicize the personal that makes them in collusion with imperialism (Whitlock 2007).

In the 1990s, there were only few Iranian women writers in the West, but now a search on Amazon ("Iran, Memoirs, and Novels") yields nearly six hundred results. Most of these books were published in 2000 or later. What Iranian women wrote mostly are memoirs. The questions that arise are, as Pillai (2010) asserts, Do the writers in exile "become, however inadvertent it may seem, spokespersons for the countries they write of by virtue of their link to it by birth?" (2010: 4) Are these life narratives interesting enough to merit a book? Is there a market for all these

memoirs? What are some of the latent reasons behind writing this increasing genre? Why are most of these memoirists women? It seems that there are some publishers in the West who have found the subject worth investing in. Since the West considered the 1979 Iranian Revolution as against its own interests, it tried to portray a negative depiction of Iran by a phenomenon called ‘women’, women in a patriarchal society, an appropriate justification to attack Iran under the name of women’s right. We assert that Azar Nafisi by her *Reading Lolita in Tehran* (be referred to hereafter as RLT) created a justification for the West administration’s war on terror; hence, advances the aims of imperialism by making the issue of Muslim women as a plight in the Islamic world which needs immediate attention of the westerners as the saviors of the brown women and yet puts this crisis right at the disposal of American warmongering. As Negar Mottahedeh writes “it seems undeniable that *Reading Lolita in Tehran* and its author have been promoted, at least in part, to fulfill the ends of total war” (2004:1). In a similar stand, John Carlos Rowe asserts that *Reading Lolita* “re-legitimizes Western Cultural texts as forerunners of the political revolution and regime change in Iran that the Bush administration has openly advocated” (2007 : 271).

The selective and missing realities of Iran in RLT

Azar Nafisi comes from an ‘illustrious’ and a well-to-do Tehran family and was schooled in Europe and America between the ages of 13 and 30. Her *RLT* is a 350 page memoir, describing her life before, during and after the Iranian Islamic Revolution of 1979. She narrates the personal and intellectual events of herself as a lecturer in Universities of Tehran. This memoir weaves forward and backward in time and concentrates mainly on the period following Nafisi’s resignation from the University in 1995. Thereafter, she holds private classes at her home with seven of her female students every Thursday morning. These young women are Manna, Nasrin, Mahshid, Yasi, Azin, Mitra, and Sanaz all in their late teens or early twenties. During these classes, they discuss Western classics. The major writers discussed in this group are Vladimir Nabokov, F. Scott Fitzgerald, Henry James, and Jane Austen. Nafisi devotes a part to each one of them.

RLT overtly “opens itself to ideological rescripting from a dominant U.S context” (Donadey et al 2008: 632). Right from the start, Nafisi establishes a binary opposition. The title of *RLT* attracts the readers by initiating this opposition. “Lolita” stands for the West; “Tehran” connotes Islamic theocracy and oppressed Muslim women. *RLT* links these two worlds together for both the women in the memoirs and the readers of the memoir. By using “Lolita” Nafisi sensationalizes Iranian women situation. The title is traumatic in Iranian context and enticing in a Western one. The illustration of the cover- two young women wearing headscarf with heads bent forward, staring at an object (presumably a book) adds to the predictable marketing package by catering and pandering to the Western audience’s expectation (Abbott 2004: 106). What exactly they are reading is hidden from the view. Above the picture, it reads “Reading Lolita in Tehran”. The immediate suggestion comes to mind is that these two young women are reading “Lolita” in Tehran. However, Dabashi (2011: 75) argues that the illustration of the cover “is an iconic burglary from the press, distorted and staged in a frame for an entirely different purpose than its original circumstances”. The photo is cropped so that the readers do not see the newspaper. In the actual picture, the two girls were reading the result of a major parliamentary election. Thus, *RLT*’s scratched depiction of truths starts right from the very beginning.

Given that the veil is a major symbol of Islam for the West, it should be of no surprise that *RLT*, which is framed in the West for the western audience, opens with the image of headscarf as a sign of women’s oppression. Here, Nafisi uses Orientalist visions of the Veiled Muslim woman to marginalize herself in the post-revolutionary Iranian society, an outsider inside. She believes that a woman with a veil is invisible and in western dress she is not invisible; rather becomes present and full-bodied.

I have two photographs in front of me now. In the first there are seven women... They are according to the law of the land, dressed in black robes and headscarves, covered except for the oval of their faces and their hands. In the second photograph... they have taken off their coverings... I could not get over the shock of seeing them shed their mandatory veils and robes and bust into color. When my students came into that room, they took off more than their scarves and robes. Gradually, each one gained an outline and a shape, becoming her own inimitable self. Our world in that living room with its window framing my beloved Elburz Mountains became our sanctuary, our self-contained universe, mocking the reality of black-scarved, timid faces in the city that sprawled below. (2003: 3-4)

Nafisi establishes a binary opposition between the imposed veil, as a homogenizing sign of women's oppression, and the effulgent individuality characterized by various clothing and hairstyles. One can feel that this piece of cloth prevents the women from expressing themselves as individuals. What she believes tantamount to the idea that veiled women can have no agency and they cannot retain their individuality. While describing one of her students, Sanaz, when she wears *chador*, she takes an Orientalist stand by stating that Sanaz walks differently and it is "in her best interest not to be seen, not to be heard or noticed" (2003: 26). Indeed, this is Nafisi's own idea about Muslim women in Islamic countries. She explicitly states that women can only be present when their scarves are taken off. Yet in another instance, she describes bumping into two of her students at the university. Both of them had been in her private reading class, hence she knew them very well. "One was Nasrin, with her usual pale smile. The other was dressed in black chador that covered her from head to foot. After staring at this apparition for a while, I suddenly recognize my old student Mahtab" (2003: 217). Mahtab is immediately indistinguishable as she chose to wear chador. She is perceived as an apparition and the 'Other'. According to Saljoughi (2008: 28), there are a variety of ways for women to dress in Iran. They range from "headscarf ... to the full-bodied covering of chador to the fitted *manteau* accompanied by a brightly colored, slipping *hijab* which is currently de rigueur for fashionable Tehrani women". She further states that "one can presume that if Mahtab is wearing the chador, it is because she is choosing to do so" (Saljoughi 2008: 28). Nafisi depicts Mahtab with no agency and no political stance, and a dejected and sullen woman. Thus, Nafisi becomes a voice representative of interests of Imperialism by making the unveiled body as a universal norm.

Portrayal of majority of Iranian women with low self-esteem and lack of confidence is abundant in *RLT*. Those private students of Nafisi are often depicted as jealous of the pluck and courage displayed by Western fictional figures like Daisy Miller. Mitra, a member of the reading group, confesses, "She envied Daisy's courage" (Nafisi 2003: 109-200). They have a baffling picture of themselves. If you have never been to Iran, the description generates pity and disdain for its people. Women are shown under misery and oppression, with no voice. Razieh tells her teacher, "you must think about where we are coming from. Most of these girls have never had anyone praise them for anything. They have never been told that they are any good or that they should think independently. Now you come in and confront them" (Nafisi 2003: 221). This narration of Iranian women is reinforced through repetition of negative and elimination of positive experiences. A Western reader will probably take this as a whole picture, as there are no domestic intelligent and brilliant women in the book. In the post-revolutionary Iran, women are everywhere, including in the legislative body. Iranian women, like Iranian men, have engaged in any possible activity since the Revolution of 1979.

Men are depicted as arrogant and aggressive, if they are not so, they are coward. Physical and psychological abuse of women is rampant worldwide. Iran is no exception. *RLT* scolds Iranian men for events that happen everywhere. Nasrin, Azin, and Sanaz talk unhappily about their respective father, husband, and brother. They say that these men physically "abuse," "dictate" their will, "forbid" learning, and "confiscate" the women's possessions, among other things (Nafisi 2003: 48, 54, 17, 15). Sanaz's fiancé is dubious about his own readiness for marriage. He calls to apologize and breaks engagement "pleading... he would always love her." Nafisi gives a short and clear comment on that: "bloody coward" (Nafisi 2003: 278). As the depiction continues, these cowards, aggressive and arrogant men happen to be religious and extremists followers of Islam. The presence of secular or moderate Muslim in Iran is eliminated in the narrative.

RLT displays no reluctance about the religious aspects of life in Iran. Matters regarding the Islamic law are inaccurate in the text. Unclear and general explanations end: "to say that he was *active* meant that he was one of the more fanatical" (Nafisi 2003: 250). Azin says, "this guy wants the rule of law? Isn't this the same law that allows my husband to beat me and take my daughter away?" (Nafisi 2003: 318). Currently, physical abuse can lead to divorce in Iran and child custody is not automatically given to either parents. Abusive husbands, unsympathetic judges, and women not cognizant of their legal rights can indeed be found in Iran. "But they are neither an Iranian nor a Muslim novelty" (Keshavarz 2007: 120). Nafisi's perspective concerning religious law is so distorted that it creates Islamophobia. The text explains that "good Muslim" consider all non-Muslim dirty and do not eat from the same dishes (Nafisi 2003: 180). In fact, such a law is not as elaborate as their counterparts in some other religions like Judaism. *RLT* enhances the idea that Muslims are all the same. Moreover, their lives consist of nothing but religion. Yassi says, "Our religion has defined every single action that we have taken. If one day I lose my faith, it will be like dying and having to start new a gain in a world without guarantees" (Nafisi 2003: 327). Through Nafisi's perspective, religion (Islam) does not enrich a life; rather it totally takes it over. However, if it is any other religions

than Islam, it does have the ability to enrich and elevate a person's life. To Nafisi, anything Islamic and Iranian such as literature and culture is not good. Instead, anything western is highly praised.

The West, particularly America, is depicted as the good fairies in *RLT*. There is not a single statement implying that the West is responsible for the direct or indirect involvement of doing anything wrong. The West is associated with everything good. Right from the opening pages, Western readers are informed that they are fundamentally different from the backward Iranians whose culture is not interested in the future. "I told them ... we in ancient countries have our past- we obsess over the past. They, the Americans, have a dream: they feel nostalgic about the promise of the future" (2003: 109). Before the readers get the chance to question the validity of such a statement, this narrative bolsters this dichotomy. The Western readers are guarded against bitter fact. The victims in the text all love American stuff unconditionally. Manna and Nima, the newlywed students who just cannot afford to rent their own apartment, buy a satellite dish and are so "euphoric" about watching American movies every night (Nafisi 2003: 67). Miss Ruhi, the menacing Muslim woman activist, confesses that she has named her daughter Daisy, after Daisy Miller. "Because" she says, "I want my daughter to be what I never was- like Daisy. You know, courageous" (2003: 333). Nasrin tells the other girls in the class that her grandfather sent her Mom to an American school. "The American school?" said Sanaz, "lovingly playing with her hair" (2003: 53). When Nasrin plans to leave, she leaves a notebook behind for her teachers with a note on it which reads: "Be seeing you in Florida. Things go better with sunshine" (2003: 328).

In spite of copious references to the 1980 Iran-Iraq war, Nafisi never mentions the courage, devotion, honor, or any other qualities like motivation among the Iranians who gave their lives to resist the aggressive Saddam Hussein. Rather, she portrayed those going to war as "very young and caught up in the government propagandas that offered them a heroic and adventurous life at the front and encouraged them to join the militia, even against their parents" wishes (Nafisi 2003: 208). According to Keshavarz (2007), obviously, there are these kind of excited people rush to the war in response to a promise of hero's reward. These kinds of people can arise anytime and anywhere outside Iran. Is there any war without propaganda? The answer is no. The American soldiers fought in Iraq and Afghanistan, thousands of miles away from their home. Can anyone say there is no propaganda involved? After all, Iraqis were the aggressors; they were the one who first began to attack. While Nafisi condemns both the Islamic Republic and Iraq's leader Saddam Hussein, she never criticizes the U.S politics in the region, never mentioning that the United States backed Iraq during its war against Iran and never mentions the CIA staged coup d'état to topple the democratically elected Prime Minister, Mohammad Mosadeq. Rather she mentions the hostage crisis of the American embassy in Tehran. Therefore, the West is glorified in the text. Nafisi concentrates too much on western literature and fails to include Persian literature. Her respect for Western literature links her to western readers by illustrating their regard for western culture and their adherence to the notion of its 'superiority' over the orient. It is astonishing how completely the entire groups of Iranian who produced momentous work before, during, and after Revolution are erased from in *RLT*. They are neither religious, revolutionary, anti-revolutionary, nor for or against the West. Most of them respect other people's belief, love their country, and are against extremism or war. These people including authors, poets and filmmakers published, produced, and staged much of their work in post-revolution. Moreover, they exerted dramatic impact upon the formation of the contemporary Iran. It can be concluded that they are absent from the text since if they were included the perfect darkness portrayed by the author would be attenuated.

Conclusion

The significant issue about Azar Nafisi's work is what she claims as a truth in her work is an amalgamation of distorting and selective reality which has been processed through her ideological and political and class stands. The class of "whitewashed bourgeoisie [who] hated the veil because it hid their class privileges from the poor compatriot" (Dabashi 2011: 78). The text is a n obvious display of selective memories, basic contempt for the practice of religion, lack of sensitivity for traditional cultures, and a praise of Western canon. Nafisi's function is less to unveil the atrocities than to promote them in a manner that best serves the empire they help to maintain. Nafisi portrayed the contemporary Iran as one-sided and extreme, reduces the entire nation to its extremists' behavior. Nafisi's connection to neoconservative milieu (she thanks Foad Ajami and Bernard Lewis in her acknowledgement) may help illuminate her position, as a 'Native Informer' (Mottahedeh 2004; Bahrmitash 2005:230). Nafisi's *RLT* continues to be of great attraction to Western audiences who are seeking to realize the 'Other' at a time when America and many other Western countries are suspected at sites of violence such as the Iraq

war, the invasion of Afghanistan, and the horrors of Abu Gharib. The long established orientalist binary between the West or 'Occident' as normality, rationality, superiority, adulthood and masculinity, and the East as 'Orient's irregularity, irrationality, inferiority, childishness and femininity have been solidified through this author's efforts to mobilize support for the project of empire. Consequently, Nafisi's *RLT* creates Islamophobia and Iranophobia concurrently.

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Esmail Zeiny Jelodar

Dr. Noraini Md. Yusof
Dr. Zalina Mohd Lazim
Khalil Mahmoodi
National University of Malaysia (UKM)
School of Language Studies and Linguistics
Faculty of Social Sciences and Humanities
Universiti Kebangsaan Malaysia
Malaysia
mehdizeiny@gmail.com

Scripting Persian Women in Mary Sheil's *Glimpses of Life and Manners*

FARAH GHADERI/WAN ROSELEZAM WAN YAHYA

ABSTRACT

Through a textual scrutiny of Mary Sheil's Glimpses of Life and Manners in Persia, this paper aims to examine the ways she represents the Persian women in her travel narrative. Nineteenth century, as the high noon of British imperialism, saw the emergence of a huge corpus of colonial travel literature on Persia purported to be eye-witness accounts of the journeys made by their writers. Likewise, Mary Sheil claims that her narrative is an innocent transcription of the life and manners in Persia. However, a close analysis of her text reveals that the representations of women are informed by circulating discourses of the time in keeping with British imperialist ideologies. Further, it exposes the power structure embedded in Sheil's scripting of Persian women. Far from being a monolithic picture, the text presents an ambivalent tableau of Persian women as objects of both derision and admiration. For its analytical framework, this study follows three successive readings focusing on the representation of the Persian women. The interpretation of the passages is guided by theories from Edward Said and Homi K. Bhabha among others.

Keywords: Nineteenth-century travel writing; colonial discourse; Persian women; ambivalence; representation

INTRODUCTION

There is a mammoth body of travel writings authored by Western male and female writers on the colonial worlds. The prejudiced assumptions about the colonial peoples and their manners and mores reflected in the travel texts were regarded as authentic information. This huge corpus of travel writing not only entertained the home audience but also justified imperial expansionistic projects. It was in the last three decades of the twentieth century that publications such as Edward Said's *Orientalism* (1978) aroused doubts as to the objectivity and reliability of the images of the non-European echoed in the colonial archive, i.e. western textual creation of the rest of the world. Accordingly, travel writings on colonial world have been attracting an increasing amount of critical attention. Postcolonial travel theorists have repeatedly affirmed the centrality of travel literature in the perpetuation and advancement of imperial objectives. The ample textual analyses, carried out on the travel narratives on non-European countries such as Egypt, China, and India, among others, revealed the submerged imperialist ideologies, assumptions, and dogmas in the construction and representation of the colonized milieu. To cite examples, Mary Louise Pratt (1992) argues that the considerable body of travel writing by male and female colonial writers was meant to, "reaffirm metropolitan authority in its own terms- the very thing travels are often charged to do" (5). Also, Duncan and Gregory (1999) contend that "there is a sense in which all travel writings, as a process of inscription and appropriation, spins webs of colonizing power"(3). And very recently, in introduction to their compilation *Travel writing, Form, and Empire*, Kuehn and Smethurst maintain "the construction of binaries in the context of imperialist travel writing might be considered a discursive and rhetorical strategy consistent with imperialist ideology" (2009: 9). Although imperialist travel writings on the colonized countries have been the subject of numerous studies, the huge body of Victorian travel literature on semi-colonized Persia particularly British women's travel writing has been left as a relatively unexplored area.

DISCUSSION

There is a huge body of European travel writing, mostly British, on Persia during the nineteenth century as the heyday of British imperialism. Due to its strategic position, placed between the southern borders of Russia and westernmost borders of British India, Persia became an open scene of rivalry known as the 'Great Game' between those two imperial powers. This situation brought about a new type of British informal colonial dominance in

Persia. (Andreeva, 2007: 5-6). To achieve its imperial objectives in the far-off land of Persia, Britain's indirect sphere of influence had to be legitimized repeatedly by presenting Persians as inferior Other in need of British civilizing and chivalric mission. Nineteenth century British travel writing on Persia has partly contributed to the aforementioned end by perpetuating the representations of Persia in keeping with imperialistic ideologies.

Mary Sheil's travel account is the first recorded woman's travel writing on Persia. From the very opening of her narrative, she authorizes her representations of the Persian milieu by claiming that they are based on eyewitness accounts and first-hand knowledge. This paper aims to present a postcolonial study of her narrative, entitled: *Glimpses of Life and Manners in Persia: With Notes on Russia, Koords, Toorkomans, Nestorians, Khiva, and Persia* (1856) (henceforth *Glimpses of Life and Manners*).

Methodologically, I will conduct three successive readings to interpret the text under study. The first simple reading aims to provide a synopsis. The second reading focuses on extracts of the text that deal with the representation of Persian women. I shall interpret the chosen extracts, using Edward Said's view of Orientalist representations of the Orient in *Orientalism* (1978) as a critical tool. In the third reading, I shall scrutinize those extracts on women representations that cannot be explained in the light of Said's theory. In this final reading, Homi K. Bhabha's theory of ambivalence in the colonial discourse is drawn upon to delineate the ambivalent nature of women representations. I shall then draw my conclusions from the result of these three readings.

FIRST READING: SYNOPSIS

Glimpses of Life and Manners is Mary Sheil's account of an early three-and-half-year journey and residence in Persia, supplemented by Notes authored by her husband, Sir Justin Sheil—the British minister referred to in the text as Colonel S—. On the 7th of August, 1849, the Sheils embarked on the journey through Poland and Russia. After about three months they arrived in Persia on October 29th. Their travel included cities as Tabriz, Kasveen, Tehran, Mazenderan, and Ispahan. In February 1853, due to Colonel's bad health, they decided to leave the Persian land. The account of their journey and residence in Persia was published three years later in 1865. Employing an itinerary form presented in 29 chapters, Mary Sheil provides the reader with a host of information about Persia. Despite her humble choice of the term 'glimpses' in the title, her narrative covers in great details almost every single aspect of Persian milieu, and includes descriptions of landscapes, cities, gardens, religious ceremonies, trade, the Shah's mother and wives, and the interiors of harems. Apart from Mary Sheil's own accounts, almost one third of the book is devoted to Colonel S-'s Notes to cover "many subjects not accessible to female inquiry" in that "portion of the East" (Sheil, 1856: 1). The Notes provide the readers with detailed and sometimes tabled information on the Persian army, revenue, silk manufacture, ethnographic portrayal of tribes as well as men's drinking parties.

SECOND READING: APPLYING SAID'S VIEW OF ORIENTALIST DISCOURSE

The second reading traces women representations in the narrative and interpret them in the light of Said's theory about Orientalist construction of the Other. I have decided to focus on women representations since to me, of all the images of Persia, none is as central and telling as the question of women construction given their crucial status in epitomizing a nation and its culture. Employing Orientalist discourse for the interpretation of the data best suits this study of Mary Sheil's narrative given the political status of Persia during the time it was written which has undeniably affected her representation of the country.

Orientalist discourse is a system of ideological construction which has its roots in imperialistic ideologies exposed by Said in *Orientalism*. Said (1979) argues that the Orient depicted in the colonizer's literature is not an authentic representation; rather, it is through the power of Orientalist discourse that such depictions are made possible and plausible. Representation is embedded at the core of Orientalist discourse and it involves questions of subjectification and domination. For the purpose of this paper, I shall confine the discussion to passages where women are dehumanized, eroticized, and portrayed as objects of theatrical entertainment. Italics are used in the quoted passages to highlight the key phrases and sentences being discussed.

DEHUMANIZED REPRESENTATION

Dehumanization, as an influential strategy for relegating the Orient to the state of the Other in the Orientalist discourse informs Sheil's narrative. The following excerpt is an illustrative example of how Sheil dehumanizes the Persian town women:

If they [town women] are young, handsome, or powerfully connected, matters are tolerably smooth. But when the wife loses her personal attraction she often sinks down to a household drudge; and at the best is seldom free from contention with her rivals in the haram. I do not think a Persian woman ever feels the same affection for her husband as some Europeans do. ... Persian women seem to me to have no idea of a calm, tranquil life. Novelty, or whatever causes excitement, is what they seek, and, I dare say, they would be miserable without that stimulus. They have not strong religious or moral principle; and the example of their husband is said to be no encouragement to domestic happiness. (1856: 144)

The adopted Orientalist gaze passes judgment on the Persian women by homogenizing them into 'they/she' and fixing them in the unchangeable present time used for her ethnographic depiction in the above passage. Persian women are harshly dehumanized by being represented as stripped of their conjugal "affection" and "religious and moral principles". There is also an implicit criticism of Persian men as being superficial in the second line of the quoted passage where their love is reduced to the looks. Women are also depicted to be competitive with one another and having no sense of sisterhood. Moreover, they are represented as superficial and childish seeking "excitement" as the only "stimulus" to fill their empty life. The dehumanizing side of discursive representations is accentuated by Said stating that Orientalist discourse is "disregarding, essentialising, denuding the humanity of another culture, people or geographical region" (1979: 108). This in turn could justify the need for British intervention in Persia presented as a civilizing and chivalric mission on behalf of the oppressed, ignorant and uneducated Persian women.

EROTIC REPRESENTATION

The other dominant image of women in the text represents them as erotic objects. Adopting a male voyeuristic gaze, Sheil's meticulous verbal portrait of the Shah's mother objectifies and eroticizes her as nude, bejeweled and painted in the following passage.

Her [the Shah's mother] trousers were edged with a border of Pearls embroidered on bra id; she had a thin blue crepe chemisette, also trimmed with pearls; *this chemisette hung down a little below the waist, nearly meeting the top of the trousers*, which are fastened by a running string. As there was *nothing under the thin guaze, the result of course was more display than is usual in Europe*. ...her arms were covered with *handsome bracelets, and her neck with a variety of costly necklaces*. Her hair was in bands, and hung down under the shawl, in a multitude of small plaits. She wore *no shoes*, her feet being covered with fine Cashmere stockings. *The palms of her hands and tips of her fingers were dyed red, with a herb called henna, and the edges of the inner part of the eyelids were coloured with antimony*. All Kajars have naturally large arched eyebrows...her cheeks were well rouged, as is the *invariable custom among Persian women of all classes*.

(1856: 132-33)

The reference to the images of "nearly meeting the top of trousers", "nothing under the thin guaze", and "more display than is usual in Europe" in the above depiction is suggestive of bare skin being exposed, thus lack of modesty. Such a description of the Shah's mother to the British readers of Victorian era who had to follow strict dress codes even for their pets can be very effective in presenting a Persian woman as an erotic object. Moreover, Sheil's accent on the exaggerated use of make-up and extravagant wearing of jewellery italicized in the above passage enhances the erotic implications of this description since it would convey the image of "the prostitute or, her equivalent, the actress" to the Victorian audience (Melman, 1995: 116). The painted face is generalized in Sheil's choice of terms such as "All the Kajars" and "Persian women of all classes" and it is fixated in her usage of present tense and the adjective "invariable". Given the Victorian connotation of the image and its generalization and essentialisation by Sheil, Persian women of all classes are eroticized and objectified. Considering the patriarchal nature of colonization, this erotic tableau of the country can be very alluring in attracting the male dominance of the land.

THEATRICAL REPRESENTATION

The representation of the Persian women as the objects of theatrical entertainment and the accompanying implicit imperialistic objective is most clear in the following passage in which Sheil describes a religious ceremony:

I was conducted to a very comfortable *loge*, with an antechamber, or kefishken, "slipper-casting" room, where one leaves the outer shoes. The front of the box carefully covered over with a thick felt carpet, pierced with small holes, which, while they *allowed us to see all that passed, and completely excluded us from the view of the audience*. Part of the pit was appropriated to women of humble condition, who were in great numbers, all however carefully veiled, and all seated on the *bare ground*. Before the "curtain drew up," it was *ludicrous* to witness the contention among these dames for places, which was not always limited to cries and execrations. They often proceeded to *blows, striking each other heartily on the head with the iron heel of their slippers*, dexterously snatched off the foot for the purpose; and, worse still, *tearing off each other's veils*; several *ferashes*[male guard] were present to keep the peace, *armed with long sticks, with which they unmercifully belaboured these pugnacious devotees*. (1856: 127-28)

The distance between Sheil, as the wife of British minister lodged in a superior comfortable position, and Persian women struggling for room on the "bare ground" is accentuated from the very opening of the passage. This distance is more secured since she is the only one with the power of objectifying gaze given that there is no possibility for her gaze to be returned; she is well excluded "from the view of the audience". In her panoramic position, Sheil maps out a comic scenario of fighting between "women of humble condition" through narrating an eye witness account of acting out of the slaughter of Imām Hoossein, prophet Mohammad's grandson, and his family at Kerbella. The conversion of a religious solemn ceremony to a comic theater seems to be a projection of her imagination to compensate for her disappointment with the public nature of the performance which has destroyed the sense of mystery of the East that she would rather preserve. Sheil describes the stage as "perfectly open on every side, and revealing, to the entire destruction of all exercise of the imagination, the mysteries which ought to pass behind the curtain" prior to the above passage (1856: 127). Moreover, it serves to devalue this Islamic religious ceremony. This Orientalist construction is employed both to entertain her home readers and to present Persian women as violent and savage in need of civilizing mission. The cruel picture of guards with their "long sticks" necessitates the pressing need for a paternal protection to save Persian women from Persian men.

Employing tropes in the Orientalist discourse, Sheil has objectified Persian women in her representation and reduced them to the status of Other as dehumanized, erotica and savage. This, in turn, secures the superior position of the British women in the fixed dichotomy of self/other as argued by Said in *Orientalism*. Furthermore, placed against the Victorian 'angel-in-the-house', as the embodiment of modesty and self-sacrifice for the betterment of her family, the homogenized and essentialized representations of Persian women in the discussed passages seem more lacking in true womanliness. This justifies the need for British civilizing and chivalric roles to act on behalf of Persian women, which further promotes British presence in the country.

THIRD READING: APPLYING BHABHA'S THEORY OF AMBIVALENCE

Though the greater part of Sheil's narrative concentrates on denigrating the Persian women, there are instances where they are depicted as subjects of manifest admiration. Besides, there are contradictory representations of the same characters within the text. Said's theory of Orientalism emphasizes the fixed nature of stereotypes to perpetuate the binaries of civilized/barbarous and superior/inferior needed to justify the colonial domination. Since this theory emphasizes the monolithic representation of the colonized, it fails in explaining the few vacillating and inconsistent depictions of Persian women in Sheil's narrative. Accordingly, there arises the need for an additional theoretical tool to account for the discrepancies in women representation in the narrative under study.

The postcolonial theorist Homi K. Bhabha has brought to light the ambivalent nature of the stereotypes in colonial discourse of the Other. Bhabha (1994) maintains that the stereotype is a complex and ambivalent mode of representation of Otherness, which functions as a significant discursive strategy of colonial discriminatory power; it is "the force of this ambivalence that gives the colonial stereotype its currency," upon which colonial discourse is highly dependent (66). He argues that the ambivalent nature of colonial stereotypical discourse simultaneously enables and undermines the fixity needed to sustain colonial dominance. And it is this "*productive ambivalence*" which allows for a wide range of stereotypical depictions through which the colonial relationship is facilitated (67; italics original). Bhabha's theory of ambivalence in Orientalist discourse allowing for vacillating, slippery and contradictory stereotypical representations will be drawn upon as my main theoretical aid in explaining the following inconsistencies in Sheil's depiction of Persian women.

Describing Tehrani women's visit to the physician, Sheil hints at the possibility of erasing the difference between the Persians and the Europeans under colonial dominance. Her description is worth quoting at length for its colonial implications.

The dreadful practice of the Persian doctors is quite enough to *drive the fair dames of Tehran to an English physician*. ... [T]hey divide all maladies into cold and hot, which are to be attacked by corresponding opposite medicines. Thus a hot disease is to be combated by a cold remedy. The classifications of these last are somewhat *fanciful*. ... The *harem* seems open to him [the English physician]. Husbands and brothers, in company with their wives and sisters, used to sit in their *harem* with our "hakeem shahib," *gossiping and chatting as gaily and freely as they would do in Europe*. It is a pity that these *cheerful Iranees are so far off; they would otherwise soon become Feringhees*[Europeanized]. With all their alacrity to endure a life of roughness, or even hardship, they *have a vast aptitude for luxury and enjoyment; which may be regarded as the high road to civilization*. Their wants are increasing daily, and *these wants must be supplied from Europe*. (Sheil, 1856: 213-14)

Sheil relegates the practice of the Persian doctors to 'fancy', which is dreadful enough to make beautiful Tehrani girls go to English doctor whose practice is based on modern science. The representation of these fair dames as enjoying their lives like Europeans could be best explained through Bhabha's theory of ambivalent stereotypical discourse. According to Bhabha (1994), the representation of the difference between the natives and colonizers in colonial literature is ambivalent. On the one hand, like the above instance, the difference is domesticated, which means that "under certain conditions of colonial domination and control the native is progressively reformable" (83). The italicized parts of the extract depicts the "cheerful Iranees" of the capital as ready and willing to embrace the scientific European practices and to become Europeanized, or so to speak, civilized. Their vast potential for a civilized life is only realizable via a direct colonial presence, through which the problem of distance is solved and their daily increasing wants are quickly met. The closing sentence of the quoted passage demonstrates Sheil's awareness of the economic importance of British colonialism

On the other hand, Bhabha contend the difference between the two is made "more visible" to deny the natives "the capacities of self-government" (1994: 83). Bhabha's point is exemplified in the following extract which depicts Sheil's 'brave' visit to "Looristan, the abode of a genuine Persian race, the worst and most ferocious robbers throughout the land" (1856: 223).

Europeans have been, no doubt, deterred from penetrating the almost inaccessible haunts of these *lawless mountaineers*, either by the danger, or by the want of objects of curiosity to compensate for the risk. Yet there is an attraction in examining *a state of society so unlike our own*, where there is little or no law, and where personal freedom is carried to the verge of dissolving the bonds of society. ... A nearer examination generally dispels the visions one may have formed of these supposed unsophisticated beings, passing their lives in the solitude of their mountains, engaged in the care of their flocks and herds. The unveiled display of intense avarice, of poverty, squalor, ferocity, idleness, and tyranny among the men, *toil and slavery among the women, soon displays the naked reality, and disgust succeeds sympathy*. (Sheil, 1856: 224-25)

Unlike the Tehrani women, in the previous extract, who are represented as enjoying the privileges of European-like treatment by their brothers and husbands, Looristani women are depicted as being doomed to a life of "toil and slavery". Sheil's scrutiny reveals the "naked reality" of the life and manners of the natives of Looristan. The last sentence of the above passage demonstrates how markedly different they are from the British. So, there arises a call for "authoritarian forms of political control". "The necessity of such rule," as Bhabha might argue "is justified by those moralistic and normative ideologies of amelioration recognized as the Civilizing Mission or the White Man's Burden" (83).

Bhabha's theory of the slippery nature of the ambivalent stereotypical discourse accounts for the contradictory and multiple representations of Sheil's servants within her narrative. Bhabha believes that the productive ambivalence of the colonial stereotypical discourse allows for "the wide range of the stereotype, from the royal servant to Satan, from the loved to the hated; a shifting of subject positions in the circulation of colonial power" (1994: 79). In the following excerpts, her servants are represented in ambivalent terms, as inspiring both repulsion and attraction:

I have had a good deal of experience of Persian nurses. ... When they are *in a passion they tear their hair and scratch their bosom with their nails until the blood comes*. ... These women were *very exact in their devotions*; at daybreak they would rise, perform the prescribed ablutions, and unwrapping a stone that had been brought from Kerbella, placing it carefully towards Mecca, they went through the usual form of prostration and prayer; this they repeated three times every day. (Sheil, 1856: 239)

Persian nurses are represented as both barbarous and religiously devoted. Implied in this passage also is that Islamic observances are superficial performed merely by the habit without effecting a change in the devotee. Moreover,

there is Western representation of Islam as a religion of violence which does not keep its devotees from barbarous behaviour. Sheil's ambivalence is also evident in her depiction of her servants: "Persian servants in a house are *absolutely worthless, they do nothing*; but on a journey they are *admirable, full of activity and attention*, and they seem never to suffer from fatigue" (1856: 260).

According to Bhabha (1994), ambivalence allows for a wavering attitude toward the natives, sometimes derisive, sometimes admiring (67). Even though in an earlier depiction (discussed under dehumanization of women in the second reading of the present essay), she dismisses all Persian women as lacking in their feelings for their husbands, there are a few instances where Sheil expresses admiration for women's conjugal feelings.

In the following example Sheil tells the story of an "exemplary Lady" who is the Shah's sister and the wife of the Prime Minister, Meerza Tekkee Khan. He was a capable minister under whom Persian army and finance were flourishing. His popularity among people made his jealous enemies at the court to persuade the King to overthrow him. After his downfall, he was to be put under the protection of the British minister and "arrangements were made for his maintenance in honour and luxury in a neighbouring city, and of course in safety" (Sheil, 1856: 250). According to Sheil's narrative, his false move at the very last moment by casting off the British protection brought about his imprisonment in Cashan with his wife and his subsequent murder. Furthermore, his poor widowed wife had to undergo an enforced marriage at the King's order to the son of the new Prime Minister. Imagining herself in a chivalric role, Sheil, who 'happens' to approach the couple on their way to Cashan, describes them in a sympathetic tone:

His wife, the Shah's sister, a young woman of eighteen, resolved to accompany her husband, in spite of the dissuasions of her brother and her mother. *Conjugal affection does exist in Persia after all*. A few days afterwards, as we were driving outside the walls of the town, I unexpectedly approached within a few yards of a party travelling towards Ispahan. It was the Ameer and the princess. They were both in a takhterwan, surrounded by guards. It seemed to me like a *funeral procession*, and I have seldom before seen a more melancholy sight. I longed to open the carefully closed takhterwan; to take the doomed Ameer and his poor young wife with their two infant children into the carriage, and to drive off with them to the Mission-house. (1856: 250-51)

The genuine and deep love of the princess for her husband is highlighted by her sacrificial decision to taste all the food presented to her husband during the several months of their confinement in Cashan: "As a security against poison, that *exemplary lady made it a rule to partake first of all the food presented to the Ameer*" (Sheil, 1856: 251). This seemingly innocent story of the doomed couple implicitly complies with the colonial imperatives in two ways. First, the worthy minister who is working for the welfare of the people is not treasured by the corrupt Persian court, implying that there is a pressing need for a just colonial rule. Second, the emphasis on the princess's conjugal affection reinforces the bitterness of their unjust treatment by the King and the harsh outcome of casting off the British protection. Sheil remarks this tragic end could be avoided by a wise decision on the part of the Prime Minister to let her family enjoy a perfect life under the British protection, which by extension means such a life for the whole country.

CONCLUSION

Employing a textual scrutiny of three successive readings, the paper has been an attempt to dismantle the colonial imperatives embedded in the professedly 'innocent' travel narrative of Sheil, focusing on the representations of women. The first reading provided a synopsis of Sheil's travels to and in Persia. In the second reading, passages on women representation were interpreted in the light of Said's theory of Orientalist representation of the Orient. This reading showed that women are reconstructed through the colonial gaze as inferior other in need of civilizing improvement, thereby legitimizing British informal dominance in the country. The aim of the third reading was to examine passages where the portrayal of women cannot be explained in terms of Said's notion of Orientalist discourse because the representations are not always fixed and straightforward, but ambivalent. Bhabha's theory of the ambivalent stereotypical discourse was then used to interpret these passages, to argue that the slippery and ambivalent nature of these portrayals permits the representation of Persian women as reformable but oppressed in Persia, and therefore in need of emancipation under colonial guidance. In these respects, it may be argued that *Glimpses of Life and Manners* comply with the considerable body of narratives on Persia by travellers during the nineteenth century, which depict Persians in need of civilizing mission in order to justify the informal imposition of British influence in Persia.

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- Farah Ghaderi (Universiti Putra Malaysia & Urmia University, Iran)
farah_ghaderi@yahoo.com
Assoc Prof Dr Wan Roselezam Wan Yahya (Universiti Putra Malaysia)
rose@fbmk.upm.edu.my

Construction of collocations: Are they errors or cultural?

Firooz Namvar
Jamilah Mustafa
Nor Fariza Mohd Nor

ABSTRACT

It is widely acknowledged that collocations play an important role in second language learning, particularly at the intermediate and advanced levels. This study intended to explore the influence of first language (L1) and the cultural background of learners on the production of collocations. Thirty Iranian postgraduate students participated in this study and their academic writings have been analyzed to determine the collocations they produced and to identify the basis for their difficulties in producing collocations. A focus group interview has been used to determine the influence of L1 and cultural background of the learners on the production of collocations. The result showed that learners have difficulties with both lexical and grammatical collocations in their writing. First language influence appeared to have a strong effect on the learners' production of collocation. In addition, as language and culture are not separable, the cultural difference between the first language and target language caused students to come up with odd lexical collocations. The results indicated that learners are often not aware of the collocations and are not able to control their collocation production.

Keywords: collocations; construction; culture; L1 influence

INTRODUCTION

This paper intended to investigate the influence of L1 and cultural background of the EFL Iranian learners on the production of collocations. In addition this study investigated learners' use of collocations by analyzing the learners' written works based on a writing task. Collocations are two or more words which have a strong tendency to co-occur in a language as a prefabricated combination of two or more words in a particular context. (Halliday, 1968) They are one of the difficulties that second language learners, in particular, adult second language learners, have to deal with in the process of learning English. Students often come across quite a large number of difficulties in all language skills. These difficulties depend on a variety of variables such as students' native language (L1) background, age, and personality, vary in their intensity and nature.

So much of language teaching over the years has been based on the dichotomy of grammar and vocabulary: master the grammar system, learn lots of words and then the speaker will be able to talk about any topic. This view of language has meant that students have learned to name a lot of things - an extensive vocabulary, predominantly nouns - and then struggled to use grammar to talk about those things. This is the reason for so many grammar mistakes (Lewis, 1997). People are using grammar to do what it was never meant to do. Grammar enables them to construct language when they are unable to find what they want ready-made in their mental lexicons. But so much of the language of the effective language user is already in prefabricated chunks, stored in their mental lexicons just waiting to be recalled for use. Among these combinations, there are words that "co-occur naturally with greater than random frequency" (Lewis, 1997, p. 25) and with "mutual expectancy" (Zhang, 1993, p. 1). Those words are well linked in a native speaker's memory and retrieved as a chunk (Aghbar, 1990). For example *sour milk and rancid*

milk are well-established collocations that are remembered in chunks and are used by native speakers as chunks. However, *rotten milk* is not stored as a unit in a native speaker's memory and therefore, is not a collocation. ESL/EFL learners can concoct an awkward expression such as rotten milk when they have no memory or intuition of the correct or acceptable collocation that native speakers use. These chunks of lexis, which include collocations, do more than just name things, they also have a pragmatic element. They enable learners to talk about things - to 'do' things. This raises the status of collocation to much more than just 'words which go together.

The majority of Iranian EFL learners have some knowledge of English grammar and vocabulary; however, they seem to have serious problems with the use of collocations. For instance; "make a mistake" is an acceptable collocation in the English language. Iranian learners using the Persian language say "*baran-e- shadid*" which literally means "*hard rain*" and when it comes to English they think in their first language and instead of "*heavy rain*" they write or say "*hard r ain.*" This example is a semantic expansion, in which learners impose a corresponding word meaning into target-language word, reflecting influence from Persian *shadid* = "hard" and "*heavy*". This inefficiency is most likely due to the lack of knowledge of word combinations among Iranian EFL students, and to a large extent, the inadequate emphasis given to the teaching of collocational patterns in their textbooks, and the type of instruction they receive. Producing collocations in writing poses particular difficulties. To enhance EFL learners' writing competence, English teachers have been making significant efforts, spending a great deal of time devoting themselves to correcting students' writing and attempting to identify the difficult areas in students' English compositions. Despite this effort, the same errors continue to occur. In fact, as Bahn and Eldaw (1993) state, it is usually the case that the majority of EFL learners have different problems in their oral and written production. According to Hill, "Students with good ideas often lose marks because they don't know the four or five most important collocations of a key word that is central to what they are writing about" (Hill, 2000:5).

LITERATURE REVIEW

According to Robins (1976), studies on collocations started 2.300 years ago in Greece. The Greek Stoics related collocations to semantics and used the concept of collocation to study the meaning relationships between words. According to these ancient scholars, words "do not exist in isolation, and they may differ according to the collocation in which they are used" (Robins, 1967, p.21). The British linguist J. R. Firth, who is the father of collocational studies in modern times, is in the tradition of the Greek Stoics. Many of his statements about collocations are similar to the ancient Greek scholars; for example "words are mutually expectant and mutually comprehended" (Firth, 1957, p.12) or "you shall know a word by the company it keeps" (p. 11). Although, it is widely accepted that Firth is the first linguist in modern times to explicitly introduce the notion of collocation into a theory of meaning, Mitchell (1971) believes that Firth in the selection of the term collocation may have been influenced by Palmer's monograph on collocations.

After Palmer's work in 1930s, second language teachers have looked at collocations as both an opportunity and a problem. There have been some factors in recent years, which helped collocations in particular and 'formulaic language' in general to come into focus for second language learners: The expansion of computerized texts and works of Sinclair (1987) showed the quick spreading of the use of collocation. For Pawley and Syder (1983) multi-word 'lexicalized' phrases have the important role in producing fluent and idiomatic language; regular and odd chunks are at the heart of those usage-based models in both language description and first language acquisition (Tomasello 2003). In a study which is a case study, Seesink (2007) investigated intermediate students with Arabic, Chinese, Japans, and Korean background to see if teaching vocabulary and collocations in particular improves the writing of the students or not. She used an online program to teach students collocation. In the end she concluded that attention to collocations had a positive impact on the students' results. But she didn't clarify that what type of collocations she used. In her study she didn't show what types of collocations are difficult for the learners. Due to the huge number of collocations, it is not possible to teach students all types of collocations, therefore, those collocations which are more problematic to the students should be recognized and taught first.

Based on Smith's (2005) statement including collocation in the curriculum is very important. The first reason is when non-native speakers encounter extensive difficulty in selecting the accurate combination of words, even in cases where the learner knows the individual words, collocations are still likely to be problematic. According to Lewis (1993) the second reason is the need for learners to go beyond the 'intermediate plateau'. These students can cope in most situations, but they tend to 'avoid' or 'talk around' the more challenging tasks of advanced language learning. Collocation instruction is especially motivating for upper level students (Williams, 2002). The third reason is that possessing knowledge of frequently occurring collocations increases vocabulary knowledge and improves

fluency and helps stress and intention (Williams, 2002). The final reason is that collocation errors are more damaging to the communication process than most grammatical errors. The result is unnatural sounding expressions or odd or possibly out of date phrasing. While the need for research on collocations has been identified a long time ago, academic investigations have only been conducted recently. Statements on the degree of L1 influence on lexis in general are contradictory. On the one hand, it has been claimed that L1 influence is not very important in the area of lexis (Martin 1984) while on the other hand, that lexis is among the levels of language most likely to be affected by transfer (Ellis 1996: 315). Among the small number of recent studies on collocation there is a study by Burgschmidt and Perkins (1985) cited in Nesselhauf (2004). They have observed frequent transfer by advanced learners. The same result is obtained by Baigent (1999), though in neither study is this influence quantified. With regard to individual types of phraseological units, the findings are also contradictory. For collocations, a whole range of claims can be found. Some authors conclude on the basis of their studies that influence is very weak. For example, Farghal and Obiedat (1995: 320) in their elicitation test and Lombard (1997) in her production study observe transfer in about 10% of the non-native-like collocations produced by advanced learners (cf. Section 1.2). Biskup (1992) observes a somewhat greater degree of L1 influence in a translation test on collocations, but also a considerable difference between groups with different L1s: 21% L1 influence on inappropriate collocations with German learners and 48% with Polish learners.

Unfortunately, these studies don't provide the desirable information regarding the general proficiency level of the subjects or statistical information on the test instruments used. To some extent, it is difficult to know exactly how solid their findings are because most of them have used a lexical approach and eliminated the grammar aspect. In addition, none of these studies have investigated the influence of culture on the production of collocations.

THE STUDY

This paper intended to investigate the influence of L1 and cultural background of the learners on the production of collocations. In addition this study investigated learners' use of collocations by analyzing the learners' written work based on a writing task. The next sections of this paper will explain the classification of collocations, research questions, methodology, and result and discussion.

CLASSIFICATION OF COLLOCATIONS

Based on Benson, Benson, and Ilson (1986), collocations fall into two categories: Grammatical collocations and Lexical collocations. Following Benson, Benson, and Ilson (1986), a grammatical collocation generally is a dominant open class word (noun, adjective or verb) and a preposition or particular structural pattern such as an infinitive or a clause. The major types of grammatical collocations are: Noun + Preposition/ to infinitive/ that clause (access to, agreement that...), Preposition + Noun (in advance, to somebody's advantage), Adjective + Preposition/ to infinitive/ that clause (aware of, necessary to, afraid that...), a verb combining in different ways with a preposition, an infinitive with to, an infinitive without to, a verb form ending in -ing, that clause (Adjust to, begin to, keep doing, think that...).

A lexical collocation, on the other hand, normally does not contain infinitive or clauses. It typically consists of open class words (Noun, Adjective, verb or adverb). According to syntactic characteristics, Lewis (2001, p. 51) classifies lexical collocations into six major types: Adjective + Noun (*strong tea, major problem, key issue*), Noun + Noun (*a pocket calculator, sense of pride*), Verb + Noun (*make an impression, set an alarm*), Verb + Adverb (*spell accurately, live dangerously, smiled proudly*), Adverb + Adjective (*strictly accurate, completely soaked, happily married*), and Noun + Verb (*companies merged, pose a problem*).

RESEARCH QUESTIONS

This study intends to answer the following research question.

1. To what extent do L1 and cultural background influence the production of collocations?

METHODOLOGY

SUBJECTS

The participants in this study are 30 Iranian, male and female, postgraduate students at UKM (University Kebangsaan Malaysia) University. Their age varies from twenty four to thirty five. Their level of English is intermediate and above as it is compulsory for students to have a minimum IELTS 5.5 to be able to register at the university. English language is their foreign language. Those students who do not have IELTS are required to take a placement test and they are required to score at least 80%. The university has an intensive English course program to accommodate those who score less than 80% in the placement test. Placement test consists of speaking, listening, writing, and reading skills. Students remain in this program until they managed to obtain the university's admission requirement.

INSTRUMENTS

The data collection instruments used in this study were a writing task and focus group interview. For analyzing the data SPSS (Statistical Package for the Social Sciences) V19 has been used to show the quantitative data clearly.

WRITING TASK

Students were asked to write about the following topic:

1. Write about unforgettable experience you have had.
2. How did you spend your last Norouz holiday (Iranian New Year holiday)?

In order to make it easier for students to complete the writing task a number of things were considered in the selection of these titles. First, writing about an unforgettable experience is a personal matter and therefore it is assumed to be motivating and thought-provoking. Second, the topic related to friends, family, and culture are familiar enough to write about easily for the students. The participants were asked to write an essay on a topic provided for them. They had 45 min to write the essay. They were asked to write an essay not shorter than 250 words. The subjects' writing production was used to analyze the use of their lexical and grammatical collocations. Uses of collocations were measured by the quantity, variety, and accuracy of collocations. Frequencies of occurrence of lexical and grammatical collocations were counted both in quantity and variety.

FOCUS GROUP INTERVIEW

A focus group is a technique involving the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative, sampling of a specific population, this group being 'focused' on a given topic' (Richardson & Rabiee, 2001). There were 7 postgraduate students participated in the interview. 7 students were selected for the group interview according to Krueger & Casey (2000) suggestion. They say that the number of participants in group interview should be seven students, large enough to gain a variety of perspectives and small enough not to become disorganized or fragmented. A Focus group interview was used to discuss on the collocations produced by subjects and to see if these collocations are commonly used amongst Iranians. The interview section took 3 hours to finish and whole the duration was recorded by the researcher. Later the recorded data was transcribed for data analysis.

DATA ANALYSIS PROCEDURE

There was a coding procedure after data collection. All the materials were placed into folders with an identifying number on each. To assure participants' anonymity, identifying numbers were used instead of names. For analyzing the interview data this study used 'framework analysis' by Krueger's (1994). For analyzing the interview data five steps have been used. The steps are: 1. familiarization;2. identifying a thematic framework;3. indexing;4. charting; and5. mapping and interpretation.

RESULTS AND DISCUSSION

Table 1. Frequency of use in the writing samples

Type of Collocation	Subtypes	Frequency	Percent (%)	Total collocation
Grammatical	Verb+ Proposition	38	65.5	58
	Proposition + Noun	13	22.4	
	Adjective + proposition	7	12.1	
Lexical	Verb + Noun	76	66.1	115
	Adjective + Noun	26	22.6	
	Noun + Noun	9	7.8	
	Verb + Adverb	1	.9	
	Verb + Adjective	2	1.7	
	Noun + Adjective	1	.9	

Table 1 shows the frequency of use for both grammatical and lexical collocation by the subjects in their writings. The following conclusions can be drawn from table 2:

- a) Lexical collocations are easier for learners to acquire than grammatical collocations. The total number of grammatical collocations is 58 whereas the total number for lexical collocations is 115.
- b) The performance of the subjects on different subtypes of lexical collocation is significantly different. Among different subtypes of lexical collocation, *verb + noun* appear the easiest for learners to acquire in comparison with other types of lexical collocations.
- c) The subjects' performance on three subtypes of grammatical collocation is significantly different. In grammatical collocation, *verb + proposition* appeared easier for the subjects than *noun+preposition* and *adjective+ proposition*.

During second language learning, two practical restrictions not present in L1 acquisition determine that there is a significant difference between L1 and L2 lexical development processes. The first restriction is the poverty of input in connection with both quantity and quality. Classroom L2 learners often lack sufficient, highly contextualized input in the target language. As a result, this makes it very difficult, if not impossible, for an L2 learner to extract and create semantic, syntactic, and morphological specifications about a word and integrate such information into the lexical entry of that word. EFL learners usually focus on the individual words and neglect other important information, that is to say, what these individual words co-occurred with. They learn collocations as separate words rather than in chunks. As a result, when they want to produce collocation, they refer to their first language to find a suitable word for producing collocation in target language. When that happens the consequences are under the influence of L1 on L2. This phenomenon is referred to by linguists as *transfer*. Transfer can be positive or negative. Positive transfer occurs when the patterns of L1 and L2 are the same. Negative transfer occurs when the patterns of students' L1 and L2 are different, in which case problems may arise.

POSITIVE TRANSFER

In the participants writing tasks it was seen that when collocations had equivalents in Persian, it was easy for students to produce them. The following items are among the positively-transferred items:

1. album comes out

- 2.breaks promise
- 3.do homework
- 4.blank tape
- 5.golden opportunities
- 6.preference to
- 7.success in

NEGATIVE TRANSFER

Based on the results, negative transfer like positive transfer is a common phenomenon among second language learners. The data showed that students had problems with collocations that had no equivalents in Persian. As a result, when students did not know a certain collocation, they relied on their first language and negatively transferred collocations from their L1. The collocation *heavy rain*, for instance, was one of the problematic collocations. In addition to the fact that such a collocation does not have a Persian equivalent and thus cause a difficulty to students. As such, having difficulty with *heavy rain* may be explained by either the nature of the collocation or negative transfer factors. One of the interviewee said: *For heavy, I say I am heavy. We use heavy for weight. We don't say the rain is heavy. I say hard rain. Do you know why? Because I am talking in English now. I am not very good in English. I want to say heavy rain, I don't know heavy, the first word comes in my mind I use it and I say hard rain.* Another example is *leave message* where one of the students instead of *leave message* has used *give message*. In Persian *leave* means go away from or leave something behind. It has a negative meaning and it is different from English. So, everybody uses verb 'give' and not 'leave'. Another interviewee said: *most of Persian compound verbs consist of 3 verbs: give, do, and take. That's why when we produce compound verbs usually we use one of these verbs with them.* The table 2,3, and 4 may show his point. The following tables show the common compound verbs in Persian and how these 3 verbs collocate with other words.

Table 2. Kardan= to do

English	+	collocates	Persian verb	+	collocates
Paint		apply, put on	Kardan (do)		rang (paint)
Mistake		make	Kardan		eshtebah (mistake)
Save		make	Kardan		pasandaz (save)
Shower		take	Kardan		hamam (shower)
Watch		-----	Kardan		tamasha (watch a movie)
Annoy		-----	Kardan		narahat (annoy)
Lecture		give a	Kardan		sokhanrani (lecture)
Reservation		make	Kardan		salam (hello)
Hello		say	Kardan		reserve (reserve)
Suicide		commit	Kardan		Khodkoshi (suicide)
Effort		make)	Kardan		talash (effort)
Fight		for, with	Kardan		daava (fight)
try		have	Kardan		emtehan (try)
Call		make	Kardan		Telephone (phone)
Plan		make	Kardan		barnamerizi (plan)
Trip		take, make)	Kardan		safar (trip)
Improvement		achieve, make	Kardan		pishraft (improvement)
Risk		take	Kardan		risk (khatar)
Guidance		give	Kardan		rahnamee (guidance)
Note		take	Kardan		yaddasht (note)
Fishing		go	Kardan		mahigiri (fishing)
Visit		make	Kardan		molaghat (visit)
Request		make, submit	Kardan		darkhast (request)
Accident		have	Kardan		tasadof (accident)

Table 3. Dadan= to give

English	+	collocates	Persian verb	+	collocates
Message		leave	Dadan (give)		peigham
Hand		shake	Dadan		dast
Promise		make	Dadan		ghol
Listen		to	Dadan		goosh
Request		make	Dadan		darkhast
Exam		take	Dadan		emtehan
Divorce		get, apply for	Dadan		talagh
Return		-----	Dadan		pas
Show		-----	Dadan		neshan
Happen		-----	dadan		Rokh
Important		consider	Dadan		ahammiyat
Defeat		-----	Dadan		shekast
Noise		make	Dadan		seda
Explain		-----	Dadan		tozih
Taste		have	Dadan		mazzeh

Table 4. Gereftan= to take

English	+	collocates	Persian	+	collocates
Shower		take	gereftan (take)		doosh
Decision		make	gereftan		tasmim
Fetid		turn	gereftan		bu
Diet		have, go on	gereftan		regim
Driving license		get	gereftan		govahiname
Present		receive	gefetan		hadiyeh
Divorce		get	gereftan		talagh
Permission		gain	gereftan		ejazeh
Fire		catch	gereftan		atash
Witness		call to	gereftan		shahed
Pain		have	gereftan		dard
Photo		take	gereftan		aks
Delivery		receive	gereftan		tahvil
Headache		have	gereftan		sardard
Visa		get	gereftan		visa
Celebration		hold, have	gereftan		jashn

Table 2, 3 and 4 show that verbs *kardan* (to do), *dadan* (to give), and *gereftan* (to take) are part of the most of the collocations or compound verbs in Persian while on the other hand in English there are so many verbs that are involve in making and constructing the collocations. These three verbs are the most commonly used verbs in Persian simply because apart from their direct and standalone meaning, they are used in thousands of different expressions and "compound verbs" as an auxiliary verb. One of the unique characteristics of the Persian verbal system is its predominant use of compound verbs to express verbal notions. Unlike English, where it has over 5000 simple verbs, Persian has less than 200. All other verbal notions are expressed through complex expressions. Therefore, when Iranian learners try to produce collocations they follow the compound verbs in Persian and by relying on them produce the collocations. In table 4, the first item is *take a shower*, take means 'gereftan' in Persian. As it shows *gereftan* collocates with *doosh* (shower) in Persian. Therefore, this collocation has an equivalent in Persian language and the learners do not confront any problem to produce it in their writing.

Another factor that influences on the production of collocation is culture and background of the subjects. It is widely accepted that language and culture are not separable. Language is a part of culture and plays a significance role in it. Therefore, language concomitantly reflects culture and is affected and formed by it. Since culture consists of people's historical and cultural background, it is considered as the symbolic representation of people and also as their way of living and thinking and their approach to life. Learners construct the new knowledge by using their previous knowledge they have acquired. Their previous knowledge comes from past experience, culture and environment. In other words, learning is social and it happens within a culture. Learners make new meaning by relying on the previous knowledge and the action of this construction is mental and it happens in the mind. As

learning is a social activity, learners' knowledge and their learning is associated with their connection with other human being, their teachers, their peers, their family and in general with society. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language. People of different cultures can refer to different things while using the same language forms. According to Cowie (1998), "cultural background refers to information that is most difficult to formalize, as it is connected with semantics in a very indirect and still unexplored way. We say that a word or a word-combination has 'cultural background' when it possesses a clearly discernible ideological aura associated with a historical situation, a political movement, a fashionable trend, and so on." Therefore when an Iranian learner comes up with a collocation like *darken hair* (dye hair) Cultural background can be discerned in such lexical collocation. Collocation *dye hair* in English has an equivalent in Persian, but Iranian learners usually say *darken hair* instead of *dye hair*. Considering the learners' culture, an explanation is that the use of the verb *darkening* is a result of cultural interference because people usually don't see the hair of ladies and they see the hair of men. In Iran men only dye their hair black. It is clear that this learner has relied on his background knowledge and produced this collocation. However, cultural patterns differ from one language to another language and from culture to culture. For example, *bread* collocates with *cheese* in Persian, but with *butter* in English. Both the English and the Iranians value their neighbors' goodness and friendliness. However, the English prefer quiet neighbors, whereas Iranians are happy to have watchful neighbors. They are people who help us and take care and watch our house when we are not around. This may indicate that Iranians have a much closer relationship with their neighbors than do the English. So, differences in collocational patterning in different languages reflect the preferences of specific language communities for certain modes of expression. Some collocations are a direct reflection of the material, social, or moral environment in which they occur. Therefore, as L2 English learners' culture is different from the culture of the target language, so it causes them to produce collocations which sound raw and unacceptable to the native speaker of English but cannot be consider as a wrong collocation because it has a cultural background and it is related to the culture of the learners. So, as language and culture are not separable one cannot accept the language but skip its culture.

CONCLUSION AND IMPLICATION

This study investigated the influence of L1 and cultural background of the learners on the production of collocations. In addition this study investigated learners' use of collocations by analyzing the learners' written work based on writing task. This study illustrated that when there was a confluence between the English collocations and Persian equivalents, the students tended to provide the correct collocation but in an opposite manner, when there was a deviation between the collocations in the two languages, students faced difficulty with the items. This study showed that culture and background of the subjects influence on the production of collocations.

Based on the findings of this study it is recommended that:

1. Considering difficulty of the production in collocations, learners are in need of more practice producing collocations. Also, they should receive as much collocation input as possible.
2. Non-congruent collocations should receive more attention in language teaching without neglecting congruent collocations as some researchers suggested (Bahns, 1993).
3. In teaching collocations, more attention should be given to teaching those collocations, which the results showed to be more difficult, if not a challenge, to the participants.

Collocations are very important in writing and using them properly enhances the writing skill. Acquisition of specialized collocations will enable learner to communicate in a professionally acceptable way. In addition to, when time is limited to formulate a message and get it across in writing, writers would feel a more pressing need to use prefabricated expressions to save processing time and energy. Including collocations in curriculum and preparing the students to use collocations effectively and appropriately in writing will contribute to efficient communication. Particularly, with adult ESL/EFL learners, who are uncomfortable about their limited structural and lexical knowledge, the teaching of collocations can have additional advantages. This is because collocations can decrease their affective filter by providing them with ready-made chunks and prepackaged building blocks so that their worry about structure and lack of words can be reduced.

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Authors: Firooz Namvar, Jamilah Mustafa, Nor Fariza Mohd Nor

Affiliation: University Kebangsaan Malaysia (UKM), faculty of Language studies and Linguistics

Email: firooznamvar@gmail.com

Portrayals of Loyalty in William Shakespeare's *Timon of Athens*

FLORENCE TOH HAW CHING, ARBAAYAH ALI TERMIZI (PHD)

ABSTRACT

The study undertakes the reading of master-servant relationship in Shakespeare's Timon of Athens (1605). While the growing body of secondary comments has focused on the play's protagonist, Timon, this paper devotes particular attention to the Steward, a servant-character. The argument of the paper is augmented through Josiah Royce's conceptions of loyalty, derived from his work The Philosophy of Loyalty (1908). By applying Royce's concepts of loyalty to the Steward, the paper suggests that the subservient character displayed significant portrayals of loyalty in the play which have been pivotal in restoring and elevating his master's honour and dignity. These discussions involved the Steward's loyalty in truth speaking, minimizing conflicts and idealizing the lost cause which enhances his self-will and forgoes his self-gratification. The paper concludes with an emphasis on the eminent role played by the Steward in serving his master, Timon. Through the instances and extent of loyalty examined in the paper, it is hoped that the endeavour will instigate new textual interpretations, particularly in the area of Shakespearean studies.

Keywords: Shakespeare; Timon of Athens; the Steward; loyalty; Josiah Royce

INTRODUCTION

In 1598, Elizabethan literary critic, Francis Meres, wrote a book entitled *Palladis Tamia: Wit's Treasury*, a collection of commentaries evaluating the literary scene of his era. In his work, Meres praised Shakespeare as "among ye English is the most excellent in both kinds for the stage; for Comedy [and] for Tragedy" (Murphy 2007, 44). Russ McDonald observed that "[b]y the turn of seventeenth century Shakespeare had become the most successful playwright in London" (2001, 18). According to eighteenth-century poet and critic, Alexander Pope, Shakespeare's dramas portray some of the "most numerous and the most conspicuous instances of both 'Beauties and Faults of all sorts'" (qtd. in Miller 1968, 114). Likewise, Samuel Johnson urged that Shakespearean texts be "searched for their depiction of 'common humanity' and the 'instruction' derived from Shakespeare's 'wisdom'" (qtd. in Brown 1990, 17). John Russell Brown pointed out that the first known person who embarked on the study of Shakespearean characters was Maurice Morgann,

a political pamphleteer and one-time Under-Secretary of State [who embarked on] the first sustained attempt to discover in Shakespeare's writings more than meets the eye, to insist on relating any one verbal statement to the 'impression' of a character in action (1990, 18).

Thereafter, critical discussions relating to Shakespearean studies necessarily include his dramatic characters. The increase of these scholarships became the mould within which Shakespeare's characters grew in shape and stature, cementing his position as one of the greatest Renaissance dramatists. As such, this paper focuses on analyzing some of the selected characters found in Shakespeare's *Timon of Athens* (1605).

Horst Weinstock believed that Shakespeare endeavoured to portray his characters with commendable values, particularly the "loyal servants [who] embody charity, humanity, humbleness, independence, love of justice, moral courage, self-denial, and wisdom" (1971, 448). William Slights also emphasized how Shakespeare constantly concerned himself with "the problems of community" (1977, 42). While Timon, the play's protagonist, has been

given a substantial amount of attention, there has been little attention paid to the servant characters of the play. Therefore, for the purpose of this paper, attention will be vetoed to the play's servant character, the Steward. The study specifically attempts to uncover the underlying motivation that propels the displays of loyalty exhibited by the servant character towards his master, Timon. In the words of Elizabeth McMahan, Robert Funk and Susan Day,

as you analyze characters, consider their *motivation*, their response for doing the things they do. Sometimes we can be certain of a character's motivation for behaving in a certain way; at other times this motivation becomes one of the elements we must figure out before we can fully appreciate the story (1988, 17-8, italics original)

Frank Oppenheim stated that "our task, then, will be to discover what makes loyalty genuine, as opposed to the many forms of false loyalty" (2005, 48). This is in accordance to Brown's belief that the study of Shakespearean characters influences readers to "learn to apprehend the action and some of the personages of each [selected drama] with a somewhat greater truth and intensity" (23). It is thus hoped that the appreciation of the master-servant relationship within the play will further elevate the understanding and acceptance of Shakespeare's *Timon of Athens* in the literary community.

FOCUS OF THE STUDY

In Shakespeare's *Timon of Athens*, the progression of the play involves several master-servant relationships. However, in order to ensure that the paper devotes sufficient focus to the specific characters chosen and demonstrate a detailed insight into the analysis, only one master-servant relationship will be highlighted. This involves the treatment extended by the Steward towards his master, Timon. The paper focuses on the instances and extent of loyalty extracted from the play which shows the servant character's loyalty towards his master. In accordance to that, only the scenes in which the Steward appeared and displayed clear acts of loyalty towards Timon will be analyzed and discussed. These include scenes 2, 4, 8, 9, 13 and 14.

To reinforce the Steward's portrayals of loyalty in the selected play, the study adopts the concepts of loyalty expounded by an American philosopher, Josiah Royce, in his work, *The Philosophy of Loyalty* (1908)¹ as its theoretical framework. It has been observed that among the extensive and growing number of past and present philosophers alike, little or none has defended the notion of loyalty as persistently as Royce. Of Royce's numerous works, *The Philosophy of Loyalty* is recognized as "one of his best-known books" (Smith 1967, 8). The definition of loyalty, according to Royce, encompasses "the willing and practical and thoroughgoing devotion of a person to a cause" (1971, 52), which involve "some element of free choice" (1971, 110). He further provided some practical measures to observe genuine loyalty. From the many concepts of loyalty expounded in Royce's book, only those that are relevant to the selected scenes in the play will be applied to the examples of loyalty shown by the Steward towards Timon. These include how his loyalty helped him to speak the truth, minimize conflicts, enhance his self-will, idealize the lost cause and forgo self-gratification. The following section provides a brief overview of the servant character, the Steward in Shakespeare's *Timon of Athens*.

THE STEWARD IN *TIMON OF ATHENS*

In *Timon of Athens*, the Steward accommodated 8.6% of the play's total lines, placing him in a position as the third most prominent character after Timon and Apemantus² (Hunt 2006, 507). Although he was placed sixth in the *dramatis personae* in the selected playtext, the arrangement nevertheless allows him the status as the first servant character listed within the play. It is essential to note that the list of *dramatis personae* in Shakespearean plays was introduced by Nicholas Rowe, a seventeenth-century editor cum poet, who at the same time began the practice of dividing Shakespearean dramas into acts and scenes breaks. Under Rowe's editorial practice, characters in the dramas were arranged according to their importance and significance, a tradition which continues until this very day. Rowe's inclusion of the list of characters in his edition of Shakespeare's playtexts became the introduction of a series of "changes to the plays that were designed to appeal to a particular market [specifically] to cater to a sophisticated taste in private reading" (Arbaayah 2010, 25). Hence, the placement of the Steward as the first servant character in the *dramatis personae* of the selected play is regarded as an important indicator of his status in Timon's household.

listed in the *dramatis personae*, Apemantus is a churlish philosopher who throughout the play, displayed extensive amount of cynicism towards Timon, constantly criticizing the protagonist both in Timon's house and in the woods. Although Apemantus eventually grew impatient and left Timon to his wasteful ways, the Steward continued to seek opportunities to advise his master:

STEWARD

What shall be done? He will not hear till feel.

I must round with him, now he comes from hunting.

(4. 7-8)

Alas, when Timon finally took time to hear his Steward out, it was already too late. The protagonist became upset because the situation was not made known to him earlier and thus hindered him from taking necessary measures:

TIMON

You make me marvel wherefore ere this time

Had you not fully laid my state before me,

That I might so have rated my expense

As I had leave of means.

STEWARD You would not hear me.

At many leisures I proposed

(4.119-24)

In his defence, the Steward replied that he had tried many times to warn Timon by showing the sum in his account but his master would not listen to him. The protagonist then went on to accuse his Steward of giving excuses to hide his efficiency. In return, the Steward rebuked his master and reasserted his position:

STEWARD

O my good lord,

At many times I brought in my accounts,

Laid them before you; you would throw them off,

And say you summed them in mine honesty.

When for some trifling present you have bid me

Return so much, I have shook my head and wept,

Yea, 'gainst th' authority of manners prayed you

To hold your hand more close. I did endure

Not seldom nor no slight checks when I have

Prompted you in the ebb of your estate

And your great flow of debts. My loved lord -

Though you hear now too late, yet now's a time.

To present of your having lacks a half

To pay your present debts.

(4.128-39)

From Royce's point of view, the person who speaks the truth possesses "real peace, for truth-speaking is a form of loyalty and will aid him" (1971, 154). In this instance, even though Timon expressed his anger at the Steward, the servant-character remained firm in his defence. From the lines above, the Steward stated that he brought in the accounts for Timon to see, prompted his master about the current state of his estate and his flow of debts but Timon would often ignore him. Instead the protagonist would give out presents in large amounts over trifling matters. Likewise in scene 9, when Timon called for a final banquet and ordered his servants to invite his friends again, the Steward showed obvious concern at his master's decision, reflecting that what they had at present was not even enough to feed the household:

STEWARD

O my lord,

You only speak from your distracted soul.

There's not so much left to furnish out

A moderate table.

(9. 9-12)

Anderson remarked that the Steward resisted "what he takes to be his master's folly" (2007, 211). Despite the multiple rejections faced by the servant character, he continuously pursued loyalty towards Timon by insisting that the truth be made known to his master. This reminds us of the fifteenth-century theologian Martin Luther, who

asked “[a]re those, then the only ones who lead and teach us rightly, who reprove all our actions and call us miserable? Indeed, such is the case” (qtd. in Frye 1963, 156). Likewise, Weinstock asserted that “true servants [...] make every effort to contradict their masters when necessary, to them the truth to their faces, or to dissuade them from mischievous action” (1971, 450). Even though Timon ordered his servants to prepare another feast, the Steward attempted to contradict and go against his master by reminding Timon about the household’s financial turmoil. Based on Weinstock’s assertion and Royce’s concept, the Steward is a true servant because he attempted to speak the truth to Timon in order to prevent his master from further mischief of spending unwisely. This is the first example which shows the Steward as a truly loyal servant.

LOYALTY MINIMIZES CONFLICTS

In observing loyalty, Royce also reminded us to practise our devotion within the boundaries of our limited power and abilities. Although the cause of loyalty is personal and unique to every individual, Royce maintained that “nobody who merely follows his natural impulses as they come is loyal” (1971, 130). In scene 8 of the play, Timon’s financial resources were running out and the protagonist was near bankruptcy. Although he sent his servants to seek help from his friends, none of them were willing to help him. Those whom Timon previously considered as friends and visitors now became his creditors, sending their servants to collect debts from him. This is exemplified through the lines:

LUCIUS’ SERVANT

Ay, but the days are waxed shorter with him.
You must consider that a prodigal course
Is like the sun’s,
But not, like his, recoverable. I fear
‘Tis deepest winter in Lord Timon’s purse; that is,
One may reach deep enough, and yet find little.

PHILOTAS I am of your fear for that.

TITUS

I’ll show you how t’observe a strange event.
Your lord sends now for money?

HORTENSIUS Most true, he does.

TITUS

And he wears jewels now of Timon’s gift,
For which I wait for money.

HORTENSIUS It is against my heart.

LUCIUS’ SERVANT Mark how strange it shows
Timon in this should pay more than he owes,
And e’en as if your lord should wear rich jewels
And send for money for ‘em.

HORTENSIUS

I’m weary of this charge, the gods can witness.
I know my lord hath spent of Timon’s wealth,
And not ingratitude makes it worse than stealth.

(8. 12-30)

From the lines above, the servants were reflecting on Timon’s previous spendthrift ways. Jowett explained that the phrase ‘a prodigal course is like the sun’s’ equated Timon’s “spendthrift way of life [which] is like the sun’s seasonally declining course” (238, n. 13-4). However, unlike the sun, the loss of Timon’s wealth is not “recoverable” (8. 15), rendering Timon’s purse as empty as “the deepest winter” (8. 16). The creditors’ servants further expressed their concern of how their own lords, who still “wears jewels now of Timon’s gift” (8. 21) now required Timon to “pay more than he owes” (8. 25) in debt. For these servants, their masters’ ingratitude was likened to be worse than stealing³.

Nevertheless, they had no choice but to obey their masters’ order to collect debts. As early as nine o’clock in the morning, the servants were gathering outside Timon’s house in anticipation for the protagonist’s appearance:

LUCIUS' SERVANT

What do you think the hour?

PHILOTAS

Labouring for nine

(8. 10)

The term 'labouring for nine' was explained by Jowett as meaning "going up to nine" (2004, 237, n. 9). Although Timon was known to "shine at seven" (8. 11), the creditors servants did not manage to see him. When the Steward appeared instead, these servants started to ask him for money. Here, there is a sense of tension arising between the creditors' servants and the Steward, Timon's servant. This scene showed a situation where conflicting loyalties stood opposing each other. While both Titus and Varro's servants were loyal to their masters by obeying their commands to collect debts from Timon, the Steward also displayed his loyalty towards his master by protecting Timon's honour and dignity, particularly at a time when the protagonist was at the edge of his downfall. When such a scene occurs, Royce called for the loyal man to minimize the conflicting loyalties and aim towards achieving "the cause of universal loyalty" (1971, 132). Here, the Steward showed loyalty by remaining calm and reminding both Titus and Varro's servant that it was their masters who took advantage of Timon. Despite the disagreement that existed between his master and the creditors, the Steward sought to minimize the conflict by requesting that the creditors' servants let him leave in peace:

STEWARD Ay,

You do yourselves but wrong to stir me up.

Let me pass quietly.

(8. 52-3)

According to Jowett, the line "you do yourselves but wrong to stir me up" meant that the Steward was warning both Titus and Varro's second servant not to provoke him. This signalled the Steward's refusal to amplify the existing tension between them. In Royce's words "the devotion of the loyal man involves a sort of restraint or submission of his natural desires to his cause. Loyalty without self-control is impossible. The loyal man serves. That is, he does not merely follow his own impulses" (1971, 18). In Bayard Taylor's words, "the truly serene of spirit are to be found at their best amongst the loyal" (qtd. in Royce 1971, 97). The Steward's conduct corresponds to Royce's belief that the loyal person should undertake the course "to reduce the conflict to the greatest possible harmony" (1971, 132). Hence, as evident from the selected scene, the Steward showed a clear attitude of self-control by restraining himself from causing further conflicts. He portrayed his loyalty through his desire to preserve the peaceful atmosphere to avoid any upheavals. For Royce, "the 'spirit of loyalty' lives less readily in forensic (i.e. disputations) dialogue than non-forensic discourse [since] the former results in a winner-loser situation [while] the latter in a win-win outcome" (qtd. in Oppenheim, par. 53). From these explications, it is indeed clear that the Steward has shown loyalty through his effort to minimize conflicts.

LOYALTY ENHANCES SELF-WILL

In view of the declining morality faced by the modern society, Royce also felt compelled to discuss the critical need for a notion of loyalty. By asking "What does a man gain by being loyal? [...] What good does he get personally out of his loyalty?" (1971, 23), Royce invited his readers to reflect on their duties and ideals in life. These ideals, according to Royce, should not be influenced by external factors such as parental will, societal requirement or religious laws. Instead, it should be a duty formed under the authority of their conscious and rational will. Although this reminds us of the Kantian Principle of Autonomy⁴, it should be noted that Royce disagreed with Kant's belief that the fulfillment of our moral principle and experiences are solely achieved through the dominance of the human autonomy. For Royce, the discovery of self is revealed through communications with our surrounding communities as we draw our cause of loyalty within the domestic, religious, commercial or professional environment. Having thus found our object of loyalty, we endeavour to seek every means and ways to fulfill this sense of responsibility. As Royce wrote "in this cause is your life, your will, your opportunity, your fulfillment" (1971, 42), without which, our lives are void of unity and peace. The need for loyalty is therefore transpired through our duties, motives, ideals and plans which lead to the ultimate attainment of harmonious living. Royce believed that the loyal cause also compels a person to express it through his plans and self-will.

In Timon of Athens, Jowett explained the line "Believ't, my lord and I have made an end" (8. 54-5) as the point where both the Steward and Timon had "settled [their] affairs [and] agreed to part" (2004, 240, n. 54). Moreover, the Steward was "no longer under obligation to do accounts" (Jowett 2004, 240, n. 55, italics original) when he said "I have no more to reckon" (8. 55). These lines seem to foreshadow Timon's later departure from his

house. According to Anderson, Shakespeare often “depicts servants who are forced out of service with no suggestion that they will be able to find another position” (2005, 131). Indeed, when the Steward appeared again in scene 13, his master had already abandoned the city and sought solace in the woods. As the person in-charge of the household affairs, the Steward took upon himself the responsibility of providing for the other servants by dividing his savings among them before sending them off. With the remaining money that he had, the Steward went in search for his master:

STEWARD

I'll follow and enquire him out.
I'll ever serve his mind with my best will.
Whilst I have gold I'll be his steward still.

(13. 49-51)

Even though the Steward could search for a new master and household to serve in, he chose to seek after Timon. In this scene, the Steward has decided that Timon remains his cause of loyalty despite his master's bankruptcy and downfall. This corresponds to Royce's urge that once we have chosen our cause of loyalty, we are to remain loyal to the cause. Royce forbids us to “destroy the unity of [our] own purposes, and to set the model of disloyalty before [our] fellows, by turning back from the cause once chosen” (1971, 190). Even though the servant character was no longer tied to his service under Timon, he remained steadfastly loyal to his master. According to Royce, the loyal man adopts the cause as his self-will to such an extent that he “hold[s] it for his lifetime before his mind, clearly observing it, passionately loving it, and yet calmly understanding it, and steadily and practically serving it” (1971, 43-4).

When the Steward finally located Timon in the woods in scene 14, he was deeply saddened by Timon's fallen state. Nevertheless, he continued to address Timon as “[m]y dearest master” (14. 471). Timon however, responded to the Steward's greeting with fierce hostility: “Away! What art thou?” (14. 472). Anderson explained that “loyalty in service is no guarantee to servants that their employers will reward, appreciate, or even remember them” (2005, 127). This is exemplified by Timon's speech, “I have forgot all men; / Then if thou grant'st thou'rt a man, I have forgot thee” (14. 472-3). Irrespective of that, the Steward continued to plead with his master:

STEWARD The gods are witness,
Ne'er did poor steward wear a truer grief
For his undone lord than mine eyes for you
He weeps

(14. 478-80)

In this scene, the Steward corresponded to Royce's explication of the loyal man who has found a cause

so rich, so well knit, and to him, so fascinating, and withal so kindly in its appeal to his natural self will, that he says to this cause: ‘Thy will is mine and mine is thine. In thee, I do not lose but find myself, living intensely in proportion as I live for thee’ (1971, 43).

In *Timon of Athens*, the Steward's loyalty towards his master becomes the will which defines the essence of his being. Even though he was no longer bound in service to Timon, the servant character was determined to seek out his master in the woods. Indeed the Steward's loyalty towards Timon is described by Royce as “the willing and complete identification of his whole self with his cause” (1971, 105). Royce further reminded us that loyalty “finds the inner self intensified and exalted even by the very act of outward looking and upward looking, of service and obedience” (1971, 125). The master-servant relationship shared between the Steward and Timon defined the servant character's duty, life, self-will, opportunity and fulfillment. As Royce asserted, “for a man's self has no contents, no plans, no purposes, except those which are, in one way or another, defined for him by his social relations” (1971, 94). Weinstock further observed that “voluntary service frequently exceeds a master's normal expectations. Free will no doubt spurs on a person at the cost of greater privations than duties according to rank or habit ever could” (1971, 470). The Steward's loyalty enhanced his self-will which moved him towards an unrelenting persistence in serving his master, Timon.

LOYALTY IDEALIZES THE LOST CAUSE

Thus far, the discussion on loyalty has centered on causes that are present. Royce, however, also laid stress on causes that are lost. From his definition, a lost cause is one that no longer exists in the physical and material dimensions but survives in the memory of its loyal proponents. Loyalty to the lost cause preserved by its members and believers transforms into a motivating factor that steers its followers towards a communal vision for a better future. Nevertheless, the effort to sustain loyalty towards an unseen future can become exhausting, particularly when “its consequences are viewed as so far-reaching and stupendous” (Royce 1971, 281). Notwithstanding that, Royce remained positive in his view that the reflection of our emotions enables us to authenticate the direction of our loyalty. The feelings of sorrow and grief that idealize the lost cause further ignite within us a deep sense of need, responsibility and duty to realize the vision of rediscovering the cause. Royce likened this vision as the ‘imagination’ that juxtaposes itself to loyalty in a mutually dependent bond where loyalty “directs its deeds by the visions that imagination furnishes [and] demands in turn that the imagination shall supply it with visions that can be translated into deeds” (1971, 283). Here, the process of idealizing the lost cause combines both grief and imagination as part of the training that shapes the morally loyal attitude. Likewise in *Timon of Athens*, the Steward constantly urged his misanthrope master not to dwell in the downfall and lost fortune of the past but to envision a better future of possible restoration.

Timon’s departure from the city into the woods marked a shift of atmosphere within the play. The joyous and merry mood in the beginning of the drama took a complete turn as the rest of the scenes became shadowed by darkness and gloom, signifying the protagonist’s shift from a party-throwing philanthropist to a beast-like misanthrope. His many soliloquies also showed an extreme condemnation towards humankind. According to William W. E. S. lights, Timon had reached to a point where “the idea of community has not only proved unattainable for him, but remains for him a mockery” (1977, 56). Similarly, David Zesmer observed that every visitor’s call to Timon’s cave was an “occasion for a fresh display of his misanthropy” (1976, 394). Irrespective of that, Royce maintained that “[m]an’s extremity is loyalty’s opportunity” (1971, 281) as the philosopher believed that within the dark and hopeless time lies a devotion towards the lost cause fueled by emotions of sorrow and grief.

Royce’s optimistic view was exemplified by the Steward who attempted to draw Timon’s attention towards the idealized future of possible restoration:

STEWARD

My most honoured lord,
For any benefit that points to me,
Either in hope or present, I’d exchange
For this one wish: that you had power and wealth
To require me by making rich yourself.

(14. 517-21)

Even though Timon seemed to have reached a point of no return, the Steward remained positive. In Royce’s words, “sorrow over what has been lost pierces deep into the hearts of the faithful [until] [s]o much the more are these hearts stirred to pour out their devotion” (282). In the same manner, Philip Edwards observed that

in general Shakespearian tragedy is about meeting the future, not the past. It looks back to a happier and richer past and is in mourning for it, representing it as something colourful, with power to inspire loyalty and affection even if it was full of faults (1987, 158).

In the rest of the scene, Timon continuously displayed occasional hints of repentance. When the Steward offered money to his master, Timon was touched by his sincerity:

TIMON Had I a steward

So true, so just, and now so comfortable?
It almost turns my dangerous nature wild.
Let me behold thy face. Surely this man
Was born of woman.
Forgive my general and exceptless rashness,
You perpetual sober gods! I do proclaim

One honest man – mistake me not, but one,
No more, I pray – and he's a steward,
How fain would I have hated all mankind,
And thou redeem'st thyself!

(14. 489-99)

Likewise when the Senators visited Timon to plead for his return to Athens, the misanthrope showed hopeful signs of humanity:

TIMON
But yet I love my country, and am not
One that rejoices in the common wrack
As common bruit doth put it

(14. 726-8)

In spite of all these, Timon remained stubbornly pessimistic and refused to return to the city. At the end of the play, Timon chose to end his life “entombed upon the very hem o’ th’ sea” (17. 67). Although it appeared that the Steward’s efforts were futile, Royce emphasized that the effort to remain loyal far exceeds the outcome of one’s loyalty. As such, the Steward’s tireless attempts to display loyalty towards his master qualified him as a genuine and loyal servant character.

LOYALTY FORGOES SELF-GRATIFICATION

Before moving on to the metaphysical aspects of his concepts of loyalty in his book, Royce addressed the final yet hardest method of training for loyalty; the gift of self to the cause which mediates through painful labours in order to appreciate the cause chosen and grow to learn from it. Royce alleged that

only the greatest strains and dangers can teach men true loyalty [while] the loyalty of the most peaceful enables us all to experience [...] what it means to give, whatever it was in our power to give, for the cause, and then to see our cause take its place, to human vision, amongst the lost causes (1971, 297).

The Steward in *Timon of Athens* was willing to part with his hard-earned money for the sake of the other servants of Timon’s household, reserving the rest for his master. Although Timon offered gold him as a condition to ward his Steward off, the servant character remained in near proximity to his master, serving Timon until the misanthrope died. In this instance, the selected servant character denied personal comforts in order to serve the causes of loyalty chosen. Royce recognized that loyalty “brings the active peace of that rest in a painful life” (125) of the loyal proponents. The servant characters’ loyalty which forgoes self-gratification will be further presented in the following chapter.

With the little money that was left after he had distributed it with the other servants, the Steward offered his remaining wealth to Timon:

STEWARD
I beg of you to know me, good my lord,
T’accept my grief,
He offers his money
and whilst this poor wealth lasts
To entertain me as your steward still.

(14. 485-8)

Although it seemed like Timon was initially moved by the Steward’s loyal gesture, he was still doubtful of the servant’s sincerity:

TIMON
... But tell me true—
For I must ever doubt, though ne’er so sure—
Is not thy kindness subtle, covetous,
If not a usuring kindness, and, as rich men deal gifts,

Expecting in return twenty for one?

(14. 505-9).

In his response, the Steward reaffirmed his loyalty by stating that his only wish was to see Timon being restored to his previous wealth and dignity. Jowett interpreted the lines 517 – 21 as “Timon’s renewed riches would be the source of reward [and] the Steward would regard Timon’s enrichment as reward in itself” (Jowett 2004, 301, n. 521). Through his gesture, the Steward fulfilled Royce’s belief that

[w]hoever is loyal [...] is devoted, is active, surrenders his private self will, controls himself [and] is thus in a certain state of mind which has its own value for himself. To live a loyal life, whatever be one’s cause, is to live in a way which is certainly free from many well-known sources of inner dissatisfaction (1971, 22).

Likewise, when Timon offered the Steward gold and bid him to “[g]o, live rich and happy” (14. 251), the servant pleaded with his master to let him stay in his service: “O, let me stay and comfort you, my master” (14. 533). In this instance, the Steward could have taken the gold given and abandoned Timon. Amidst the fluidity of the seventeenth-century social hierarchy as discussed in the second chapter, the Steward could have used the gold to buy into nobility and elevate his social standing. Nonetheless, the loyal servant chose to forgo his self-gratification and remain by Timon’s side. In order to devote himself to thoroughly serve Timon, the Steward was willing to deny worldly and material wealth. The servant character was indeed the epitome of a loyal person. Royce further noted that loyalty “never means merely following [one’s] own pleasure, viewed as [one’s] private pleasure and interest” (qtd. in Wolfe 1997, 46).

CONCLUSION

The study anticipates new perspectives in conceiving how Shakespeare’s lesser-known servant characters such as the Steward can be equally significant and celebrated as their protagonists through the application of Josiah Royce’s concepts of loyalty. It is believed that Shakespeare’s *Timon of Athens*, written more than three centuries ago, contains moral values that continue to pose relevance to the modern age. In addition, the paper also proposes that the application of Royce’s concepts of loyalty be extended to analyze many other literary characters and servant characters. For the purpose of this study, it is hoped that the analysis of the loyalty displayed by the Steward towards Timon will open up new doors to the interpretation of Shakespearean texts and ultimately elevate the appreciation of the dramatist’s *Timon of Athens*.

ENDNOTES

¹ The paper uses the 1971 reprinted version of Royce’s book.

² McDonald also provided a chart in his book which contained the relative proportions of the characters’ dominance in the play. pp. 77-8.

³ Jowett explained the meaning of ‘stealth’ (8. 30) as “stealing” (2004, 239, n. 30).

⁴ Royce summarized Kant’s Principle of Autonomy as the “self-direction of the rational will of each moral being” (1971, 27) founded in the fundamental philosophical question concerning the existence of mankind.

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Florence Toh Haw Ching, Arbaayah Ali Termizi (PhD)
Universiti Putra Malaysia
arbaayah@fbmk.upm.edu.my

Thoreau's Social and Cultural Ideologies in a Carnival Rhetoric

FOROUGH BARANI, ASSOC. PROF. DR. WAN ROSELEZAM WAN YAHYA,
PRAMITA KAUR SIDHU

ABSTRACT

Henry David Thoreau's writings are intense, with a sense of realism, which is sympathetic towards his close affinity with men in society and their cultural life. As a practical experiment, Thoreau's Walden (1854) aims to discover how far the higher capabilities of an individual may be developed, as one intends to live deliberately. The persona of Walden seeks "Higher Laws" in life and concludes that finally it is nature that presents the better life for the human race. The present paper aims to shed light on the social self of the persona of the narrator by referring to Thoreau's natural and social meditations. By adopting Mikhail Bakhtin's (1895-1975) discussion on "Carnival" and "Carnavalesque", this study hopes to determine how the persona of the author is revealed through his inner speeches and internal dialogues. In Walden's experience, Thoreau at times intentionally adopts the voice of beholders of the society's ideology and, after presenting these falsities in a witting strategy, criticizes them and then presents his own ideology. By parodying the norms of society in a dialogical turn, he establishes his own ideology and carnivalizes the social values. Furthermore, this research, in its careful study of the tone and style of the texts, set out to examine cultural heritage in the context of American society of Thoreau's time so as to add significance to previous studies carried out on Thoreau's natural and political writings.

Keywords: Carnavalesque; ideology; society; culture; Thoreau

INTRODUCTION: THOREAU'S DELIBERATE CHOICE

Henry David Thoreau, an American author, poet and leading transcendentalist, was born in Concord, Massachusetts on 12 July 1817 and died on 6 May 1862. He was a spokesperson for truth during his lifetime and fought for freedom and the abolition of slavery in the America of his time. He is best known as one of the foremost figures of the American Transcendentalist movement, with Ralph Waldo Emerson. His entire life was a restless effort to seek the "Higher Laws" that were, in his opinion, inherent in nature. According to his colleague and friend, Emerson:

He was bred to no profession. He never married, he lived alone; he never went to church; he never voted; he refused to pay a tax to the state; he ate no flesh, he drank no wine, he never knew the use of tobacco; and, though a naturalist, he used neither trap nor gun. He chose, wisely, no doubt, for himself, to be the bachelor of thought and nature. He had no talent for wealth, and knew how to be poor without the least hint of squalor or inelegance. [...] When asked at dinner what dish he preferred, he answered, "the nearest". (Emerson, 1971a, p. 216)

With such a unique way of life, Thoreau was very distinct from his fellow townspeople. He deliberately aimed to live a life free from any obligation to man-made conventions. One of his friends said about him, "I love Henry, but I cannot like him, and as [for] taking his arm, I should as soon think of taking the arm of an elm-tree" (Emerson, 1971a, p. 19). He was so in harmony and unity with nature that his existence had become a part of nature itself. It is paradoxical that, although he chose to be far from the company of other ordinary people, his mind was more often than not preoccupied with social issues. "Thoreau went to Walden not to escape men, but to prepare himself for them, and as far as he could, for the artificial conventions on which society necessarily rests" (Page, 1971, p. 19). Living in nature and experiencing the standards of life in such surroundings were for him a symbolic

representation of a better life that all human beings, free from the intentions of the “others”, could have. One can think of the bulk of his natural writings as a return to the origin, where the salvation of every soul is promised.

As this study follows Mikhail Bakhtin’s theory of “Carnavalesque” to highlight the social and cultural ideologies of Thoreau in *Walden*, one must notice that the very description of this concept is crucial to our discussion here. “Carnavalesque” explains a mode of life and a way of language which was in opposition to the established standards of society and the church. If Carnavalesque is looked at from a linguistic point of view, it can be perceived as a statement and a call for universal liberation from all authorized and official norms. As a form of communication, each participant acts freely without considering the rules and decorum of everyday life, just as in a carnival. Bakhtin in *Rabelais and His World* proclaims, “Carnival is not a spectacle seen by the people; they live in it, and everyone participates because its very idea embraces all the people. While carnival lasts, there is no other life outside it. During carnival time life is subject only to its laws, that is, the laws of its own freedom” (1984, p. 7). This is a declaration for liberty of speech and action in which every individual feels free to speak with her/his own voice and utter her/his own ideology. In this carnival world every one ceases to be what she/he believes to be right without any fear of being criticized and punished by a higher authority, since there is no hierarchical status in this liberal world.

This paper makes use of the concept of “Carnavalesque” and seeks to establish how the persona of the author is revealed through his inner speeches and internal dialogues. The following discussion provides a background to Thoreau’s role in the context of American Transcendentalism. By presenting a functional description of the concept of “Carnavalesque”, this study seeks to link Thoreau’s natural and transcendental efforts with his social and cultural ones. Furthermore, it is shown how Thoreau, at times, intentionally adopts voices of the beholders of society’s ideology and, after presenting these falsities in a witting strategy, criticizes them and then presents his own ideology. Accordingly, he parodies the norms of society in a dialogical turn, and finally establishes his own ideology and carnivalizes social values. This goal is obtained by a careful study of the tone and style of the texts and an examination of the cultural heritage in the context of American society of Thoreau’s time.

CARNIVAL RHETORIC: AN IDEOLOGICAL CHALLENGE IN THE SOCIAL CONTEXT

Bakhtin’s *Problems of Dostoevsky’s Poetics* seeks to redefine the formalist approach to literature whilst mingling the discourse with a historical and sociological perspective. It strives to present quite a new point of view for the study of language and intertextuality, both in literature and everyday life. In one part of his *Problems*, Bakhtin tries to situate Dostoevsky in association with a special literary and cultural theory which he calls “Carnavalesque”. Bakhtin points out that the roots of this tradition can be traced to Socratic dialogue and to Menippean satire, back to the popular festivals of the Middle Ages and the early Renaissance. Bakhtin later notes that the works of Dostoevsky and Rabelais, another Renaissance novelist, could not be fully understood without comprehending the concept of Carnavalesque. Carnival is an occasion which is organised by the people themselves, not by the state. It is an event in which everything, even the mocking of official rules is permitted, except “violence”. Social order is temporarily eliminated and replaced by buffoonery, humour, jokes and the like which eventually lead to howls of laughter. One cannot really describe a carnival in words, such a “tumult of people, things and movements” can only be recognized personally, through actual experience (Gardiner, 1992, pp. 44,45).

In his *Problems of Dostoevsky’s Poetics*, Bakhtin defines carnival as “one of the very important problems in the historical poetics, and in particular of the poetics of genre” (1984, p. 107). Eccentricity, carnivalesque *misalliances*, gay time, profanation and carnival laughter are some of the main characteristics of “carnavalesque”. Eccentricity is rather a Sartrean rejection of accepting “fixed” and “pre-given” social roles. This concept permits people to have “free” and “familiar” contact among themselves. It will, further, allow “the latent sides of human nature to reveal and express themselves” (1984, p. 123). Related to the previous concept of “familiarization” or “de-alienation” of social life is the experience of “carnavalesque *misalliances*”, which is, by definition, a “free” and “spontaneous” mixture of earlier “self-closed” and unchangeable types. Bakhtin emphasizes that carnival “brings together, unifies, weaves, and combines the sacred with the profane, the lofty with the low, the great with the insignificant, the wise with the stupid” (1984, p. 123).

An everlasting bond to this “gay time” is another common feature in carnivalesque discourse; “time itself abuses and praises, beats and decorates, kills and gives birth; this time is simultaneously ironic and gay, it is the ‘playing boy’ of Heraclitus, who wields supreme power in the universe” (1968, p. 435). Carnavalesque images bring together some opposing events into a complicated web of “indissoluble grotesque whole”, which finally foregrounds unavoidable change and transformation. “Profanation” is yet another characteristic, which can be defined as the blasphemous degradation of the official point of view by “parodization” of sacred scriptures and rituals, and the inversion of imposed social norms. In other words, carnival disobeys the usual standards and values that govern the

lives of individuals, it symbolizes “life turned inside out”. And finally, carnival laughter, like the other features of carnivalesque, aims at the degradation of authorial powers and is closely related to the symbolism of “reproductive force”.

Thoreau’s *Walden*, in this light, is truly addressed to the consciousness of the reader, who mostly, in the first chapter, “Economy”, is believed to be the beholder of the falsity of social standards and, at the same time, of the vital forces of nature. The carnivalistic attempt of the narrator is also determined when, explicitly and in a rhetorical challenge in the “Economy” chapter, the persona knowingly first adopts the ideology of the beholders of the norms of society, then in a final turn mocks these ideologies and presents his own. Thoreau’s social critical personality criticizes, parodies and then, in a burst of final laughter, carnivalizes the falsities of society.

AMERICAN TRANSCENDENTALISM: THOREAU’S PART

During the period from 1830 to 1860, American society was experiencing rapid industrialization and urbanization in all its institutes. An overall spirit of independence and technological growth was in the air due to these changes. Although rapid advancement pervaded the air of the country, the high levels of labour needed in the factories, due to the Industrial Revolution, led to a problem in the form of an increasing number of overcrowded slum areas. Consequently, in this context, reformers assailed the evils of economic and social problems and sought possible remedies in “true” forms of Democracy (McLaughlin, 2003, p. 19). This new scene of American society resulted in the American intellect, Ralph Waldo Emerson – mostly in his *Nature*, “The American Scholar” and “The Over-Soul” – becoming the leading figure of the new intellectual thought of the time. He professed a new ideology for civilization and pointed to the infinite possibilities of man, as once was accomplished in politics and industry, but now in culture and spiritual progress in line with material things. He posed questions as to why man cannot have direct and original contact with the surrounding universe, and this was how the relationship between man and nature and the demand for revolutionary thought in the sphere of self, besides society, emerged.

Transcendentalists were mostly opposed to rigid rationalism and the empirical philosophical premises of John Lock, who proposed that all knowledge derives from sense impressions. In addition, in the domain of religion, Transcendentalists were against highly formalized religion, specifically the Calvinist orthodoxy of New England. In social life, they were not in agreement with social conformity, materialism or commercialism. On the other hand, the opponents of the new movement, especially Emerson and Thoreau, were confident in the validity of knowledge, which is based on feeling and intuition. They stressed individualism and self-trust, self-reliance and self-sufficiency. Transcendentalists turned a way from modern society with its loss and benefit qualities and, instead, put more emphasis on the scenes and objects of the natural world. Instead of accepting the highly formalized religion of their time, Transcendentalists showed their general faith in a divine “principle”, “spirit” or “soul” (Emerson’s “Over-soul”) in which humanity and the universe participate (Abrams, 1993, p. 216).

In contrast to 18th century philosophy, Transcendentalists saw man as the centre of the universe. They believed in the existence of certain intuitions within the mind that go beyond all experiences. They believed that such ideas as right/wrong, good/evil, God, duty, freedom, immortality, etc. were all innate qualities in human souls which, in certain states, were able to transcend or go beyond experience. Although the main ideas of Transcendentalism were not on the whole attractive to the masses, the literary figures of the time, including Thoreau, Hawthorn, Fuller, Channing and Alcott, showed particular fascination with the movement. The *Dial*, a quarterly magazine edited by Margaret Fuller, was established in 1840 as the organ of the Transcendentalists (McLaughlin, 2003, pp. 21,22).

Elizabeth A. Meese in “Transcendentalism: The Metaphysics of the Theme” is concerned with the nature of American Transcendentalism as a philosophical and aesthetic movement. She moves toward a definition of the concepts and propositions of the key figures, disclosing the ideas of such persons, even before Emerson, such as Kenneth Burke and Reed, particularly Reed’s *Observations on the Growth of the Mind*, in which the idea of correspondence as basic to American Transcendentalism was established. Kenneth Burke in “I, E ye, Ay – Emerson’s Early Essay ‘Nature’: Thoughts on the Machinery of Transcendence” deals in depth with the mechanism of transcendence. He believes it to be a pure symbolic operation which involves “the building of a *terministic* [symbolic] *bridge*, whereby one realm is *transcended* by being viewed *in terms of* a realm ‘beyond it’”. He continues, “Transcendence involves dialectical processes whereby something *HERE* is interpreted *in terms of* something *THERE*, something *beyond* itself” (Meese, 1975, p. 2). In another register, something in the natural world is perceived as its corresponding essence in the spiritual world. Every individual can employ this mode of perception whilst Burke adds that the things of this world can become inspired by adding a new dimension to them.

Reed, along the same lines, emphasizes the power of imagination in realizing reality, and the infusion of spirit all over the natural world. The ultimate divine truth in Reed's idea exists in a transcendent, timeless realm, and the individual soul in search of that truth:

There is reason to believe that the past and the future will be swallowed up in the present; that memory and anticipation will be lost in consciousness; that everything of the past, will be comprehended in the present, without any reference to time, and everything of the future will exist in the divine effort of progression. (Meese, 1975, p. 5)

To make it clearer, one should notice that, in Reed's idea, eternity belongs to the mind, at the same time that time belongs to nature, and therefore the levels of being are mounted in the imagination. Emerson also declares that "a ray of relation passes from every other being to him [any individual]", who stands at the centre of the visible lower world, therefore man, forms Emerson's point of view, like a "leaf, a drop, crystal, a moment of time is related to the whole, and partakes of the perfection of the whole. Each particle is a microcosm, and faithfully renders the likeness of the world" (1971b, p. 27). In a transcendence process, which challenges the process of man's growth, the "me"-self is delimited from the "not"-me outside. "The 'not'-me threatens the self as a lover might, by seducing the self away from itself. To have and retain a sense of self-definition and simultaneously to transcend that self constitute the dilemma of transcendence for the American" (Meese, 1975, p. 13). Thus, in this process of give and take, one necessitates the other, to take the sense of the physical body as the self that sees, hears, smells, tastes and touches, so one may contact the physical world of objects, and at the higher level it will lead the self to transcend to a higher self, to a spirit that knows the larger world beyond the self. Accordingly, in the process of transcending, the individual becomes larger, perceives the universe – the others – more, so instead of being a matter of "escape from" it is the very concept of "progress toward".

Porter, in his article "Transcendentalism: A Self-Portrait," deals with the way Transcendentalists portray their own image in their writings, "It is apparent that in part the Transcendental confidence was inspired by their image of themselves as bringers of a new message, by a messianic self-portrait" (Mar., 1962, p. 40). This is a movement toward "newness", as Emerson puts it in *Dial*, the "Bible" of Transcendentalists, "We invite the attention of our countrymen to a new design". Alcott also affirms that men "should fight against their own age", that "whatever of honorable name they shall obtain, of lasting good which they shall effect for their race, is to be achieved by overcoming the evils of their time" (Porter, Mar., 1962, p. 40).

Henry David Thoreau's personality, as one of the eminent Transcendentalists and the transcendental experience of his self in the context of the natural world, has been the subject of much study, especially his natural writings, including the works discussed in this study. *Walden* has been looked at from different perspectives. Paul Giles, in an article entitled "Transnationalism and Classic American Literature", takes a postcolonial approach to the texts, and Thoreau's quiet description of the Yankees and the native Indians in *A week* is considered to be one of the significant classic examples of American texts under the keen eye of the critic. Many different roles have been ascribed to Thoreau but most critics believe that, among all these, he was first and foremost a "Transcendentalist". Harding, an eminent Thoreau scholar, points out that "Whether he [Thoreau] was experimenting in life at Walden Pond, going to jail for refusing to pay his poll tax, or defending John Brown's action at Harpers Ferry, he was operating from a base of Transcendental principles" (Bodily, Mar., 1987, p. 212). However, his assumed role as one of the greatest Transcendentalists and his attitude toward nature and the doctrine of natural religion play an important part in developing the poet/artist self.

SOCIAL CONTEXT AND THOREAU: "CHAMPION OF A HIGHER LAW"

However, Thoreau in his writings was not fully preoccupied with the transcendental experience of the self and his natural admirations, rather he was also deeply concerned with the self's interaction with society. He intended specifically to find practical solutions for the problems of social life in the context of the American society of his time – a country in the advent of the new Industrial Revolution involving rapid changes in the factory system and preoccupation with issues such as slavery and a range of high taxes. Thoreau, in his political writings and social lectures, as a social critic and spokesman of the new era that American society was experiencing, raised his loud voice in protest at the existing circumstances and delivered his declarations on behalf of the individual's right to freedom of thought and action. Walter Harding sees Thoreau's political treatises as representing a,

progression of increased resistance to the State as an institution. In the first his resistance was "civil" or "polite" and consisted of his refusing to pay taxes. In the second he encouraged violation of a specific law – the Fugitive Slave Law.

In the third he endorsed one, that is, John Brown, who had openly rebelled not just against one law but against the whole State. (Jean, Autumn, 1998, p. 342)

In his direct political speeches and even in his natural and travel writings, Thoreau shows his deep concern with the issues of humans in/and society and the inevitable interaction of the two opposing forces, one with authority and power, ruling, prescribing and imposing its values on the other, the individuals, who were considered inferior and less significant “others”. In his 1854 lecture “Slavery in Massachusetts”, and a consequent one delivered in 1859, “A Plea for John Brown”, Thoreau spoke explicitly of the human right to resist obedience to society which does not consider the right of individuals to be free and instead advocates slavery. Thoreau’s critical comment on the abolition of slavery is very noteworthy in the history of American slavery. He began his lecture “Slavery in Massachusetts” thus, “you have my sympathy, it is all I have to give you, but you may find it important to you.” So, as Canby calls him, Thoreau was “the real champion of a Higher Law”. For Thoreau, “The slave was a symbol of servitude, as the woodchuck was a symbol of the courage of the wild” (Canby, 1939, p. 386). Thoreau as an uncompromising idealist urged his town people to fight for their rights and asked Massachusetts to separate herself from other states of America, which were practicing slavery. Canby believes that Thoreau’s ‘Plea’ for John Brown, besides his attempt to save Brown’s life and attack the south and slavery, was “an argument for the occasional necessity of civil disobedience, a defense of violence for a good cause, and a eulogy of courage, uprightness, and the will to achieve in a man of principle” (1939, p. 391).

Although Canby believed Thoreau to be a social protester, he mainly calls him a mere idealist “who was not competent to speak upon the immediate problems of slavery” (1939, p. 386). In opposition to Canby, Nick Aaron Ford, in his study paper, calls Thoreau an “Abolitionist” and quotes from confidential documents from Thoreau’s life and career to prove his activist part in the abolition of slavery. Ford points out, “Knowing the background and philosophy of Thoreau, one can hardly see how he could escape being an Abolitionist” (Sep., 1946, p. 361). First and foremost, the whole of Thoreau’s family were actively against slavery; secondly, the political atmosphere of the America of his time was such that it definitely encouraged him to take sides with the Abolitionists; and furthermore, most of the great authors and thinkers of Thoreau’s time concerned themselves in their writings with the cause of Abolition – writers such as Emerson, John Greenleaf Whittier, Harriet Beecher Stowe, James Russell Lowell and Frederick Douglass (Ford, Sep., 1946, pp. 361,362). Thoreau was so sensitive to the life of the individual and the freedom of mankind that, with reference to his implicit and explicit statements in fourteen volumes of his *journal*, it is impossible that he could remain neutral in the face of such violations of human rights and freedoms. Marx Lerner in an essay entitled “Thoreau: No Hermit” also puts forward that,

[...] implicit in his [Thoreau’s] highly personal essays and nature soliloquies and journal entries is a devastating attack upon the very dominant aspect of American life in its first flush of industrial advance – the factory system, the corporations, business enterprise, acquisitiveness, the vandalism of natural resources, the vested commercial and intellectual interests, the cry for expansion, the clannishness and theocratic smugness of New England society, the herd-mindedness of the people, the unthinking civic allegiance they paid to an opportunist and imperialist government. (1962, p. 20)

Thoreau rejected the factory system since he thought it had no other aim but to exploit the individual. He refused to pay taxes and chose to spend a night in jail to show his resistance to a government which adhered to slavery and sent money to fund the Mexican war. In his significant lecture “Civil Disobedience”, delivered in 1849, Thoreau presents his critical statement of the duty of resistance to the authority of the government when it is practiced unjustly. Lerner asserts how:

As a social critic Thoreau was uncompromising: his thought was tighter than Emerson’s, less optimistic, less given to the resolution of opposites. It was a taut, astringent rejection of everything, that could not pass the most exacting tests of the individual life. In that sense there was something of the nihilistic about Thoreau, and his thought effected an almost Nietzschean transvaluation of values. (1962, p. 21)

In general, Thoreau’s natural writings seem to be an escape from the unpromising social circumstances of America of that time, but it is a contribution of the present study to emphasize the philosophical and ideological statements of Thoreau in his *Walden*, in which Thoreau occasionally refers to the social and political context of his time. In his Walden experience, apart from the new fashions of the corrupted society of his time, Thoreau chooses to live deliberately in the heart of mother nature and to build up his own economy of wants and contentment and, in the significant “Economy” chapter, he points out his social and political thoughts. Philip Abbott in his “Henry David Thoreau, the State of Nature, and the Redemption of Liberalism”, shows how *A Week* is an attempt “to outline the

virtues of a primitive pastoral in which the ethical norm of friendship is carried forth to civil society” and how *Walden* “involves an attempt to cleanse and then embrace bourgeois values”. Consequently, Abbott refers to another nature writing of Thoreau’s, *Cape Cod*, which “set[s] out to examine the strength of America’s origins in religious communities” (Feb., 1985 p. 184).

Thoreau’s writings, including his journals, and even his nature writings and travel accounts such as *A Week*, are full of images and descriptions of the Indians whom Thoreau calls a “copper-colored race of men”. In a diary entry in 1839 Thoreau wrote, “The future reader of history will associate this generation with the red man in his thought and give it credit for some sympathy with his race. Our history will have some copper tints and reflections at least” (Fussell, 1962, p. 143). Edwin S. Fussell, in a comprehensive study concerning Thoreau’s preoccupation with Indians, classifies this thematic and historical concern of Thoreau’s writings in “The Indians as the Past”, “The Indians as Fundamental Men”, “The Indians as Nature”, “The Indian as Language” and finally “The Indian as the Frontier”. He further shows how Thoreau links the Indians of New England with the cultural and historical past of this race and to the natural vintages of nature. Dealing with the problems of the Indians as the true representatives of original man, the New Adam, of the newly-founded world, unquestionably leads Thoreau’s deep concern with the historical past and the present challenge between the red man and the white settlers.

Thoreau aims to write the natural and human history of New England, and to accomplish this he knew that he needs to become something of the Indians; so that is why he decides to adopt the characteristics and habitual life of this lost generation in his two-year experiment at Walden Pond. He tries to acquire the knowledge of the Indians, as much as is possible in its proper state, before the European settlers corrupt their values and traditions. But, at the same time, he knows the difficulties as, in *A Week*, speaking of Lovewell’s Flight and of her earlier frontier skirmishes, he defines his problems as a writer,

I think that posterity will doubt if such things ever were – if our bold ancestors who settled this land were not struggling rather with the forest shadows, and not with the copper-colored race of men. They were vapors, fever and ague of the unsettled woods [...] in the Pelasgic, the Etruscan, or the British story, there is nothing so shadowy and unreal. (1966, p. 130)

Through keen observation on his Concord walks, Thoreau acquired knowledge of the ways of the Indians and, in the process, developed an understanding of their conditions and way of life. Thoreau himself talks of Indians in a passage from his journals,

Some have spoken slightly of the Indians, as a race possessing so little skill and wit, so low in the scale of humanity, and so brutish that they hardly deserved to be remembered,—using only the terms “miserable,” “wretched,” “pitiful,” and the like. In writing their histories of this country they have so hastily disposed of this refuse of humanity (as they might have called it) which littered and defiled the shore and the interior. But even the indigenous animals are inexhaustibly interesting to us. How much more, then, the indigenous man of America! If wild men, so much more like ourselves than they are unlike, have inhabited these shores before us, we wish to know particularly what manner of men they were, how they lived here, their relation to nature, their arts and their customs their fancies and superstitions. (Fussell, 1962, pp. 150,151)

The Indian’s close contact with nature is central to Thoreau’s discussion in his references to this lost race. Thoreau constantly sees Indians as “an emanation of nature”, whilst in another journal entry he indicates that, “They seem like a race who have exhausted the secrets of nature, tanned with age [...] their memory is in harmony with the russet hue of the fall of the year” (Fussell, 1962, p. 152). For Thoreau, Indians and nature are one; while Indians are fully absorbed in nature,

the pine stands in the woods like an Indian,—untamed, with a fantastic wildness about it, even in the clearings. If an Indian warrior were well painted, with pines in the background, he would seem to blend with the trees, and make a harmonious expression. The pitch pines are the ghosts of Philip and Massasoit. The white pine has the smoother features of the squaw. (Fussell, 1962, p. 152)

WALDEN: A SOCIAL CRITIQUE OF THE WESTERN WORLD

Thoreau professes to all humankind the importance of being true to their own selves. He wants all to let the true instinct, which is sent to all souls directly from nature, to be cherished inside them once more; and then after this catharsis he wants them to come back to the practical and social life, this time safe and immune, ready to free their own selves from the totalitarianism of social norms and self-occupying thoughts. The changing of the weather and

the seasons in the natural world can be metaphorically considered as a changing of mood within our own selves: a precious change, one along with nature's "Higher Laws" for better lives, towards spring. *Walden* begins its discussion with human beings in society and continues its argument in the natural setting of Walden Pond. In its final chapter it returns to society, but this time invites all to wake up and explore their own selves and finally come to a point when they realize whom they are. This preoccupation with human beings and their selves in the context of society and nature is strongly indicated in Thoreau's writings. All the paradoxical elements – the individual and society, nature and industrialization; and, in another scope, spring and winter, day and night – lead the reader to the central theme of *Walden*, which is about entering a new stage of conscious development, realizing one's self, attaining spirituality in life and enjoying life at its utmost level.

Walden is neither a novel nor a true autobiography, but is rather a social critique of the Western world. Along with his critique of the civilized world, Thoreau examines other issues afflicting man in society, ranging from the economy and reading to solitude and higher laws. He also takes time to talk about the experience at Walden Pond itself, commenting on the animals and the way people treated him for living there, using those experiences to state his philosophical positions. This extended commentary on nature has often been interpreted as a strong statement on the natural religion that Transcendentalists like Emerson were preaching. It should be noted that this work is open to a wide range of studies besides the Transcendentalist point of view. Meanwhile, the carnivalistic intentions of Thoreau's critical voice are also related. Thoreau's dialogism in the social context of the America of his time is discussed in *Walden*.

In his attempt to question and then parody the established norms of his society and "the mass of men", Thoreau adopts the voices of the beholders of those authorial and materialistic world views. These voices come to "envision a dialogicality that will permit a free play of diverse, unrepressed voices" (Schueller, Mar., 1986, p. 34). Thoreau creates a counter ideology which values the democratic and free play of individual opinion against the social norms and, by arousing "laughter" in Bakhtin's terms, he "carnivalizes" these norms. In *Rabelais and His World*, Bakhtin points out, "In the Carnivalistic life, that is life turned inside out, the laws, prohibitions, and restrictions that determine the structure and order of ordinary, that is noncarnival, are suspended" (1968, p. 143). In this sense, Thoreau breaks with the conventions of language and thought of totalitarian society and invites his readers to participate in his newly-founded world which adheres to freedom of thought from any form of final formulation.

In "The Bean Field", Thoreau pretends to adopt the voice of an agricultural specialist who mostly cares about the farm and mercantile activities. He works "from 5 o'clock in the morning till noon" (1966, p. 108), gives instructions on how to "Plant the common small white bush about the first of June, in rows three feet by eighteen inches apart, being careful to select round and unmixed seed" (1966, p. 163), and later gives a full account of his income and expenses. But immediately after this another voice, again that of Thoreau, merges into the voice of the prudent farmer that follows a thoroughly different ideology, the voice that is concerned more with planting "such seeds [...] as sincerity, truth, simplicity, faith, innocence and the like" (1966, p. 110). In a dialogic opposition, planting is now changed from an ideology of profit and loss to advocate instead an ideology of "self-culture".

Later on, this dialogism is completely resolved when Thoreau explicitly unmasks himself and lets his other self speak: "why should not the New Englander try new adventures, and not lay so much stress on his grain? [...]. Why concern ourselves so much about our beans for seed, and not be concerned at all about a new generation of men?" (1966, p. 110). In doing so Thoreau de-authorizes the social language of the America of his time and redefines language in his counter-ideology, a "moral reform" in which language is free of hierarchy. To reaffirm this view, Stanley Cavell, in his *Senses of Walden*, refers to Thoreau's attempt to recreate the "nation's scripture" and recommends that such writing "must assume the conditions of language as such; re-experience [...] the fact that there is such a thing as language at all and assume responsibility for it [...] until the nation is capable of serious speech again" (1972, p. 33).

In a dialogical relationship, communication is expressed through two distinct voices which may be in a state of agreement or disagreement. In the case of Thoreau's double-voicedness, the disagreement of his ideology with that of society is presented in his inner speeches with his authorial voice and his adopted persona of the socially-bound reader. In the end, the carnivalization of the ideology of society is resolved with an ironic twist. This mode of dialogism can be further explained in referring to the many examples of direct and indirect questions and answers in *Walden*, "Shall the world be confined to one Paris or one Oxford forever? Cannot students be boarded here and get a liberal education under the skies of Concord? Can we not hire some Abelard to lecture to us?" (1966, p. 73). In these rhetorical questions, Thoreau challenges the other social voices and attempts to break down the socially-encoded standards. He expresses his disagreement in a dialogic manner to reveal the falsity of what society holds as virtue.

In his chapter “Economy”, Thoreau criticizes those of his readers who are the “slave-driver” of their selves (1966, p. 4), and later continues his speech, referring to the “olds”, their experiments and their advice, “The greater part of what my neighbors call good, I believe in my soul to be bad” (1966, p. 4). In a counterargument, Thoreau later refers to an internal voice that speaks inside his own self, “I hear an irresistible voice which invites me away from all that. One generation abandons the enterprises of another like stranded vessels” (1966, p. 7).

In his discussion of “clothes”, again in the “Economy” chapter, Thoreau explicitly points to the dos and don’ts that society has determined for its people in the name of “fashion”. He says about his encounter with his tailor:

When I ask for a garment of a particular form, my tailoress tells me gravely, “They do not make them so now,” not emphasizing the “They” at all, as if she quoted an authority as impersonal as the Fates, and I find it difficult to get made what I want, simply because she cannot believe that I mean what I say, that I am so rash. (1966, p. 16)

He wonders and lets the reader read his thought: how “*they* are related to *me*”? and asks “what authority *they* may have in an affair which affects me so nearly?” [original italics] (1966, p. 16). After this inner speech he answers his tailor, without emphasizing the word ‘they’ as the tailor did, “It is true, they did not make them so recently, but they do now” (1966, p. 16). And finally, in a very explicit form, he mocks the cheap norms and empty standards of his society: “The head monkey at Paris puts on a traveler’s cap, and all the monkeys in America do the same” (1966, p. 17).

In the context of the aforementioned issues one can detect the roots of dialogism in a social struggle to affirm “meaning” or, as Holquist puts it, in “revolution, civil war, the terror of the purges and exile” (2002, p. 39). Thoreau’s two-year chosen life in exile is an example of the alienated artist who seeks freedom of thought and speech in the society of his time. He meditates and contemplates different issues with his own self, his present reader and his super addressee in a form of debate in search of “meaning”.

CONCLUSION: “SEVERAL MORE LIVES TO LIVE”

As a prominent transcendentalist, Thoreau’s distinct way of life was an influencing factor on his poetic and political career. His writings are full of natural descriptions and appraisals of natural forces, whilst at the same time society and the history of mankind are subjects not neglected in his wide perspective. Thoreau was a man of high attitudes who held the rights of individuals in high respect. One cannot come to a study of his works before being familiar with his transcendental beliefs and the knowledge of what he means by the “Higher Laws”.

In the study of *Walden* it has been particularly demonstrated that Thoreau, exhausted from the man-made conventions of society, leaves testing and bearing them and seeks refuge in nature to experience the old laws once more and feel the harmony of the natural setting. It has been established that, in this way, he intended to polish from his soul the rust of his day. Thoreau was not fully divorced from the spirit of his day, otherwise he would have chosen to live in nature for the rest of his life without any intention of returning. He was not one to be detached from society since after two years and two months experience of Walden Pond he prepared himself for his return and asserts, in his *Walden* book, “I had several more lives to live, and could not spare any more time for that one” (1966, p. 213). As an all-encompassing man with complex dimensions of spirit he was able to live several more lives, each with full insight and deliberate energy; and he was unquestionably satisfied with all of them, “I love my fate to the core and rind”, he wrote once (Stevenson, 1971, p. 32).

At times, Thoreau intentionally adopts the voices of the holders of society’s ideology and, after presenting these falsities in a witting strategy, criticizes them and then presents his own ideology. By parodying the norms of society in a dialogical turn, he establishes his own and carnivalizes social values. In doing so, Thoreau de-authorizes the social language of the society of his time and establishes a new form of language in his counter ideology. In this way, he frees language from all hierarchal norms.

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Forough Barani
University Putra Malaysia
forough.barani@yahoo.com
Assoc. Prof. Dr. Wan Roselezam Wan Yahya
University Putra Malaysia
roselezam@gmail.com
Pramita Kaur Sidhu
Kuala Lumpur Infrastructure University College and University Putra Malaysia
pramita@kliuc.edu.my

Aspek Jangkaan Dan Afektif Dalam Konteks Pembelajaran Bahasa Arab Lisan

HAZALI YUSRI
NIK MOHD RAHIMI
MUHAMMAD SAIFUL ANUAR YUSOFF
MUHAMMAD ARSYAD ABDUL MAJID

ABSTRAK

Kajian ini dijalankan di Universiti Teknologi MARA (UiTM) Malaysia yang menawarkan kursus bahasa Arab sebagai satu subjek elektif kepada para pelajar ijazah sarjana muda. Objektif kajian ini adalah untuk mengkaji (1) tahap jangkaan dan afektif dalam kalangan pelajar bahasa Arab di UiTM, (2) tahap hubungan korelasi antara aspek jangkaan dan afektif, serta (3) perbezaan tahap jangkaan dan afektif dalam kalangan pelajar dari fakulti yang berbeza, dalam konteks kemahiran lisan. Aspek jangkaan meliputi dua komponen iaitu kepercayaan jangkaan keupayaan sendiri (self-efficacy) dan kawalan kepercayaan pembelajaran (control of learning beliefs). Manakala afektif pula merujuk kepada komponen kebimbangan ujian (test anxiety). Kajian ini merupakan satu kajian kuantitatif yang menggunakan instrumen soal selidik pembelajaran sendiri (self-regulated learning). Ia melibatkan seramai 236 orang sampel yang dipilih berdasarkan teknik persampelan rawak berstrata (stratified random sampling). Dapatan kajian menunjukkan bahawa (1) tahap jangkaan pelajar berada pada tahap yang tinggi manakala tahap kebimbangan ujian berada pada tahap yang sederhana, (2) terdapat hubungan korelasi yang signifikan antara tahap jangkaan dan kebimbangan ujian pelajar serta (3) tidak terdapat perbezaan yang signifikan dalam semua aspek antara pelajar yang berbeza fakulti. Kajian ini mempunyai beberapa implikasi terhadap pembelajaran kemahiran lisan bahasa Arab seperti keperluan untuk meningkatkan tahap jangkaan pelajar di samping meminimalkan tahap kebimbangan ujian dalam kalangan pelajar.

Kata kunci: kepercayaan jangkaan keupayaan sendiri; kawalan kepercayaan pembelajaran; kebimbangan ujian; pembelajaran bahasa Arab lisan; pembelajaran bahasa ketiga

PENDAHULUAN

Konsep jangkaan dan afektif dalam kajian ini adalah berdasarkan kerangka strategi pembelajaran sendiri yang secara umumnya merujuk kepada satu proses pembelajaran yang berasaskan pelajar. Pelajar mengaktifkan dan mengekalkan aspek kognitif, ke-lakuan dan afektif secara sistematik bertujuan untuk mencapai matlamat pembelajaran mereka (Baumfield, 2004; Brophy, 1998; Pintrich & Schunk, 1996). Ia juga menekankan konsep otonomi dan tanggungjawab pelajar terhadap pembelajaran mereka sendiri (Paris, 2004), iaitu berbentuk pengawasaan sendiri (*self-directed*) dan kepercayaan sendiri.

Berdasarkan skala *The Motivated Strategies for Learning Questionnaire* (MSLQ) oleh Pintrich, Smith, Garcia dan McKeachie (1991), terdapat dua komponen utama dalam strategi pembelajaran sendiri iaitu motivasi dan strategi pembelajaran. Skala motivasi mempunyai tiga komponen utama, iaitu nilai, jangkaan dan afektif. Dalam kajian ini, aspek jangkaan yang terdiri daripada dua subkomponen iaitu kawalan kepercayaan pembelajaran (*control of learning beliefs*) dan kepercayaan jangkaan keupayaan sendiri (*self-efficacy*) serta aspek afektif yang merujuk kepada kebimbangan ujian menjadi fokus kajian.

Kawalan kepercayaan pembelajaran berkaitan dengan kepercayaan seseorang bahawa usaha yang dilakukannya sendiri dalam pembelajaran menghasilkan keputusan yang di harapkan. Kepercayaan ini menyatakan bahawa kejayaan pembelajaran adalah berkaitan dengan usaha pelajar sendiri dan bukannya faktor luaran seperti guru ataupun nasib (Dornyei, 2001; Hsu, 1997; Lynch, 2006; Pintrich, et al., 1991).

Komponen kawalan kepercayaan pembelajaran ini adalah bersumberkan kepada Teori Atribusi yang antara lainnya membincangkan mengenai 'sebab yang mempengaruhi' (*causal attribution*) dalam menentukan pencapaian pelajar (Weiner, 1992). Ia mempunyai implikasi yang besar terhadap pencapaian pelajar kerana ia boleh membentuk sesuatu persepsi dalam diri mereka samada positif ataupun negatif. Sebagai contohnya, apabila mereka mempunyai persepsi bahawa mereka tidak pandai dalam sesuatu pelajaran, persepsi ini akan memberi kesan kepada diri mereka secara negatif, seterusnya memberi kesan kepada kejayaan mereka dalam pelajaran tersebut pada masa akan datang. Brophy (1998) menyatakan bahawa kesan terhadap usaha dan ketekalan pelajar adalah lebih besar apabila mereka mengaitkan pengaruh prestasi kepada faktor dalaman yang boleh dikawal pelajar berbanding faktor luaran yang tidak mampu dikawal pelajar. Menurut Dickinson (1995) pula, Teori Atribusi ini mencetuskan konsep pembelajaran berasaskan autonomi pelajar.

Komponen kepercayaan jangkaan keupayaan sendiri merujuk kepada kepercayaan dan persepsi pelajar bahawa mereka mampu menyempurnakan sesuatu tugas, mengawal strategi pembelajaran dan suasana pembelajaran. Pelajar juga bertanggungjawab terhadap pencapaian mereka dan bukannya pihak lain (Lynch, 2006; Pintrich & De Groot, 1990). Konsep ini melihat bahawa kebanyakan individu tidak akan melakukan atau meneruskan sesuatu tugas apabila mereka menjangkakan bahawa mereka akan gagal. Mereka mungkin berminat dan menilai tinggi sesuatu tugas, tetapi apabila mereka gagal berulang-ulang kali, maka mereka tidak akan terlibat dalam tugas itu lagi (Margolis & McCabe, 2006; Pintrich & Schunk, 1996). Kejayaan pula menyebabkan pelajar bersedia untuk meluangkan lebih tenaga untuk pembelajaran manakala kegagalan akan mengurangkan keinginan mereka untuk melaburkan masa, usaha dan fokus (Cajkler & Addelman, 2000). Pintrich dan Schunk (1996) menyatakan bahawa kajian secara konsisten menunjukkan bahawa kepercayaan jangkaan keupayaan sendiri mempunyai hubungan yang positif dengan pencapaian akademik.

Kebimbangan ujian adalah satu keadaan perasaan dan emosi yang tidak menyenangkan yang memberi kesan kepada psikologi dan kelakuan pelajar. Ia dirasai dalam pengujian formal ataupun situasi penilaian (Dusek, 1980; Pintrich & Schunk, 1996). Faktor kebimbangan ujian merangkumi dua komponen, iaitu kognitif dan emosi. Komponen kognitif merujuk kepada pemikiran negatif pelajar yang mengganggu prestasi seperti takut untuk menghadapi implikasi gagal dalam peperiksaan atau tidak mampu menjawab sepenuhnya soalan ujian. Manakala emosi merujuk kepada rangsangan emosi dan fisiologi seperti berpeluh, kadar denyutan jantung yang lebih laju, sakit perut atau rasa tidak selesa (Pintrich, et al., 1991). Ia mengganggu keupayaan seseorang semasa mengambil ujian.

Ketiga-tiga komponen ini memainkan peranan yang penting dalam pembelajaran bahasa. Terdapat beberapa kajian terdahulu yang telah menyelidiki komponen-komponen ini secara berasingan seperti kawalan kepercayaan pembelajaran (Ghazali Yusri, Nik Mohd Rahimi, Parilah, & Wan Haslina, 2011a), kepercayaan jangkaan keupayaan sendiri (Ghazali Yusri, Nik Mohd Rahimi, Parilah, Wan Haslina, & Ahmed Thalal, 2011c) dan kebimbangan ujian (Ghazali Yusri, Nik Mohd Rahimi, Parilah, & Wan Haslina, 2011b). Satu kajian yang lain pula juga telah dilakukan bagi melihat hubungan korelasi antara kebimbangan ujian dengan motivasi (Ghazali Yusri, Nik Mohd Rahimi, & Parilah, 2010). Walaupun begitu, setakat ini belum ada lagi kajian yang mengkaji hubungan korelasi antara kebimbangan ujian dengan dua komponen jangkaan iaitu kawalan kepercayaan pembelajaran dan kepercayaan jangkaan keupayaan sendiri, sedangkan hubungan antara ketiga-tiga komponen ini memainkan peranan dalam pembelajaran bahasa Arab lisan.

Begitu juga, belum terdapat kajian dilakukan bagi menyelidiki tahap komponen-komponen ini dalam kalangan pelajar yang berbeza fakulti sedangkan ia penting bagi pensyarah dalam menentukan corak pendekatan pengajaran yang bersesuaian. Apatah lagi terdapat lebih daripada 23 buah fakulti di UiTM yang menawarkan kursus bahasa Arab kepada pelajar-pelajar mereka. Oleh itu, kajian ini dijalankan bagi mengkaji perkara ini berdasarkan persoalan kajian seperti berikut:

- (1) Sejauh manakah tahap jangkaan dan afektif dalam kalangan pelajar bahasa Arab di UiTM?
- (2) Sejauh manakah tahap korelasi antara jangkaan dan afektif dalam kalangan pelajar bahasa Arab di UiTM?

(3) Adakah terdapat perbezaan yang signifikan dalam konteks jangkaan dan afektif dalam kalangan pelajar dari fakulti yang berbeza?

METODOLOGI KAJIAN

Bahasa Arab di Universiti Teknologi MARA (UiTM) berada dalam kelompok bahasa ketiga. Bermula Jun 1999, pihak pengurusan UiTM telah menjadikan kursus bahasa ketiga sebagai satu kursus wajib kepada para pelajar peringkat Ijazah Sarjana Muda di UiTM (*The Academic Affairs Division*, 2009). Kajian ini memilih pelajar pada tahap tiga (kod kursus BAB501) kerana mereka merupakan pelajar tahap tertinggi dalam kurikulum pembelajaran bahasa Arab di UiTM. Oleh itu, mereka dijangka sudah membentuk nilai dan persepsi yang tersendiri terhadap kursus bahasa Arab.

Instrumen soal selidik menggunakan sampel seramai 236 orang yang dipilih berdasarkan teknik persampelan rawak berstrata (*stratified random sampling*). Teknik ini digunakan kerana populasi datang daripada gugusan fakulti yang berbeza. Teknik *disproportionate sampling* juga digunakan kerana jumlah peratusan pelajar yang mengambil kursus ini adalah berbeza antara gugusan fakulti serta berbeza dari segi latar belakang pengalaman pembelajaran bahasa Arab terdahulu. Instrumen soal selidik diadaptasi daripada instrumen strategi pembelajaran sendiri MSLQ (*The Motivated Strategies for Learning Questionnaire*) oleh Pintrich et al. (1991) dengan menggunakan skala Likert 7 tahap.

Sebelum instrumen ini digunakan, satu kebenaran bertulis telah diperolehi daripada penulis asal. Instrumen ini juga telah melalui beberapa proses kesahan seperti kesahan muka, kesahan bahasa terjemahan (instrumen telah diterjemah daripada bahasa Inggeris kepada bahasa Melayu), kesahan konstruk dan kajian rintis. Melalui kajian rintis, tahap Alfa Cronbach bagi item kajian telah dianalisis bagi melihat tahap kebolehpercayaan item kajian. Analisis menunjukkan bahawa nilai Alfa Cronbach yang diperolehi adalah .93 untuk konstruk jangkaan dan .65 untuk konstruk kebimbangan ujian, iaitu nilai kebolehpercayaan yang diterima menurut Sekaran (2003).

Selepas data diperolehi, satu analisis deskriptif dilakukan bagi melihat min jangkaan dan kebimbangan ujian bagi keseluruhan pelajar. Untuk tujuan interpretasi data deskriptif, kajian ini membahagikan min kepada tiga tahap seperti Jadual 1. Manakala untuk tujuan interpretasi nilai korelasi, kajian ini membahagikan tahap korelasi kepada lima bahagian seperti Jadual 2.

JADUAL 1: Interpretasi nilai min bagi skala Likert 7 tahap

Skor min	Tahap
5.01 hingga 7.00	Tinggi
3.01 hingga 5.00	Sederhana
1.00 hingga 3.00	Rendah

(Adaptasi daripada Nik Mohd Rahimi, 2004)

JADUAL 2: Interpretasi nilai korelasi

Nilai korelasi	Interpretasi
0.00	Tiada korelasi
Kurang daripada 0.19	Sangat rendah
0.20 – 0.39	Rendah
0.40 – 0.69	Sederhana
0.70 – 0.89	Tinggi
0.90 – 1.00	Sangat tinggi

(Cohen, L. & Holliday, M. (1982). *Statistics for social scientists*. London: Harper & Row)

DAPATAN KAJIAN

Persoalan kajian 1: Berdasarkan Jadual 3, aspek jangkaan yang terdiri daripada dua subkomponen iaitu kawalan kepercayaan pembelajaran dan kepercayaan jangkaan keupayaan sendiri mencatatkan tahap min yang tinggi, manakala aspek afektif yang merujuk kepada kebimbangan ujian pula berada pada tahap yang sederhana namun menghampiri tahap tinggi.

Jadual 3: Analisa deskriptif: Persepsi pelajar terhadap pensyarah (N=236)

Item	M	SP
Kawalan kepercayaan pembelajaran	5.76	.775
Kepercayaan jangkaan keupayaan sendiri	5.03	.845
Kebimbangan ujian	4.93	.890

Persoalan kajian 2: Korelasi Pearson digunakan untuk mengkaji hubungan korelasi antara aspek jangkaan dan keseimbangan ujian. Sebelum menjalankan analisis korelasi, satu analisis telah dijalankan bagi melihat normaliti, lineariti dan *homoscedasticity* (Pallant, 2005). Jadual 4 menunjukkan hasil analisis ujian korelasi Pearson antara kawalan kepercayaan pembelajaran, kepercayaan jangkaan keupayaan sendiri dan keseimbangan ujian (N=236). Kawalan kepercayaan pembelajaran menunjukkan hubungan korelasi yang signifikan positif pada tahap yang rendah dengan keseimbangan ujian ($r = .204$, $r^2 = .042$) dan signifikan positif pada tahap yang sederhana dengan kepercayaan jangkaan keupayaan sendiri ($r = .467$, $r^2 = .218$). Manakala kepercayaan jangkaan keupayaan sendiri menunjukkan hubungan korelasi negatif yang rendah tetapi signifikan dengan keseimbangan ujian ($r = -.165$, $r^2 = .027$).

Jadual 4: Korelasi Pearson antara kawalan kepercayaan pembelajaran, kepercayaan jangkaan keupayaan sendiri dan keseimbangan ujian (N=236)

Pemboleh ubah	Kebimbangan ujian			Kepercayaan jangkaan keupayaan sendiri		
	r	r ²	sig	r	r ²	sig
Kawalan kepercayaan pembelajaran	.204**	.042	.002	.467**	.218	.000
Kepercayaan jangkaan keupayaan sendiri	-.165*	.027	.011			

* signifikan pada tahap .05 (2-tailed)

** signifikan pada tahap .01 (2-tailed)

Persoalan kajian 3: Ujian MANOVA sehala dijalankan bagi melihat kesan perbezaan fakulti terhadap tahap kawalan kepercayaan pembelajaran, kepercayaan jangkaan keupayaan sendiri dan keseimbangan ujian. Analisis awal telah dijalankan bagi melihat tahap normaliti, lineariti, outliers, homogeniti varians dan multikolineariti. Dapatan menunjukkan bahawa tiada pelanggaran assumsi telah berlaku. Pelajar telah dibahagikan kepada tiga kumpulan berdasarkan gugusan fakulti mereka. Kumpulan pertama ialah pelajar gugusan sains dan teknologi (N=79), kumpulan kedua merupakan gugusan fakulti sains sosial dan kemanusiaan (N=79) dan kumpulan ketiga datang daripada gugusan fakulti pengurusan dan perniagaan (N=78). Keputusan analisis MANOVA menunjukkan bahawa tiada perbezaan dalam ketiga-tiga komponen ini dicatatkan antara pelajar-pelajar daripada gugusan fakulti yang berbeza (Jadual 5): $F(6, 462) = 1.027$, $p = .407$, Wilks' Lambda = .974, partial eta squared = .013.

Jadual 5: Kesan perbezaan fakulti terhadap tahap kawalan kepercayaan pembelajaran, kepercayaan jangkaan keupayaan sendiri dan keseimbangan ujian (N=236)

Kesan	Wilks' Lambda (λ)	Nilai F	dk1	dk2	Sig.*	Partial Eta Squared
Perbezaan fakulti	.974	1.027	6	462	.407	.013

PERBINCANGAN

Kajian ini mendapati tahap kawalan kepercayaan pembelajaran pelajar berada pada tahap yang tinggi. Keadaan ini selari dengan Teori *Causal Attribution* yang menyatakan bahawa usaha dan ketekalan pelajar adalah lebih besar apabila mereka mengaitkan pengaruh prestasi kepada faktor dalaman yang boleh dikawal pelajar berbanding faktor luaran yang tidak mampu dikawal pelajar.

Dapatan kajian ini diperincikan oleh satu kajian terdahulu (Ghazali Yusri, et al., 2011a) yang melihat aspek ini melalui data temu bual. Melalui temu bual, pelajar didapati meletakkan tanggungjawab

untuk menguasai pembelajaran kepada diri mereka sendiri dan bukannya faktor luaran seperti pensyarah. Kajian ini (Ghazali Yusri, et al., 2011a) juga mendapati antara faktor yang menyebabkan tahap tinggi dicatatkan dalam aspek ini ialah pertamanya, faktor autonomi pelajar dalam pembelajaran, keduanya, tugas yang mencukupi, ketiganya, pembelajaran yang berpusatkan pelajar khususnya dalam beberapa aktiviti di luar kelas, selari dengan beberapa kajian terdahulu tentang pembabitian pelajar secara langsung dalam pembelajaran dilihat mampu meningkatkan tahap motivasi dan jangkauan pelajar (Bates & Watson, 2008; Ryan-Scheutz & Colangelo, 2004; Sanders, 2005; Stepp-Greany, 2004).

Kajian ini juga mendapati tahap kepercayaan jangkauan keupayaan sendiri pelajar berada pada tahap yang tinggi sekaligus menunjukkan bahawa mereka mempunyai tahap kepercayaan yang tinggi bahawa mereka mampu berjaya dalam kursus ini. Berdasarkan kajian terdahulu (Ghazali Yusri, et al., 2011c) keadaan ini mungkin didorong oleh tahap motivasi mereka yang tinggi, selari dengan dapatan kajian terdahulu tentang motivasi pelajar bahasa Arab di UiTM (Ainol Madziah & Isarji, 2009; Ghazali Yusri, et al., 2010).

Selain itu, tahap kebimbangan ujian pelajar berada pada tahap sederhana namun menghampiri tahap tinggi. Faktor ini merupakan satu penghalang kepada pencapaian pelajar sebagaimana yang telah dinyatakan oleh Pintrich dan Schunk (1996). Oleh itu, langkah-langkah pencegahan perlu dilakukan sebagaimana yang telah dibincangkan oleh beberapa kajian terdahulu (lihat Ghazali Yusri, et al., 2010; Ghazali Yusri, et al., 2011b).

Ujian korelasi pula menunjukkan bahawa aspek kepercayaan jangkauan keupayaan sendiri pelajar mempunyai hubungan korelasi yang positif dan signifikan dengan tahap kawalan kepercayaan pembelajaran. Ini membuktikan bahawa pelajar yang mempunyai tahap yang tinggi dalam satu komponen juga mempunyai tahap yang tinggi dalam satu komponen yang lain. Perkara ini tidaklah pelik kerana kedua-dua komponen ini berada dalam satu konstruk yang sama iaitu jangkauan. Walaupun begitu, apabila kedua-dua komponen ini diuji dengan komponen keseimbangan ujian, aspek kawalan kepercayaan pembelajaran didapati mempunyai hubungan korelasi yang signifikan positif dengan keseimbangan ujian, walaupun pada tahap yang rendah. Dapatan ini menunjukkan bahawa pelajar yang mempunyai tahap kawalan kepercayaan pembelajaran yang tinggi juga berpotensi mempunyai tahap keseimbangan ujian yang tinggi. Perkara ini mungkin bertitik tolak daripada keadaan pelajar iaitu apabila mereka bergantung kepada kawalan diri mereka sendiri untuk menguasai pelajaran ini, maka tahap keraguan dan kebimbangan mereka dalam ujian juga akan meningkat. Ia berbeza dengan pelajar yang bergantung kepada faktor luaran yang lain seperti pensyarah. Kebergantungan mereka kepada pensyarah menyebabkan mereka tidak merasaimbang kerana mereka merasa telah berada dalam satu zon yang selamat. Walaupun begitu, tahap kepercayaan jangkauan mereka untuk berjaya didapati mempunyai hubungan korelasi yang negatif dengan keseimbangan ujian.

Kajian ini juga mendapati tiada perbezaan dalam ketiga-tiga aspek ini antara pelajar yang berbeza fakulti. Dapatan ini agak berbeza daripada kajian terdahulu (Ghazali Yusri, Nik Mohd Rahimi, Parilah, & Wan Haslina, 2011d) mengenai komponen sikap pelajar UiTM terhadap kursus bahasa Arab yang mendapati bahawa pelajar gusan sains dan teknologi mempunyai tahap sikap yang lebih tinggi berbanding pelajar daripada gusan sains sosial dan gusan pengurusan dan pentadbiran. Dapatan ini juga tidak selari dengan kajian Feather (1988) yang menyatakan bahawa ke masukan pelajar ke fakulti tertentu adalah berdasarkan aspek jangkauan mereka terhadap kursus. Dapatan Feather (1988) ini mungkin relevan dengan kursus teras fakulti tetapi tidak kepada kursus umum seperti bahasa Arab.

KESIMPULAN

Kajian ini mendapati pelajar UiTM mempunyai tahap yang tinggi dalam aspek jangkauan. Perkara ini adalah sesuatu yang baik kepada pelajar dan perlu dipupuk melalui pemilihan aktiviti pembelajaran tertentu yang boleh menyuburkan lagi perkara ini (Ghazali Yusri, et al., 2011a; Ghazali Yusri, et al., 2011c). Pelajar juga didapati mempunyai tahap keseimbangan ujian yang sederhana namun menghampiri tahap yang tinggi. Beberapa langkah untuk menambahbaik dalam pembelajaran perlu dilakukan bagi meminimumkan tahap kebimbangan ini. Ujian korelasi pula menunjukkan satu hubungan yang positif antara kedua-dua komponen

jangkaan. Namun aspek kawalan kepercayaan pembelajaran di dapati mempunyai hubungan yang positif dengan keseimbangan, berbeza dengan kepercayaan jangkauan keupayaan sendiri yang berkorelasi secara negatif dengan komponen yang sama. Dalam pada itu, kajian ini juga mendapati bahawa pelajar dari pelbagai fakulti mempunyai tahap jangkauan dan afektif yang tidak berbeza antara satu dengan yang lain. Ia dari satu sudut memudahkan pensyarah untuk mengajar kerana mereka boleh menggunakan pendekatan yang sama kepada para pelajar ini.

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Ghazali Yusri
Akademi Pengajian Bahasa, Universiti Teknologi MARA
gy_ar@yahoo.com

Nik Mohd Rahimi
Fakulti Pendidikan, Universiti Kebangsaan Malaysia
nrahimi@ukm.my

Muhammad Saiful Anuar Yusoff
Akademi Pengajian Bahasa, Universiti Teknologi MARA Kelantan
saif_madini@yahoo.com

Muhammad Arsyad Abdul Majid
Akademi Pengajian Bahasa, Universiti Teknologi MARA
muham285@salam.uitm.edu.my

Terjemahan Berlebihan: Salasilah dalam Terjemahan Nama Keluarga Cina

GOH SANG SEONG

Abstrak

Kertas kerja ini membincangkan terjemahan berlebihan bagi nama keluarga Cina yang membawa maklumat tentang salasilah orang Cina di Malaysia. Sebanyak 2547 nama keluarga yang dikutip dari USM dan UTAR telah dijadikan data kajian. Analisis semantik dijalankan untuk mengenal pasti makna budaya yang terungkap oleh versi terjemahan nama keluarga Cina, dan perbandingan makna tersebut dijalankan antara versi asal dan versi terjemahan. Nama keluarga yang menduduki tempat paling depan dalam posisi aksara nama orang Cina mendukung makna budaya, iaitu asal-usul keturunan seseorang. Namun, maklumat budaya ini tidak dapat dikesan sebegitu banyak secara langsung dalam versi bahasa Cinanya. Sebaliknya, melalui penelitian ke atas terjemahannya dalam bahasa Melayu, keturunan dialek seseorang dapat diketahui dengan jelas. Dengan itu, dicadangkan supaya terjemahan transliterasi nama keluarga Cina dengan berpandukan sebutan dialek harus dikekalkan, dan bukannya mengikut terjemahan transliterasi berasaskan sebutan Mandarin seperti mana yang diamalkan di China.

Kata kunci: nama keluarga Cina; terjemahan berlebihan; transliterasi; salasilah Cina; dialek

PENDAHULUAN

Nama keluarga orang Cina berasal daripada nama sesuatu wilayah atau tempat di negara China dahulu. Ada juga nama keluarga yang diwujudkan sempena nama leluhur. Maka, individu yang mempunyai nama keluarga yang sama, kemungkinan berasal dari tempat yang sama atau datang dari keluarga yang sama adalah tinggi. Sebab itulah pasangan yang memiliki nama keluarga yang sama dilarang untuk bernikah.

Dalam himpunan *Ratusan Nama Keluarga* (百家姓 *Bai Jia Xing*) yang disusun pada dinasti Song Utara (960-1127), dimasukkan sebanyak 504 nama keluarga. Daripada jumlah ini, 444 nama keluarga merupakan nama keluarga yang terbentuk oleh satu aksara, manakala 60 nama keluarga terbentuk oleh dua aksara. Lazimnya, nama keluarga yang terdiri daripada aksara majmuk terbentuk sempena nama jawatan dalam kerajaan, nama maharaja dan golongan bangsawan. Contohnya, 司马 (Si Ma), 上官 (Shang Guan), 欧阳 (Ou Yang), 东方 (Dong Fang), dan 司徒 (Si Tu). Maka, melalui nama keluarga, maklumat tentang tempat asal dan sejarah nenek moyang seseorang dapat dikenal pasti.

Nama seseorang individu adalah sangat penting dan dipandang berat oleh masyarakat Cina. Oleh hal yang demikian, wujudnya bidang pengajian nama sebagai disiplin pengajian yang khusus. Di percayai bahawa jumlah garisan kesemua aksara nama, sebutan dan makna setiap aksara berserta dengan tarikh dan masa kelahiran individu akan mempengaruhi nasib dan rezeki individu berkenaan.

Nama keluarga Cina terletak pada posisi paling depan nama seseorang. Hal ini demikian kerana amalan budaya Cina mendepankan sesuatu yang lebih agung, besar atau berkuasa. Kedudukan yang paling depan dalam nama seseorang menunjukkan bahawa orang Cina lebih mengutamakan salasilah keluarga daripada nama sendiri. Keadaan ini jelas membuktikan bahawa orang Cina merupakan golongan yang menghargai dan mengenang jasa nenek moyang.

Terjemahan berlebihan merupakan jenis terjemahan yang digagaskan oleh Newmark (1988). Menurut beliau, terjemahan berlebihan ialah terjemahan yang jumlah fitur semantiknya lebih daripada jumlah fitur semantik yang ada pada teks sumber.

Melalui analisis yang dijalankan, di dapati bahawa terjemahan bahasa Melayu nama keluarga Cina di Malaysia mendukung fitur semantik yang lebih daripada versi bahasa Cina. Dengan itu, kertas kerja ini akan membincangkan perihalan terjemahan berlebihan yang berlaku dalam terjemahan nama keluarga Cina di Malaysia.

METODOLOGI

Sebanyak 2547 nama keluarga Cina telah dikutip untuk dianalisis. Responden terdiri daripada 1265 orang pelajar Universiti Sains Malaysia (USM), dan 1282 orang pelajar dari Universiti Teknikal Malaysia (UTAR). Responden diminta memberikan maklumat tentang nama keluarga dalam aksara Cina dan bahasa Melayunya, keturunan dialek serta negeri kelahiran. Daripada 2547 nama keluarga yang dikutip, terdapat 128 nama keluarga yang berbeza, dan daripada jumlah ini, 124 nama keluarga merupakan nama keluarga aksara tunggal, manakala 4 lagi merupakan nama keluarga dua aksara, iaitu 令狐 (Ling Hu), 司徒 (Si Tu), 慕容 (Mu Rong) dan 欧阳 (Ou Yang). Kesemua nama keluarga dalam bahasa Cina dan bahasa Melayu kemudiannya dianalisis dan dibandingkan fitur semantiknya berdasarkan analisis komponen makna Nida (1975) untuk mengenal pasti persamaan dan perbezaan makna antara kedua-dua versi tersebut.

PERBINCANGAN DAPATAN

Daripada analisis yang dijalankan, ternyata terjemahan berlebihan berlaku dalam terjemahan nama keluarga Cina. Selain maklumat tentang asal wilayah dan sejarah nenek moyang, yang turut dapat dikesan melalui terjemahan nama keluarga Cina ialah keturunan dialek.

Nama keluarga Cina yang diterjemahkan ke dalam bahasa Melayu menggunakan kaedah transliterasi. Sebutan dialek dijadikan prinsip menterjemahkan nama keluarga Cina ke dalam bahasa Melayu. Melalui transliterasi dialek ini, maka keturunan dialek seseorang dapat diketahui.

Untuk nama keluarga 吴 (wu), orang keturunan Hakka dan Kantonis cenderung menggunakan terjemahan 'Ng', manakala orang keturunan Hokkien, Hock Chew dan Teochew pula lebih lazim menggunakan versi 'Goh'. Bagi keturunan Henghua, 'Ngo' lebih lazim dipakai sebagai terjemahan nama keluarga 吴 (wu).

Terdapat tiga versi terjemahan bagi nama keluarga 林 (lin), iaitu 'Lim' oleh orang Hainan, Hakka, Hokkien dan Teochew, 'Ling' oleh orang Hockchew, manakala 'Lam' oleh keturunan Kantonis.

Bagi nama keluarga 陈 (chen) pula, terjemahan 'Tan' merujuk kepada orang berketurunan Hokkien, Teochew, dan Hainan. Versi 'Chan' dan 'Chin' masing-masing lebih cenderung digunakan oleh orang Hainan, dan Hakka serta Kantonis. Orang Hockchew pula lebih cenderung menterjemahkan nama keluarga ini menjadi 'Ding' atau 'Ting'.

Untuk nama keluarga 何 (he), terjemahan yang digunakan oleh orang Hakka ialah 'Ho', 'Hor', dan 'Hoh'. Orang berketurunan Kantonis menggunakan terjemahan 'Ho' dan 'Hoh', manakala orang Teochew lebih cenderung menggunakan 'Ho'.

Terdapat tujuh versi terjemahan yang digunakan untuk nama keluarga 刘 (liu). Orang Hakka menggunakan 'Liew', orang Kantonis menggunakan 'Liew', 'Lew', 'Lu', 'Lau', dan 'Law', manakala orang Hokkien lebih gemar menggunakan 'Low' atau 'Liu'.

Nama keluarga 叶 (ye) pula sering kali diterjemahkan menjadi 'Yap' oleh orang Hainan. Orang Hakka pula menggunakan 'Yip' atau 'Yap'. Bagi keturunan Hokkien dan kantonis, masing-masing menggunakan 'Yap' atau 'Yeap' dan 'Yip'.

Terjemahan nama keluarga 周 (zhou) ke dalam bahasa Melayu kelihatan lebih konsisten bagi setiap keturunan dialek. 'Chew' digunakan untuk orang Hainan dan Hokkien.

Nama keluarga 张 (zhang) pula, terjemahan yang dipakai ialah 'Tong' dan 'Chong' oleh orang Hakka, dan 'Teoh', 'Chong', dan 'Tiong' oleh orang Hokkien.

Bagi nama keluarga 曾 (ceng) dan 李 (li), kelihatan terjemahan bagi 曾 (ceng) lebih pebagai jika dibandingkan dengan terjemahan 李 (li). Nama keluarga 曾 (ceng) cenderung diterjemahkan menjadi 'Chan' oleh orang Hakka, 'Cin', 'Chen', dan 'Chin' oleh orang Teochew, serta 'Chang' oleh orang Hokkien, dan Kantonis. Nama keluarga 李 (li) pula, orang Hakka dan Hokkien menggunakan terjemahan 'Lee', dan orang Teochew pula menggunakan 'Li'.

Kelihatan kebanyakan individu yang memiliki nama keluarga majmuk terdiri daripada orang berketurunan Teochew. Nama keluarga 慕容 (mu rong) diterjemahkan menjadi 'Mo Rong' bagi orang Teochew, manakala 令狐 (ling hu) di terjemahkan sebagai 'Ling Wu' untuk individu yang berdialek Teochew. Bagi orang Hakka, nama keluarga 令狐 (ling hu) dipadankan dengan sebutan Hakka 'Lin Hu'. Bagi nama keluarga 司徒 (si tu) pula, orang Teochew lebih cenderung menggunakan padanan 'Si To' dan 'Sze To', manakala orang Kantonis lebih cenderung menggunakan terjemahan 'Si Tho' mengikut sebutan Kantonis. Bagi nama keluarga 欧阳 (ou yang), terjemahan 'Au Yong' menunjukkan bahawa individu tersebut berasal dari keturunan dialek Hakka atau Hokkien, manakala terjemahan 'Ou Yong' menunjukkan individu berkenaan dari keturunan dialek Kantonis.

Daripada data yang dianalisis, terbukti bahawa terjemahan nama keluarga Cina ke dalam bahasa Melayu mendukung maklumat keturunan dialek seseorang individu. Maklumat keturunan dialek ini tidak dapat di kesan melalui versi asalnya dalam bahasa Cina. Walaupun bagaimanapun, kekeliruan oleh berakuratan ketidakkonsistenan padanan yang digunakan oleh setiap keturunan dialek. Misalnya, nama keluarga 刘 (liu) diterjemahkan menjadi 'Liew', 'Low' dan 'Liu' oleh orang Hokkien. Keadaan ini berlaku bermungkinan disebabkan oleh perbezaan suku dalam kalangan orang Hokkien sendiri. Bawah kategori dialek Hokkien, terdapat subdialek yang lain seperti Hui An, Nan An, Yong Chun dan lain-lain lagi. Setiap subdialek ini masing-masing mempunyai sebutan yang agak berbeza. Oleh itu, sekiranya nama keluarga yang sama ditransliterasikan mengikut sebutan subdialek, maka hasil terjemahannya akan berbeza.

Selain itu, terdapat juga perbezaan ejaan dalam terjemahan bahasa Melayu walaupun nama keluarga tersebut dimiliki oleh orang yang sama dialek. Contohnya, nama keluarga 何 (he) diterjemahkan menjadi 'Ho', 'Hor', dan 'Hoh' untuk orang Kantonis. Analisis data menunjukkan bahawa padanan 'Ho' lebih cenderung digunakan di negeri Johor, 'Hoh' lebih gemar digunakan di negeri Perak, manakala 'Hor' pula lebih kerap digunakan di Kuala Lumpur. Perbezaan ejaan bagi terjemahan yang melambangkan keturunan dialek yang serupa berkemungkinan berpunca daripada pegawai yang melakukan transliterasi nama keluarga tersebut semasa mempunyai nama menyebutkan nama keluarga mereka. Pegawai-pegawai ini mentransliterasikan nama Cina berdasarkan sebutan yang dapat difahami. Maka, pegawai yang berbeza akan melakukan transliterasi yang berlainan. Pada masa yang sama, nama keluarga yang sama untuk keturunan dialek yang sama ditransliterasikan dengan padanan yang berbeza ejaannya mengikut negeri turut menunjukkan bahawa mungkin berlakunya keazaman penggunaan terjemahan di setiap negeri bagi setiap terjemahan nama keluarga mengikut dialek.

Pada masa yang sama, terdapat juga terjemahan nama keluarga yang empunya adalah sama keturunan dialek, tetapi terjemahan nama keluarga mereka adalah berbeza baik daripada sebutan mahupun ejaan. Contohnya, nama keluarga 张 (zhang) diberikan padanan 'Teoh' oleh Hokkien di Johor, 'Chong' oleh Hokkien di Sabah, dan 'Tiong' oleh Hokkien di Sarawak. Hal ini berlaku berkemungkinan disebabkan oleh perbezaan subdialek di setiap negeri ini.

Terdapat sebilangan kecil nama keluarga Cina yang diterjemahkan mengikut sebutan dialek majoriti orang Cina di kawasan pendaftaran, dan bukannya berdasarkan dialek empunya nama keluarga sendiri. Contohnya, nama keluarga 陈 (chen) bagi orang Hokkien dan Teochew di Perak diberikan padanan 'Chan' dan 'Chin'. Kedua-dua padanan ini lebih mirip dengan sebutan dialek Kantonis. Keadaan ini berlaku berkemungkinan kerana majoriti orang Cina di Perak berketurunan Kantonis terutamanya di sekitar kawasan Ipoh. Hal ini menyebabkan pengaruh kantonis adalah lebih dominan dalam masyarakat setempat. Oleh itu, orang Hokkien terikut-ikut dengan sebutan Kantonis semasa mendaftar nama.

KESIMPULAN

Terjemahan nama keluarga Cina di Malaysia yang merupakan terjemahan berlebihan wajar dipelihara. Kaedah transliterasi mengikut sebutan dialek empunya nama adalah bermanfaat untuk membawa mesej sosiobudaya yang

tersirat dalam nama keluarga Cina ke dalam bahasa Melayu. Keperibaginan ke turunan dialek yang ada dalam masyarakat Cina Malaysia telah menghasilkan pelbagai versi terjemahan bahasa Melayu bagi satu nama keluarga yang serupa tulisan aksaranya dalam bahasa Cina. Keunikan terjemahan ini sememangnya patut dikekalkan. Maka, terjemahan nama keluarga Cina di Malaysia tidak perlu mengikut kaedah transliterasi berdasarkan sebutan baku bahasa Cina di China atau sebutan Kantonis di Hong Kong.

Walau bagaimanapun, keselarasan padanan nama keluarga mengikut sebutan dialek sama ada secara pusat atau secara negeri perlu diadakan untuk mengelakkan sebarang kekeliruan. Senarai padanan nama keluarga Cina dalam bahasa Melayu juga penting untuk dijadikan panduan pihak berkuasa semasa menjalankan prosedur pendaftaran nama. Senarai panduan ini juga amat berguna kepada persatuan-persatuan atau pertubuhan-pertubuhan Cina untuk tujuan keselarasan penggunaan nama keluarga Cina dalam bahasa Melayu.

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Goh Sang Seong
Bahagian Bahasa Malaysia, Terjemahan dan Interpretasi,
Pusat Pengajian Ilmu Kemanusiaan,
Universiti Sains Malaysia
gohss@usm.my

Sexuality Education Through Short Stories?

GUNALINGAM KRISHNAN
ZALINA MOHD. LAZIM
NORAINI MD. YUSOF
Universiti Kebangsaan Malaysia

ABSTRACT

Issues pertaining to sexual misbehaviour among adolescents, especially with regards to teenagers abandoning newborns and high abortion rate among school students, continue to make headlines in the local media. In response to this, the Malaysian government has decided to introduce Sex Education in the schools beginning 2011. However, with resounding pessimistic views from conservatives that the introduction of sex education in schools can be misunderstood by students as a form of initiation to sexual activities, there is a need to consider alternative avenues in teaching sexuality education. Considering the fruitful results produced by studies in the west that utilised literature in various fields of works and researches in their bid to alter perceptions and awareness of individuals, a research was conducted to study the feasibility of teaching sexuality education through selected short stories that deal with issues on abortion, pre-marital sex, gender roles, and gender equality to a group of students in a Malaysian classroom. This paper seeks to discuss the effectiveness of using short stories to enhance students' level of awareness on issues pertaining to sexuality. The first part argues the rationale for the selection of short stories to teach sexuality education. The methodology involved in obtaining the data in the research and characteristics of texts suitable for teaching sexuality education. It will then go on to list the characteristics of texts suitable for teaching sexuality education in the Malaysian environment are determined and also discussed. This paper concludes by deliberating on the effectiveness of using short stories as an alternative way to enhance students' knowledge and awareness on issues pertaining to sexuality.

Keywords: sexuality education; effective alternative; social interaction in learning

Sexuality Education Through Short Stories?

INTRODUCTION

Issues pertaining to sexual misbehaviour among adolescents, especially with regards to teenagers abandoning newborns and high abortion rate among school students, continue to make headlines in the media. According to statistics, from 2005 to August 2010, a total of 472 baby-dumping cases were reported. Of the figure, 258 of these babies were found dead (New Sunday Times, 12 September 2010).

As an immediate response to deal with the issue of dumping newborns, a non-governmental organisation opened the country's first "baby hatch" in May 2010 for rescuing unwanted newborns. As a means of helping pregnant teens, the country's first school especially for them, Sekolah Harapan (School of Hope) opened its doors in September 2010. The school provides free education as well as maternity and delivery care for pregnant teens, whether they are married or not. These efforts are indeed commendable but they are more of 'treating the problem' rather than preventing it.

Then, on 1 October 2010, as preventive measures to dumping of newborns and teenage pregnancies, Deputy Prime Minister Tan Sri Muhyiddin Yassin announced that sex education would indeed go national (*The Star* Oct 2, 2010). However, with resounding pessimistic views from conservatives that the introduction of sex education in schools can be misunderstood by students as a form of initiation to sexual activities, there is a need to consider alternative avenues in teaching sexuality education. Considering the fruitful results produced by studies in the west that utilised literature in various fields of works and researches in their bid to alter perceptions and awareness of individuals, a research was done to study the feasibility of teaching sexuality education through selected short stories that deal with issues on abortion, pre-marital sex, gender roles, and gender equality to a group of students in a Malaysian classroom. This paper seeks to discuss the effectiveness of using short stories to enhance students' level of awareness on issues pertaining to abortion. The first part argues the rationale for the selection of short stories to teach sexuality education. The methodology involved in obtaining the data in the research is then explained. This paper concludes by deliberating on the effectiveness of using short stories as an alternative way to enhance students' knowledge and awareness on issues pertaining to sexuality.

RATIONALE FOR THE SELECTION OF SHORT STORIES TO TEACH SEXUALITY EDUCATION

Literature has been identified for this research as an effective alternative in teaching sexuality education to students. This is based on the fruitful results produced by studies in the west that utilised literature in their bid to alter perceptions and awareness of individuals. Within the scope of education for the special needs students, literature has been used 'to complement the usual research-oriented approach to the field of child development and education' (Landau et al. 1978: xi). Children with disabilities have benefitted through this approach as it prepared educators to serve individual learners with special education needs better.

In sociology too, literature has produced the desired results in improving the lives of people. 'Literature for Life' (2008), a non-profit charitable organization based in Toronto, Canada has engaged literature to help young mothers. Every week, pregnant and parenting teenage mothers meet at various shelters and youth centres throughout the city to read and discuss literary works with trained facilitators. The young mothers begin to see language as a tool to express themselves. 'They become empowered through reading, writing and discussions – finding new ways to solve problems and learning to be proactive in their lives instead of reactive'.

Similarly, in Massachusetts, United States of America, literature - novels and short stories - are used to rehabilitate criminals in prisons. "When they interact with good literature, criminal offenders are engaged with stories and with language that inevitably have psychological, sociological, ethical, and spiritual dimensions for them" (Waxler 1997).

The works with literature mentioned above supports various views about learning literature. When studying literature, students react to moving experiences by exploring their feelings and personality, which helps them increase their self-awareness (Nguyen Thi Cam Le 2005). Literature too, helps students to grow as individuals and also to realize their roles and responsibilities in society. It also assists in personal advancement and growth (Carter & Long 1991).

LITERATURE REVIEW

In teaching literature, selecting the right texts is crucial to our students' literary experiences (Annenberg Media Learner.org. 1997-2009). Access to appropriate and satisfying fiction is a dominant factor in the making of readers and is related to their personal development (Protherough 1989). The kind of readers that are hoped to be made

through the teaching of sexuality education through literature are the ones that are mature enough to 'foresee' the consequences of their actions in matters pertaining to sexuality. They have to be educated well enough to be able to make informed choices in their lives. They should abstain from socially unacceptable sexual behaviours. In order to produce such individuals through the teaching of fiction then the choice of that fiction and the range from which it is selected are clearly vital (Protherough 1989).

Rosenblatt proposes that "choices (of texts) must reflect a sense of the possible links between these literary materials and the student's past experience and personal level of emotional maturity" (1978: 42). Basturkmen (1990) points out that literary text should be selected through the eyes of the students as the complexities of the language can lead to frustration rather than enjoyment in reading. Unlike adults who choose book based on their preset values, young adults actually opt for books which satisfy their curiosity in "searching for ideas, information, and values to incorporate into their personalities, and into their lives" (Asher 1992: 79). Besides being relevant to students' lives, literature should also push students to expand their personal horizons (Annenberg Media Learner.org. 1997-2009). In addition to the factors of students' interests, the relevance of literary texts to their lives, and the challenge(s) they should pose to students as discussed above, Protherough (1989: 160) has included the aspects of 'likely emotional impact' and 'the attitudes conveyed' as considerations in his discussion on text selection. His concern is 'the influence of bad behaviour' in texts on the readers:

To what extent should children be allowed to read of naughtiness, violence, wickedness, evil? Does it harm them by encouraging them to imitate undesirable behaviour, and actually make them more naughty or wicked? Or does it help them, either by showing them how undesirable such behaviour is, or by allowing them to sublimate the urge towards violent or anti-social acts by engaging them in fantasy? How far should the selection of books for children shelter them from language or behaviour which parents or teachers might consider undesirable?

Taking into consideration Protherough's questions above, any text selected for teaching sexuality education should reflect the norms and values of our society at large. The texts have to be 'explicit' enough to address issues pertaining to sex and sexuality and yet 'conservative' enough as not to compromise our values and norms in matters pertaining to the highly controversial subject.

The research aimed to enhance the students' awareness on matters pertaining to sexuality via classroom setting that combined personal response with social interaction with other students and the teacher. With regards to this, the research employed Sigmund Freud's psychoanalytic theory in referring to the definition and dynamics of personality development, Albert Bandura's social learning theory, and Lev Vygotsky's sociocultural theory to provide the parameters for the teaching of the selected text.

Freud's psychoanalytical principles, his *structure for the personality* in particular, involves three parts: the *id*, the *ego*, and the *superego*. The *id* contains the drives or desires that people have. These are often the drives for pleasure. If humans have instincts, this is where they are. The *id* which is governed by the *pleasure principle* and is almost completely unconscious, wants its wishes immediately and directly fulfilled (Guerin et al. 1992).

The *superego* contains all of the moral lessons the person has learned in his life. This is the internalized voice of authority. Our conscience is in the *superego*. This is also where we have a notion of what our ideal person is. The *superego*, which is governed by the *morality principle* is also partially unconscious (Guerin et al. 1992).

The *ego* is the mediator between the *id* and the *superego*. The *ego* tries to reconcile the wishes of the *id*, and the moral attitudes of the *superego*. That reconciliation may entail that the *ego* postpone the immediate gratification demanded by the *id* for later, and greater, gratification. The *ego* is in touch with reality, and may do reality testing, which is thinking about what the best course of action is to attain goals of the *id* and *superego*. The *ego* is governed by the *reality principle*, which suggests that it helps us be healthy human beings by maintaining a balance between these two opposing forces, the *id* and *superego* (Guerin et al. 1992), thus helping us get as much satisfaction from the world as possible. Finally, the *ego* is the conscious mind.

Guerin concludes that the *id* would make us devils, the *superego* would have us behave as angels (or, worse, as creatures of absolute social conformity), and it remains for the *ego* to continue its struggle to maintain a balance between the two (ibid). *Ego's* failure in functioning effectively may lead to unpleasant consequences in a human's life.

Vygotsky's sociocultural theory, on the other hand, concerns with the understanding of human cognition and learning as social and cultural rather than individual phenomena (Kozulin et al 2003). A key characteristic of this emergent view of human development is that higher order functions develop out of social interaction. In order to help explain how this social participatory learning takes place, Vygotsky developed the concept of the zone of proximal development (ZPD). ZPD is defined as 'the distance between the actual development level as determined through independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers' (1978: 86). Despite having unequal knowledge concerning the topic under study or discussion, active agents in the ZPD can contribute to the emergent

understandings of all members through scaffolded instructions from more capable others or 'More Knowledgeable Others'.

Another theory that was used in this research in regards to changing or altering attitudes or perceptions of students with regards to sexuality issues is Bandura's Social Learning Theory. Bandura (1977: vii) strongly believes that human behaviour is derived from social learning. He advocates that most learned behaviours occur when there is a continuous reciprocal interaction between 'cognitive, behavioural, and their environmental determinants'. This view suggests that human beings learn certain behaviours primarily by socialization, observation, explanation, and acquiring social feedback. Bandura states that simply observing others being rewarded for certain behaviours will encourage the observer to engage in the same behaviours. Besides this, the modelling and imitating of others' behaviours lead the individual to produce new behaviours (Hagenhoff, et. al., 1987; Akers, Krohn, Larza-Kaduce & Radosevich, 1979; Bandura, 1977; Bandura, 1969). This, according to the social learning theory, is because the observer generally learns faster than the performer. This is relevant as the performer always faces the difficulty of seeing the connections between actions and outcomes due to the individual's divided attention in creating, selecting, and enacting responses to his or her behaviour. Observers, on the other hand, are able to give full attention to discovering correct actions only by observing other people's patterns of successes and failures (Bandura, 1977).

The principles of Bandura's social learning theory are applicable to an understanding of a adolescent sexual behaviour and sexual activity (Azlinda 2005). This is pertinent because adolescents learn behaviours from social communication and socialization within their specific groups, primarily peer affiliations (Benda, DiBlasio, & Kashner, 1994; DiBlasio & Benda, 1990). In addition, the concept of vicarious experience or 'seeing what happens to others when they perform certain activities that engender specific consequences' helps adolescents to learn about sexuality issues. This concept is particularly important when considering sexuality education as an important means for adolescents to gain better understanding of issues related to sexual activity (Azlinda 2005).

In view of teaching sexuality education through short stories, it was hoped that by observing the characters, their behaviours, and their actions in the literary texts, students would be more aware of their own actions and behaviours, and the possible consequences with regards to matters pertaining to sexuality.

The teaching lessons to determine the 'Effectiveness of using short stories to enhance students' level of awareness on issues pertaining to sexuality' took into account the relevant principles of learning propagated by these learning theories used in this research, namely Sigmund Freud's psychoanalytic theory, Albert Bandura's social learning theory, and Lev Vygotsky's sociocultural theory. Activities and tasks in the lessons were designed to reflect these theories in practice. Among the classroom activities included character analyses, group discussion, problem solving, role-play, brainstorming, and debating. Emphasis was given to these socially interactive activities as they have proven to enhance learning.

Cox (1996) states that children learn through meaningful interactions with their environments and other people in developing new knowledge and understanding. Mercer (1994: 101) further stresses the importance of talk through interaction by acknowledging that the learners' success or failure in learning is often "dependent on the quality of the direct or indirect contribution made by others". In other words, learners depend on the vast pool of transmitted experiences of others. Teachers, thus, need to open the classroom floor to invite student knowledge and voice into the community discourse as only then can the group be enriched by the contributions of its members (Oyler 1996).

KEY CONCEPTS SEX VERSUS SEXUALITY

Longman Dictionary of Contemporary English (LDCE) defines sex as the physical activity that two people do together in order to produce babies, or for pleasure. Your Dictionary.com adds that sex is the character of being male or female; all the attributes by which males and females are distinguished.

Sexuality, on the other hand, is the things people do, think, and feel that are related to their sexual desires (LDCE). It is a function of the total personality and is concerned with the biological, psychological, sociological, and spiritual variables of life, which affect personality development and interpersonal relations. It includes one's self-perception, self-esteem, personal history, personality, concept of love and intimacy, body image etc. (Sex Glossary).

SEXUALITY EDUCATION

The research used the term 'sexuality education' instead of 'sex education' as the former is more comprehensive in meaning. 'Sexuality Education' as described by the Sexuality Information and Education Council of the United States' (SIECUS) provided the parameters for discussion in this study. According to SIECUS, Sexuality Education is a lifelong process of acquiring information and forming attitudes, beliefs, and values about such important topics as identity, relationships, and intimacy. SIECUS believes that all people have the right to comprehensive sexuality

education that addresses the socio-cultural, biological, psychological, and spiritual dimensions of sexuality by providing information; exploring feelings, values, and attitudes; and developing communication, decision-making, and critical-thinking skills (Guidelines for Comprehensive Sexuality Education 2004).

REFERENCE OF MODULES FOR GUIDANCE

The items in the research instruments and the teaching lessons were tailored based on two of the modules or guidelines on sexuality education available at the moment:

1. *Family Health Education / Sexuality modules (Modul Pembelajaran Pendidikan Kesehatan Keluarga / Seksualiti)* produced by the Ministry of Education Malaysia (Pusat Perkembangan Kurikulum 2004) and
2. *Guidelines for Comprehensive Sexuality Education (3rd edition)* produced by the Sexuality Information and Education Council of the United States (SIECUS).

RESEARCH QUESTIONS

The purpose of this research was to determine the effectiveness of teaching sexuality education through short stories. The two questions below guided the research:

- How can short stories be used to teach matters pertaining to sexuality effectively?
- To what extent can short stories be used to enhance students' knowledge and awareness in matters pertaining to sexuality?

METHODOLOGY

This research was aimed at studying the effectiveness of using short stories to improve students' knowledge and awareness on issues pertaining to sexuality. Bearing in mind the teaching and learning context of Literature in English in Malaysia in an ESL situation, the underlying theoretical framework for this research relied on the model of teaching and learning developed by Dunkin and Biddle (1974).

Based on the feedback from groups of form four English teachers and students (not the students involved in this research), a short story by Heah Chwee Sian entitled *A Great Injustice* was identified for the research (Heah 1982). A group of thirty five students from a form 4 class from a national-type secondary school in Kuala Lumpur was identified as the samples. Two 40-minute periods (the teaching and learning session or the 'treatment') were used to teach students about matters pertaining to the issue in focus, abortion. The lesson employed the teaching strategies identifiable with the principles of Freud's psychoanalytic theory that emphasises personality development (analysis of fictional characters), Bandura's social learning theory (discussion, role-play, and problem-solving), and Vygotsky's sociocultural theory (group discussion, role play, and problem-solving activities). These strategies were not executed individually but rather in an eclectic manner in the teaching and learning of the short story.

As the focus of the research was on the emic (insider's) perspective of the students' responses to the short stories in relation to sexuality, students' words and actions were given due attention. In scaffolding the talk about text, leading questions were provided as a guide to ensure that the discussions were focused.

RESEARCH INSTRUMENTS

The study integrated both the qualitative and quantitative modes of data collection. Research instruments used in the research were pre-test and post-test, retrospective post-then-pre questionnaire, interview, observation, and student journals.

THE LESSON

Topic : Abortion

Curriculum specifications:

- 2.1 Obtain information for different purposes by:
 - i) Listening to and understanding a variety of text.

- 3.0 Language use for aesthetic purposes

- 3.1 Listen to, read, view and respond to literary works

Family Health Education / Sexuality Content:

- 2.2 Adolescence Sexual Behaviour

- 2.2.3 Explain the need to control and guide sexual drives

- 2.2.5 Realise the importance of healthy sexual attitude and behaviours

- 2.2.7 Evaluate issues related to sexual drives

Thinking Skills : Analysing information, making decisions, solving problems

References : Short story 'A Great Injustice' by Heah Chwee Sian

ACTIVITIES:
id IN ACTION

Students were given a piece of paper and asked to write based on the situation below:

If there is no law or restriction in any form in this world and you don't care about what people say, what would you like to do or what you have longed to do? You don't have to write your name on the piece of paper.

ISE CONCEPT

Explanation of the ISE Concept (id, superego, and ego) using a scale. Alternatively, the terms individual, Society, and Equilibrium were used to explain id, superego, and ego respectively.

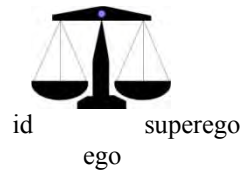


FIGURE 1. ISE Concept

Alternatively, the diagram below was used to further explain the ISE Concept.



FIGURE 2. ISE Concept in practice

The above representation was explained using the example below.

Rizal sees a beautiful car in a showroom. He wants the car. He is determined to get the car no matter what it takes. He contemplates stealing the car or robbing a bank to buy the car as his desires to own the car is overwhelming. However, in our society, both stealing a car and robbing a bank is considered illegal or wrong. Society condemns such acts. So, Rizal needs to make a balance between his desires to own the car and not getting into trouble with the police. Rizal decides to work very hard to save enough money to buy the car. He takes up part time jobs. He also gets a bank loan.

The questions below were discussed:

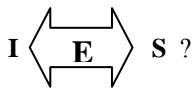
a. What if Rizal places his individual need before the society's expectations of its members?

$$I > S ?$$

b. What if Rizal decides to totally abandon or suppress his wish because of his society's limitations?

$$I < S ?$$

c. What if Rizal is able to make a harmonious balance between his individual need and his society's expectations of him?



CHARACTER ANALYSIS (GROUP WORK)

Students were given an extract from the short story 'A Great Injustice' and were required to analyse a character from the story using the ISE Concept.

TO ABORT OR NOT TO ABORT (GROUP WORK)

Students were asked of what they thought Ah Nya should have done with her pregnancy. (Gone ahead with the pregnancy or aborted the baby?)

Students were required to explain their choice.

PREVENTING PREGNANCY (GROUP WORK)

Students worked in groups to discuss how they might prevent themselves from being caught in a situation that Ah Nya and Steven were, i.e. out-of-wedlock pregnancy.

FINDINGS

RETROSPECTIVE POST-THEN-PRE QUESTIONNAIRE

Table 1 shows the results of the paired *t*-test analyses on the items in the questionnaire on abortion before and after the literature lessons. There is a significant difference between both the phases for all the items based on the *t*-test analyses. Overall, when all the 4 items were combined, *t*-test analyses also recorded a significant difference before and after the lessons, $t(36)=-10.96$, $p = 0.00$.

TABLE 1. Results of the *t*-test analyses for the questionnaire items on abortion

No.	Statement	Phase		<i>t</i> -test	
		Pre	Post	<i>t</i>	<i>p</i>
1.	Learning short stories can help me become more aware of social problems related to sexual behaviour.				
	Mean	2.78	4.35		
	SD	0.98	0.72	-0.82	0.00*
2.	Learning short stories makes me aware of the implications of using contraceptives.				
	Mean	2.65	3.78		
	SD	0.95	1.18	-6.87	0.00*
3.	Learning short stories makes me realise that people have a variety of beliefs about the ethics and morality of abortion.				
	Mean	2.89	4.32		
	SD	0.97	0.67	-7.46	0.00*
4.	Learning short stories makes me realise that deciding whether or not to have an abortion can be very difficult.				
	Mean	2.92	4.16		
	SD	1.04	1.09	-8.17	0.00*
	Overall (Abortion)				
	Mean	2.81	4.16		
	SD	0.80	6.08	-10.96	0.00*

*Mean difference significant at $p < 0.05$, $df=35$

The results indicate that learning short stories can help the students become more aware of social problems related to sexual behaviour. The findings also show that students have become more aware of the implications of using contraceptives. Besides these, the results evidently show that learning short stories makes the students realise that people have a variety of beliefs about the ethics and morality of abortion, and deciding whether or not to have an abortion can be very difficult.

PRE-TEST AND POST-TEST

Table 2 shows the results of the paired *t*-test analyses on the marks obtained by the students for their responses in the pre-test and post-test. The table shows that the scores for all the items were much higher after the lessons a s compared to before. The overall mean performance for the responses on abortion was 2.52 before and 4.27 after the lessons.

TABLE 2. Results of the t-test analyses for the pre-and post-test items for abortion

No.	Statement	Phase		t-test	
		Pre	Post	t	p
1.	What is abortion?				
	Mean	2.59	3.92		
	SD	0.73	0.64	-12.87	0.00*
2.	What do you think Ah Nya should do? Why?				
	Mean	2.57	4.38		
	SD	0.65	0.64	-19.34	0.00*
3.	How do you think Ah Nya could have avoided getting pregnant?				
	Mean	2.41	4.51		
	SD	0.50	0.56	-27.97	0.00*
	Overall (Abortion)				
	Mean	2.52	4.27		
	SD	0.49	0.49	-29.25	0.00*

The results indicate that the students performed much better in the post-test as compared to the pre-test. This suggests that the students had better understanding on matters pertaining to abortion after the lessons. The quality of their answers was found to be much better. Table 3 below shows some of the students' responses after the 'treatment' as compared to before.

TABLE 3. Students' responses in the pre-test and post-test

Item	Student	Response	
		Before	After
1. What is abortion?	37	Abortion is removing a foetus from its mother's womb before it is born.	Abortion is a surgical method of discarding a baby (foetus) in a mother's womb during the early stage of pregnancy, thus snuffing out an innocent life.
2. What do you think Ah Nya should do? Why?	18	Ah Nya should consult her parents first about this matter and then only take the appropriate decisions.	Ah Nya should tell her parents the truth because it is the right thing to do. By telling her parents, Ah Nya would be able to obtain some advice from her parents. As Ah Nya is only nineteen years old, she is still young and living in a teen's life. Making complex decisions are not easy at this stage. Thus, she should tell her parents and then only make decisions with their approval.
3. How do you think Ah Nya could have avoided getting pregnant?)	1	By reminding her lover to take contraceptives in the beginning and taking precaution steps herself.	She should have said 'no' to Steven when he wanted sex or she should have taken precautions steps beforehand. It is better for not to do it in the first place and she should be aware of the consequences of her doings. She should take a longer time to get to know Steven before applying any sexual connections with him.

As can be seen from the above, for item 3, for example, the Student 1 exhibited better awareness on how a girl can avoid getting pregnant out of wedlock. In the pre-test her response was rather factual, quoting taking contraceptives as a means of avoiding pregnancy. However, she was more analytical in the post-test when she adopted a more 'abstinence-like' approach to avoiding pregnancy. She emphasized on girls being more careful in

committing to a relationship. They should take their time in getting to know guys and learn to exercise their rights in saying 'no' to engaging in sexual activities.

OBSERVATION

The results above are also supported by data from the researcher's observation. In the activity, *Character Analysis*, the students worked in groups to analyse the main characters in the short story *A Great Injustice*, Steven and Ah Nya.

Analyses of Steven. Three of the groups assigned to analyse the male character, Steven, branded him as bad and wicked. They condemned him for 'cheating' Ah Nya. He gave her hopes, impregnated her and finally refused to marry her. In sum, they said that Steven's 'id' got the better of him. He satisfied his sexual desires for Ah Nya and 'dumped' her in the end. Thus, his 'ego' did not make a good balance between what he wanted (his 'id') and what the society would have expected him to do (the 'superego'). They agreed that the society would expect a man to marry the one he loves. He refused to marry Ah Nya and left her alone to deal with her pregnancy.

Interestingly, the other group that analysed Steven thought that he was not a bad person after all. The group said that he is more of a 'victim of circumstance' rather than the antagonist in the story. They used the phrase 'It takes two to tango' to defend Steven claiming that he alone could not be blamed for Ah Nya's pregnancy. Both of them should have been more careful.

Analyses of Ah Nya. Two groups were very sympathetic with the character and her ordeal. They said that she was a victim of her true love for Steven. She was ready to give him everything (including her virginity) because her love for Steven was true in every sense of it. The groups thought that Ah Nya's 'ego' was able to make a good balance between her *id* and *superego*. Ah Nya was contemplating committing suicide as initiated by her *id*. However, she thought about her aged parents who had slaved to give her a good education, and a decent life. Although she felt that she had let them down, she was also aware that suicide would not solve their problems. She should not be selfish. They had given her life and she was grateful; they were now ageing and it was her filial duty to look after them well. Considering her *id* on one hand (her first instinct upon discovering that Steven would not marry her) and the *superego* on the other (her filial duty), Ah Nya's *ego* made a balance between the two by deciding to have an abortion to solve her problem.

Interestingly, a discussion on whether abortion is wrong ensued the presentation. Some students agreed that it is wrong, while others said that it is 'okay'. A few others remained 'neutral' or 'undecided'. Below is a part of the discussion:

- Student 1 : Abortion is okay. Sometimes we have no choice.
Student 2 : I don't think it is okay. How can you take a life? You are not God.
Student 1 : So, what a girl should do if she gets pregnant? If her boyfriend runs away?
Student 2 : She should continue to give birth.
Student 3 : You think that easy, ah? She cannot hide, you know. Everyone can see.
Student 2 : That's why she should continue to give birth.
Student 4 : It is unfair. Why only the girl has to go through so much of pain? The guy escape.
Student 5 : That's why I said just now the guy must use condom (laughs...).

When the groups of students were given the task of discussing how to prevent 'out-of-wedlock' pregnancy, an interesting exchange on contraceptives took place. The excerpt below shows students involved in a discussion where there was expansion of knowledge for students from the 'More Knowledgeable Other' (MKO) in the group.

- Student 1 : What are contraceptives, ah? I mean in good explanation. I know not to get pregnant.
Student 2 : Tools to prevent pregnancy?
Student 3 : Not only tools la, operation also.
Student 2 : Maybe we can say like... tools, or objects, or operation to prevent pregnancy after intercourse.
Student 1 : I think that's better explanation. What are examples of contraceptives? I know condom is one.
Student 3 : Diaphragm.
Student 1 : What's that?
Student 3 : For guys condom, for women diaphragm la. There's also spermicide.
Student 4 : You're kidding, right? I've never heard the word before. Sounds like homicide, suicide...
Student 1 : Actually what's that?
Student 3 : It's also for the women. Something put into their... you know what! It's to kill the guys sperm.
Student 1 : Wah! Like the antivirus shield ah?
Student 3 : There's also another thing called 'ligation'. This one right... is again for the women. It's like permanent birth control.

Student 2 : How's that?

Student 3 : The woman's tube will be cut off so that she won't get pregnant.

Student 3 appeared to be more knowledgeable than the others in the group. He voluntarily shared his knowledge on contraceptives. The students apparently learned from each other.

STUDENTS' JOURNAL

Students' journal entries too point to the success in the attempt of using short story to enhance their knowledge and awareness in matters pertaining to abortion. Their critical responses to the issue prove this. Student 3 emphasised on why one should not resort to abortion. He wrote in his journal 'Even though Steven couldn't marry Ah Nya, she shouldn't have aborted the baby. Not only that she didn't feel sorry about taking a human life but instead she points her finger to the society'. Student 35 scripted 'If she (Ah Nya) doesn't want to take responsibility of the baby then she shouldn't have sex with Steven. Ah Nya should have to be brave to raise up the baby because the baby is innocent'. Student 5 appeared to be in favour of abortion as compared to facing the aftermath of delivering a child out of wedlock. She lamented that 'there's always a social stigma towards single mothers' if Ah Nya had chosen to go through the pregnancy and had to raise the child all by herself.

INTERVIEW

Student 4, in the interview session, stated that most students are not really exposed to the whole idea about abortion. Quoting the theme of abortion in *A Great Injustice*, she said,

"You know, you just read the newspaper ok... the case of a bortion, that's all. But we don't get to see the behind side... what... what's really going on. It (the newspaper) just says this girl had an a bortion or the guy made the girl have an abortion but they don't say what the girl face or the guy faces."

However, through learning short stories, she implied that the reader is brought to see the complexities of the issue and understand what the characters have to go through mentally and psychologically. Another student, Student 8 said that the lessons on teaching of sexuality education through short stories actually made her more mature in addressing the issue on abortion. She quoted, "It helps me to think more about abortion, the idea of it, everything that is the right thing to do or wrong choice. And it makes us think before we do something."

Students were also in agreement that through discussions with the teacher and other members in the class they were able to learn and understand the issues on abortion better. The reason for this, according to Student 4 is 'we do not see any barriers like... mmm...rights or... any blocks. So, I think it's better and then we can share different experiences'.

When asked in the group interview 'Do you think short stories can help in increasing students' knowledge and awareness on sexuality issues such as a bortion?' the students collectively answered with a 'Yes'. Student 3 explained, "Because I think the short stories tell us about the experience... example the abortion... it teaches us based on the experience of other people about the society, a bortion, relationships, and all that." Student 10 was also in support of using short stories to teach students about abortion. She defended her stand when she said that she "...can relate better to short stories than mere factual works."

DISCUSSION

The research privileged students' voices and collaborative meaning-making towards the short-story. The findings of the research show a significant increase in the students' ratings on the use of short stories to teach issues pertaining to abortion. The students agreed that short stories can be used to teach about the social problems related to sexual behaviour. They affirmed that learning short stories that entail themes related to abortion enhances their awareness on the issue. The findings also prove that students have become more aware of how to prevent pregnancy and the implications of using contraceptives. Besides these, the results also show that learning short stories makes the students realise that people have a variety of beliefs about the ethics and morality of abortion, and deciding whether or not to have an abortion is not an easy task. In short, data obtained through the research instruments suggest that short stories can be an effective way of teaching students about abortion and issues related to it.

Students' analysis of the characters in the short story and their response to the issue of 'abortion' show that they are now aware of the functions of *id*, *ego*, and *superego* in an individual (as suggested by Sigmund Freud). Their responses indicate that they acknowledge that human beings have sexual desires but they do not need to act on these desires immediately.

It can be concluded that the various teaching and learning activities conducted during the lessons have attributed to the success in enhancing students' knowledge and awareness on abortion. Students' views that they were able to learn and understand the issues on a bortion better through discussions with the teacher and other members in the

class exemplifies Vygotsky's Sociocultural Theory. Their belief that such discussions enabled them to share their ideas and thoughts on abortion without any barrier or block mirrors Vygotsky's learning theory that pillars on the roles of active engagement and social interaction in the students' own construction of knowledge (Kafai & Resnick 1996; Vygotsky 1978). Learning is a social process. Many environmental factors including how the teacher or instructor teaches, and how actively engaged the students are in the learning process positively or negatively influence how much and what students learn (Lambert & McCombs, 2000).

The 'More Knowledgeable Other' concept (MKO) in Vygotsky's sociocultural theory was also well personified during the lessons. During discussion on contraceptives, it was found that Student 3 had better understanding or more knowledge on the topic. His contribution in the discussion on the types of contraceptives benefitted other members of the group. He knew about diaphragm, spermicide, and ligation and thus, he was the 'More Knowledgeable Other'. His willingness to share his knowledge with other members of the group resulted in them learning more about contraceptives.

Vygotsky's 'More Knowledgeable Other' (MKO) theme complements his 'Zone of Proximal Development' (ZPD) theme, the zone where learning occurs. This premise is indeed explainable through the same example mentioned above. In the discussion on contraceptives, Students 1, 2, and 4 appeared to have learned more about the various types of contraceptives through their collaboration with their peer, Student 3. They, independently, could not have listed the various types of contraceptives as they did not know about them. However, after the discussion, with the guidance of their 'More Knowledgeable Other' peer, they have learned about diaphragm, spermicide, and ligation. Viewing the findings of this research, the elevation from students' existing knowledge to the next learning that they were helped to achieve with competent assistance" occurred in the ZPD - epitomising Vygotsky's Sociocultural Theory in practice.

Besides Vygotsky's Sociocultural Theory, the research also applied the selected principles of Bandura's social learning theory. Bandura states that in reality "coping with the demands of everyday life would be exceedingly trying if one could arrive at solutions to problems only by actually performing possible options and suffering the consequences (Bandura 1977:27)". This view holds great truth in adolescents learning about matters pertaining to sexuality. Learning about sexuality through 'trial-and-error', in most cases, may not be practical nor wise. Teenagers cannot be expected to indulge in premarital sex or go through an abortion to actually know or realise the agony and misery the perpetrators have to endure. As an effective alternative of learning about such matters, Bandura's social learning theory concentrates on the power of example. Through the research, it was found that the students agreed that by observing the characters in the short stories, they are able to model or imitate the characters' good behaviours and actions in regards to sexuality and also learn about what they should not do from the characters' mistakes. Quoting the irresponsible behaviour of Steven in *A Great Injustice*, Student 2 implied that one should be more responsible in a relationship. It was evident that he learned from Steven's mistake of not being there for Ah Nya when she had to deal with her pregnancy and abortion. He went on to pronounce his stand, "To me, premarital sex is not good. So, why not wait till we get married? What's the rush?"

CONCLUSION

The research findings evidently suggest that short stories can be a useful tool in addressing issues pertaining to sexuality among students of form four in Malaysian schools. It shows that it is possible to educate teenagers in schools to be well-informed about sexuality issues through the reading and analysing of short stories. Through this subtle but effective approach, sexuality education can be taught in a more 'acceptable' and 'diplomatic' manner.

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A Study of Gender Positioning in the Occupational Dimension in Selected Qatari English Language Textbooks

Habibah binti Ismail
Assoc. Prof. Dr. Bahiyah Dato' Hj. Abdul Hamid
Dr. Zarina Othman

ABSTRACT

Learning materials, especially textbooks have significant roles in instilling concepts especially to young learners. The portrayal of males and females in occupational roles as fair should bring about positive affects and motivate young learners while textbooks that show discrimination would bring about the contrary. This study seeks to determine whether gender portrayed through their occupation is depicted as fair or bias in four selected textbooks within the corpus of 29 English language textbooks from Qatar. This is part of a larger corpus, from a research funded by the Fundamental Research Grant (FRGS), the Research University Research Grant (GUP) as well as the Qatar National Research Fund (QNRF). WordSmith Tool 5.0 aided in the quantitative analysis of gender positioning while Critical Discourse Analysis assisted in qualitative analysis. The findings reveal that females are underrepresented in comparison to males. In addition, while both males and females are depicted in their traditional roles; occupations related to males are more diverse than those of females. These findings reveal a male bias in the selected textbooks that could lead to learners assuming that it is standard and natural that males dominate the occupational dimension and participate in more diverse occupations. What is worse is that this may de-motivate female learners and inhibit them to venture into diverse and non-stereotyped occupations for their future careers which may prove to be detrimental to the development of the country in the long run.

Keywords: Gender positioning; textbooks; corpus; Critical Discourse Analysis; text Analysis, Qatar.

INTRODUCTION

This paper discusses the analysis of a selected set of English Language textbooks used in Qatari schools. It focuses on the positioning of males and females in the textbooks within the occupational dimension. The analysis carried out on the textbooks aimed to investigate whether males and females are positioned as fair or biased. In this paper, we define “textbooks” to refer to teaching/learning textbooks including workbooks.

The term “positioning” in this paper follows the definition by Fairclough and Berger as explained by Giaschi (2000); when a particular gender is depicted as weak or strong in comparison to the other gender. This study will analyze four selected textbooks from a corpus of 29 English language textbooks from Qatar; whether gender portrayed through their occupation is depicted as fair or bias. Data is part of a larger corpus (to date of 99 textbooks) developed by Bahiyah et al. 2010.

To date, researchers carrying out studies on textbooks have found that gender discrimination towards women is especially salient. However, some researchers such as Dominguez (2003) analyzing language textbooks report that they have found a fair distribution

of visibility of both females and males including a fair dispersion of occupational roles for males and females. The portrayal of males and females in occupational roles as fair should bring about positive affects and motivate learners while textbooks that show discrimination would bring about the contrary.

GENDER BIAS IN SCHOOL TEXTBOOKS

This section will discuss the occurrences of gender bias in school textbooks. As mentioned by Hacker (1973 in Bergvall 1994: 23) with regards to textbook analysis, “representation affects perception”. Thus, if there are elements of discrimination or bias in the depiction of occupations by females or males in the textbooks, these might impress upon the young learners that they, as men or women in later years, should or should not venture into a particular field in their future careers.

Textbook analysis studying gender has been carried out by many researchers since the 1960s with researchers in the West actively doing research in this area. However, as more and more researchers become interested in gender issues particularly with regards to equality and equity, more researchers in the east have also carried out research in the area. In Malaysia, local researchers interested in language and gender issues in textbooks are Saedah Siraj (1990 in Bahiyah et al. 2009), Sandra Kumari & Mardziah (2003 in Bahiyah et al. 2009), Jariah Mohd. Jan (2002 in Bahiyah et al. 2009) and Bahiyah Abdul Hamid et al. (2008; 2009), Nadia (2010) and Mohd. Faeiz (2010). In all these research studies, gender inequality or discrimination against females was revealed.

For countries in the Middle East, the findings of gender research on textbooks are significant since they, like Malaysia are also striving to develop gender equality and much research findings report evidence of discrimination. Kaya (2003) who focused research on Turkish elementary textbooks reports that males are highly portrayed in textbooks, more so than females. Ansary & Babaii (2003) and Mehran (2003) analyzed Iranian textbooks and they (Ansary and Babaii 2003) found female visibility in the textbooks lower than that of males. Mehran (2003) revealed that the portrayals of Iranian women in the textbooks do not concur with the real positions of modern Iranian women. All these findings are similar with those findings of the Malaysian researchers noted above.

In this paper, the focus of analysis is on textbooks from Qatar rather than from Malaysia as to date, there is very little data on gender research on English Language textbooks used in Qatar. It is hoped that the findings of this study will contribute to the understanding of male and female portrayal in occupational dimensions within Qatari textbooks as well as contribute to gender sensitivity and gender awareness.

RESEARCH OBJECTIVES

Below are the objectives of the study:

- 1) To determine the representations of males and females in the selected primary English language textbooks used in Qatar;
- 2) To determine whether males and females are positioned as fair or biased in the occupational dimension in the selected English language textbooks; and
- 3) To investigate how this fairness or biasness is manifested in the occupational dimension within these selected English language textbooks.

RESEARCH QUESTIONS

Below are the research questions for this study:

- 1) What are the representations of males and females in the selected primary English language textbooks used in Qatar?
- 2) Are there fair or biased positionings of males and females in the occupational dimension in the selected English language textbooks?
- 3) If males and females are positioned as fair or biased, how are their portrayal manifested in the occupational dimension within these English Language textbooks?

Quantitative measures using corpus tools and techniques were applied in order to answer research questions 1 and 2. Positioning was indicated by the visibility of males and females through relative frequency counts. Frequency counts have been used as indication of visibility by previous researchers notably Bahiyah et al. (2008, 2009); Mohd Faiez (2010) and Nadia (2010).

In this paper, while occupation related nouns are the focus, frequency of other related linguistic features like pronouns, salutations and kinship terms are also presented. This is to relate findings from the occupational dimension to the visibility of males and females in the textbooks as a whole so that any evidence of fairness or biasness is not a stand alone case in the occupational dimension but a trend that applies in other related dimension/s as well.

In answering research question 3, Critical Discourse Analysis (henceforth CDA) was used in this study and analysis is supported by examples from text and also images found in the textbooks analysed. Hidden Curriculum Theory was used for data interpretation and the theory is discussed in the following section.

THEORETICAL FRAMEWORK: HIDDEN CURRICULUM THEORY

“Hidden curriculum refers to the outcome of unintended effect of the official curriculum but which are nevertheless communicated to the pupils and students in education institutions.” (Print 1987 cited in Sydney 2004:76). Hidden curriculum is different from official curriculum. While the latter refers to official statement by authority and is evident in the syllabus outline and teacher’s guide, the former can be subtly communicated through specific school processes (Sydney 2004). This is supported by Harlambos (1991 as cited from Nadia 2010:34) which emphasizes hidden curriculum as “things pupils learn through the experience of attending school rather than the stated educational objectives”.

As can be seen below, gender bias in textbooks is one out of three major areas of hidden curriculum theory where females are mainly discriminated against compared to males. The areas are:

- i) Gender bias in textbooks,
- ii) Stereotyped attitudes (Example: Teachers view girls future in terms of marriage, child rearing and domestic work)
- iii) Pupils’ subject choice and attitudes remained gendered.
- iv) Academic hierarchy where men occupy highest position in the administrative structure of school compared to women.

(Sydney 2004:16)

The present research focuses on the first area; gender bias in textbooks but with regard to the occupational dimension, the second and the third areas are also salient when we discuss gender biasness in textbooks. Sydney (2004) states that in school textbooks, more often than not, females are featured less than males or not at all. In the next section, some statistical information on occupations in Qatar is presented and discussed.

STATISTICAL DATA IN SPECIFIC CATEGORIES OF OCCUPATION IN QATAR

The statistical information presented here are gender segregated data from the Global Gender Gap Report (Hausmann 2010: 257). In the two figures presented, the blue bars indicate female values and the white bars indicate male values.

i) Labour force participation

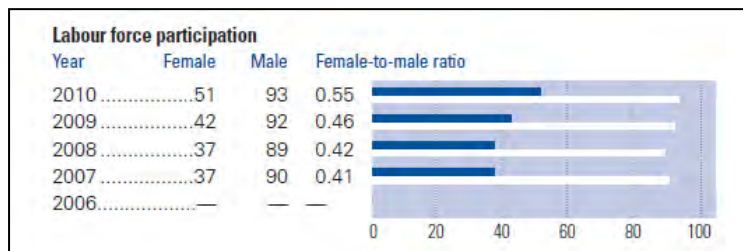


Figure 1: Labour Force Participation

As can be seen from figure 1 above, male participation in the Qatari labour force from 2007-2010 exceeds that of female participation. Although female participation has increased in 2010 to 51% from 42% in 2009, males clearly dominate the labour force participation in Qatar.

ii) Professional and technical workers

The definition of this group is usually described in the type of work they are engaged in. The main tasks of professionals usually include:

conducting analysis and research, and developing concepts, theories and operational methods, and advising on or applying existing knowledge related to physical sciences including mathematics, engineering and technology, and to life sciences including the medical and health services, as well as to social sciences and humanities;

(International Labour Organisation 2009: 54)

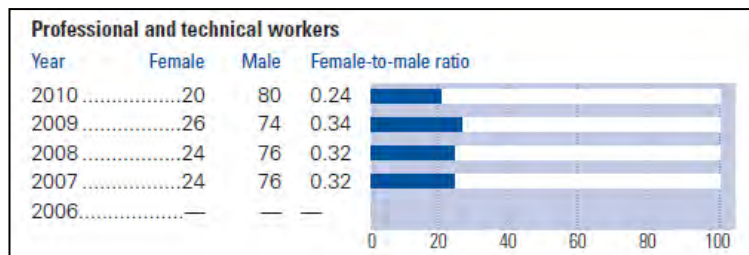


Figure 2: Professional and technical workers

From Figure 2, while 2007-2009 shows increasing participation of Qatari women in the professional and technical fields, in 2010 there was a sudden decrease.

Examples of women as professionals in academia at Qatar University, Qatar's leading university, are Aisha Al Mannai and Sheikha Al Misned. The former was the first Qatari woman appointed the Dean for the College of Sharia and Islamic Study at Qatar University. The latter was appointed the president of Qatar University; whose vice president is also a woman, Sheikha bint Jabor Al Thani. (Source: <http://www.qatarvisitor.com/index.php?cID=451&pID=1707> assessed 25 March 2011).

The number of women in academia in total for the year 2005/2006 is more than men according to the statistics shown below (Source: http://portal.unesco.org/education/en/files/54748/11948882795_QATAR.pdf/QATAR.pdf accessed 19 March 2011). As can be seen in Figure 3 below, although the statistics show that the total number of women exceed the total number of men, clearly it can be seen that women fill up positions at the lower ranks of academia with large numbers employed as teaching assistants. At the top level of employment in academia, while women professors are less than men, the number of women as associate professors exceeds men.

Grand Total	Total		Teaching Assistant		Lecturer		Assistant Professor		Associate Professor		Professor	
	F	M	F	M	F	M	F	M	F	M	F	M
306	162	144	61	18	22	25	37	57	34	26	8	18

Figure 3: Qatar University academic staff by professional status and sex, 2006/2005

The data presented in this section show an overall increase for women in labour participation from 2006 to 2010. While in parliament and professional categories there is a decrease, Qatar has nevertheless given women places in critical decision making positions such as judges and ministers in the past. This is indeed unprecedented especially by a country in the Arab region. This shows Qatar's initiative in uplifting the status of women in the occupation dimension.

METHODOLOGY, DATA AND TEXTUAL UNIVERSE

The mix-method approach analysing the roles of men and women in society as depicted in the textbooks was used. The study looked at frequency distributions of occupational roles using quantitative measures with the help of a corpus software; WordSmith Tool 5.0. In addition, frequency of pronouns, salutations/terms of address and kinship terms were also analyzed to study the visibility of males and females in the textbooks as a whole (following the work by Bahiyah et al. 2008; 2009). To identify the male, female and neutral reference of the noun types content analysis was carried out. Qualitative analysis of content was carried out using Fairclough's (1989) Critical Discourse Analysis approach. This involves the following main steps: description, interpretation and explanation (Fairclough 1989 as cited in Giaschi 2000). Figure 4 illustrates the steps taken in data analysis.

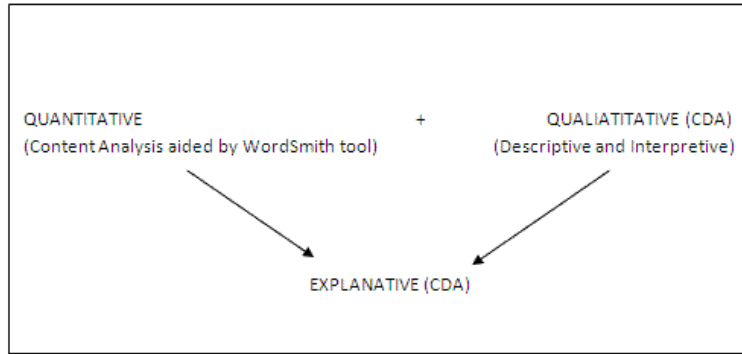


Figure 4: Level of Data Analysis

The four analyzed English textbooks are all books used in some Qatari primary schools which are published by two international publishers. They are all from primary grade 3 books. The information on the textbooks is presented as follows:

Table 1: List of Textbooks Analyzed

Num.	Year of Pub.	Title	Authors	Publisher	Total of Content Pages
1	2004	New English Parade 3 E010315 (Textbook) Code: P1	Mario Herrera, (M) Theresa Zanatta, (F) Anna Uhl Chamot, (F) Carolyn Kessler (F)	Pearson Education Limited	103
2	2004	New English Parade 3 E010314 (Workbook) Code: P2	Mario Herrera, Theresa Zanatta, Anna Uhl Chamot, Carolyn Kessler	Pearson Education Limited	104
3	2006	Macmillan English Language Book 3 E010316 (Textbook) Code: M1	Mary Bowen, (F) Louis Fidge, (M) Liz Hocking, (F) Wendy Wren (F)	Macmillan Education	160
4	2006	Macmillan English Practice Book 3 E010317 (Workbook) Code: M2	Mary Bowen, Louis Fidge, Liz Hocking, Wendy Wren	Macmillan Education	131

Before we look at the analysis and findings, presented here are the textual universe of the data. This is important to verify whether the data is actually comparable or not. The four books are grouped according to whether they are book P or M- referring to the publishers for ease of reference.

The books by the two publishers are different in terms of their presentation of the social context especially prevalent in the images (e.g., characters wearing clothing typical of those in the western or Arab cultural contexts) and the text provided (e.g., in proper names, place names, etc.). The western context is prevalent in books by P ublisher M while those by P ublisher P foreground the Arab culture. Refer to the following figures to see the difference in presentation of the social context of books P and M.

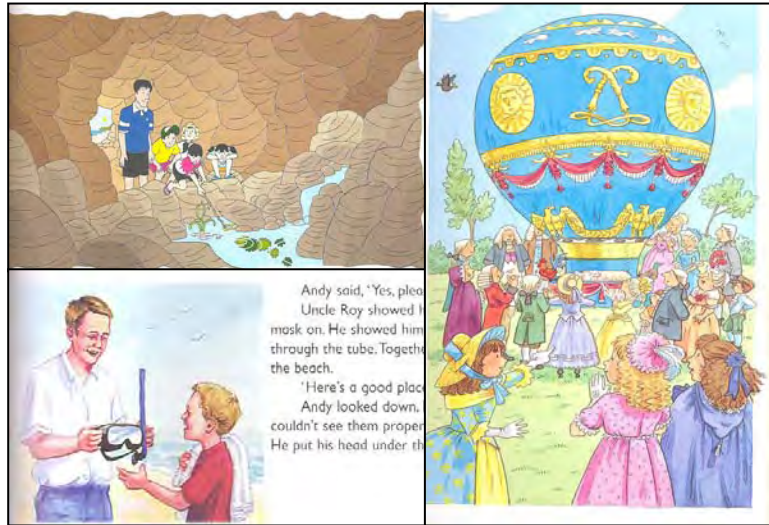


Figure 5: Illustrations from Publisher M
(Source: book M1 page 63, 71 & 97)

Most characters in books published by publisher M that are currently in use in Qatar are typical western, Anglo European in description with blond or brunette hair, blue or brown eyes and adorn in typical western clothing (Figure 5). The names of characters consist of proper nouns such as Roy, Andy and other typical western names.

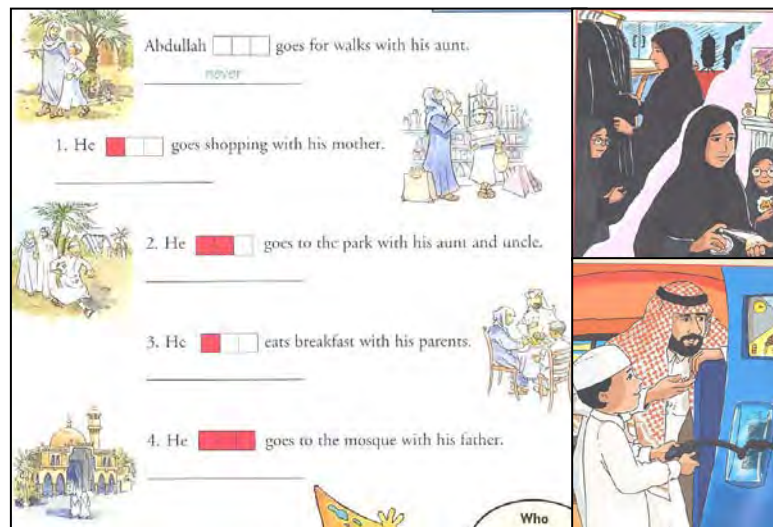


Figure 6: Illustrations from Publisher P
(Source: book P1 page 18 & 61)

In figure 6, the characters are illustrated as Arabs; where women are portrayed wearing the *hijab* and men portrayed wearing the *bisht* (traditional Arab clothing for men). Apart from the use of typical Arab names (e.g., Abdullah), the activities are oriented around Arab culture and the Muslim religion (e.g., going to mosque). Next, we will look at the basic statistics for the four selected textbooks in Table 2:

Table 2: Basic statistics

Textbooks	P1	P2	M1	M2	TOTAL
Texts	103	104	160	131	498
Token (Words)	8118	6318	22163	11928	48527
Type	1061	850	2260	1517	-
Type/Token ratio	14.58	15.98	10.93	14.55	-

While looking at the numbers of type and token, the M1 and M2 books seem to overwhelmingly exceed the P1 and P2 books in terms of the large amount of data gathered. The huge gap between the two groups of books would mislead people in perceiving that the comparison of the P and M books would result in skewed findings (that they could not be perceived as comparable). However, this is not the case.

If we look at the type/token ratio value, the M1 and M2 books have quite similar (14.55) if not lower (10.93) type/token ratio value compared to the P1 and P2 books. The high value of type/token ratio is an indicator of the richness in vocabulary found in the texts. A higher value of type/token ratio (14.58 & 15.98) indicates that the P1 and P2 books use more variety of vocabulary than the M1 and M2 books. Thus the books are comparable for analysis.

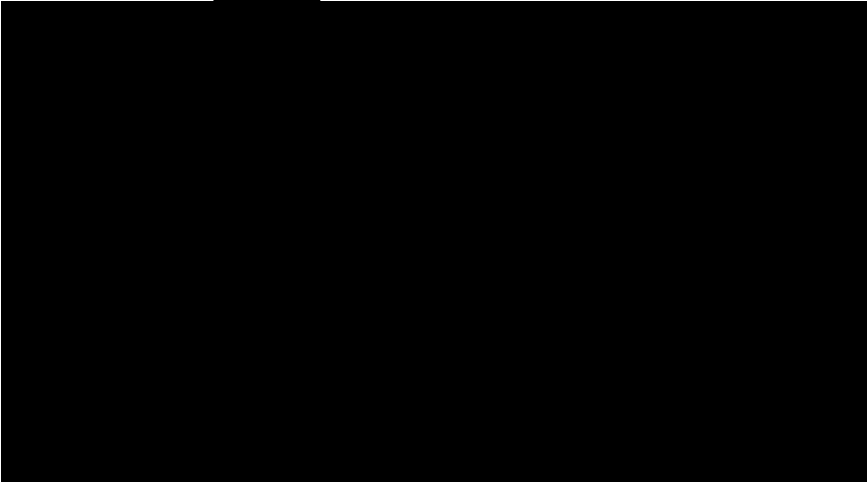
GENERAL FINDINGS FOR 4 NOUN TYPES AND ACROSS GENDER

From 48527 words in the corpus, 1426 words were used for analysis. They could be divided into the four types of nouns accordingly as in the table below.

Table 3: Total Number of Noun Tokens (words) for the Entire Corpus

CATEGORIES	Books by Publisher P		Books by Publisher M		TOTAL Frequency & Percentage
	Word Frequency		Word Frequency		
	P1	P2	M1	M2	
Terms of	5	0	54	40	99
Address/Salutations					6.93%
Pronouns	158	72	294	75	599
					42.01%
Kinship Terms	77	56	151	77	361
					25.32%
Occupations	38	60	188	81	367
					25.74%
					1426

The noun type that contributed the most to the frequency is the pronoun. With the frequency of 599, pronouns occupy almost half of the overall frequency. This is followed by occupation, kinship terms and terms of address/salutations accordingly. The following figure illustrates the distribution more clearly.



The overall number of males presented in the table below. Looking at the percentages, the visibility of males through calculating the four types of noun (nouns, pronouns, kinship terms and occupation) is approximately 63 percent.

Overall Percentages of Noun Types

of females in the four grade 3 textbooks analysed is approximately 37 percent. The visibility of males through calculating the four types of noun (nouns, pronouns, kinship terms and occupation) is approximately 63 percent.

Table 4: Gender Segregated Frequency

Gender	Frequency		Total Frequency	Percentages
	P1	P2		
Males	180	86	902	63.25%
Females	94	71	318	22.30 %
Neutral	4	31	206	14.45 %
TOTAL			1426	100%

The higher number of males in the textbooks than females. Not only do males predominate the overall frequency calculation, in all four textbooks the number of males is either slightly higher than females (P2: 86 males over 71 females) or they alarmingly exceed the number of females (M1: 485 males over 94 females). The findings are illustrated in the form of a pie chart below:

It is evident that males are more visible as characters in the textbooks than females. Not only do males predominate the overall frequency calculation, in all four textbooks the number of males is either slightly higher than females (P2: 86 males over 71 females) or they alarmingly exceed the number of females (M1: 485 males over 94 females). The findings are illustrated in the form of a pie chart below:

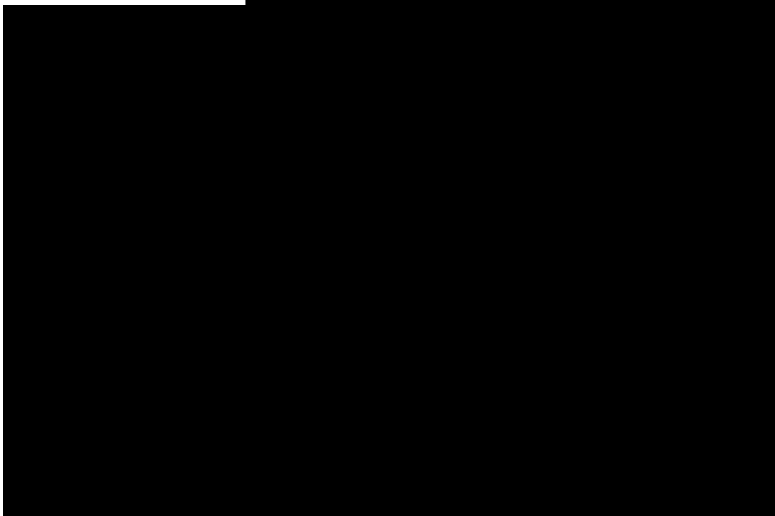


Figure 8: Overall Percentage according to Gender

The findings here concur with the findings of previous researchers (Bahiyah et al. 2006,2008; Nadia 2010; Mohd Faeiz 2010; Sydney 2004) who found the same pattern of males exceeding the number of females in school textbooks. Findings on the other three types of nouns (terms of address/salutations, pronouns and kinship terms) are briefly presented in tables in Appendix B . They will not be elaborated here. The following sections will focus on the occupational dimension.

THE OCCUPATIONS OF MALES AND FEMALES (OCCUPATIONAL ROLES)

The total nouns for occupation are 367. The findings for occupation according to the four books are presented in the tables below:

Table 5: Overall Occupation

Male		Female		Neutral Gender	
Frequency	Percentages	Frequency	Percentages	Frequency	Percentages
223	60.76%	27	7.36%	117	31.88%

Looking at Table 5, female reference to occupation is the least in comparison to males and as compared to neutral reference. A clearer picture of the difference between the frequency of males and females and comparing between the selected books published by publisher P and M can be seen in the following figure:

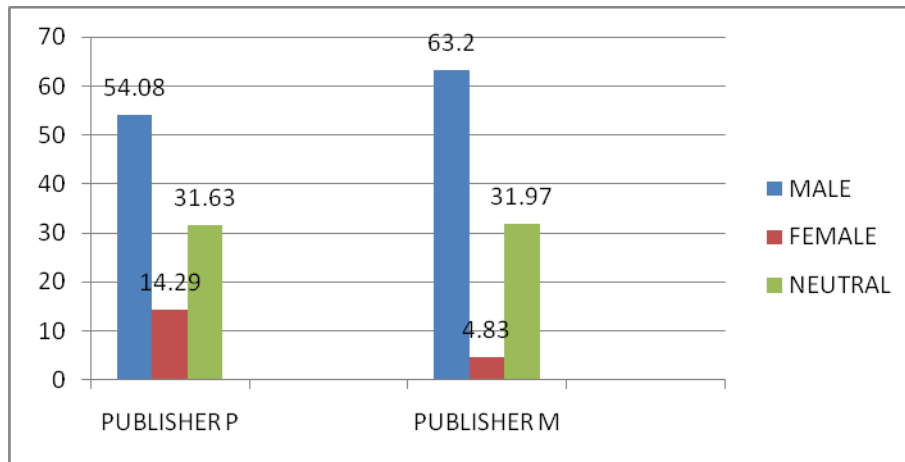


Figure 9: Overall Percentage According to Gender and Publishers for Occupation

The trends for books by both publishers are the same. The highest frequency shows occupations that are male referenced, followed by those that are neutral referenced and lastly those that are female referenced. The selected books published by Publisher M contribute most to the frequency for male occupational nouns.

Table 6: Distribution of Occupations

Book/Gender	Male	Female	Neutral
P1	Barber, coach, firefighter, postman, pilot, waiter, doctor, pilot, dentist,	Dentist, nurse, doctor, secretary, teacher	TV reviewer

	hairdresser, teacher, shepherd clown		
Frequency	29	8	1
Percentages	7.90%	2.18%	0.27%
P2			
Frequency	Barber, coach, firefighter, postman, pilot, waiter, doctor, secretary, pilot, dentist	Dentist, teacher, secretary, Doctor	Nurse, dentist, teacher students.
Frequency	24	6	30
Percentages	6.54%	1.64%	8.18%
M1			
	Professor, king, emperors, Rider, footballers, policeman, sailor, captain, fish seller, chef, gardener, prince, soldiers, leader, charioteer, bowman, poet, glass blower, painter, swimmer, detective, thieves, inspector.	Princesses, empress, teacher, flower girl	Herdsman, rider, pirates, police, sailors, pharaohs, artists, photographer, divers, fishermen, soldiers, baker, glass blower, painters, glassmakers, singer, teacher, shopper, builder, runner, swimmer, thief, robber, crew
Frequency	127	9	52
Percentages	34.60%	2.45%	14.17%
M2			
	Professor, king, emperor, clown, rider, swimmer, policeman, sailor, gardener, leader, soldier, clown, farmer, prince, glass blower, sailors, inspector, builder.	Queen, singer, flower girl	Herdsman, rider, pirates, police, sailors, captain, pharaohs, farmers, artists, pupil, dentists, bowman photographer, soldiers, baker, glass blower, painters, teacher, clown, gardener
Frequency	43	4	34
Percentages	11.72%	1.09%	9.26%
Total:			
Frequency (367)	223	27	117
Percentages	60.76%	7.36%	31.88%

Looking at Table 6, apart from being underrepresented within the occupation dimension, females are portrayed in less diverse roles. To have a better look at which occupation tops the list, another table is presented as follows:

Table 7: Distribution of Occupations According to Frequency Rank

Num.	Professions	Frequency			
		Male	Female	Neutral	Total
1.	Soldiers	24	-	10	34
2.	Students	-	-	27	27
3.	Professor	24	-	-	24
4.	Policeman/men	24	-	-	24

5.	King	15	-	-	15
6.	Rider (Horse-rider)	12	-	1	13
7.	Herdsmen	-	-	11	11
8.	Thief/thieves	9	-	1	10
9.	Teacher(s)	1	4	4	9
10.	Sailor(s)	6	-	3	9
11.	Doctor	5	3	-	8
12.	Police	3	-	5	8
13.	Dentist	2	4	2	8
14.	Clown(s)	7	-	1	8
15.	Glass blower	4	-	3	7
TOTAL FOR TOP 15		136	11	68	215
OVERALL TOTAL (for 62 occupations)		223	27	117	367

Apart from being underrepresented within the occupation dimension, females are portrayed in less diverse roles. The occupation with the highest frequency is the noun 'soldier'. The top ten nouns for highest frequency excluding 9 (teacher) are all males. From the sentences where these nouns were found, a pattern of masculine and feminine stereotyping according to occupations can also be found.

DATA VALIDATION: DISCUSSION OF FINDINGS IN THE OCCUPATIONAL DIMENSION

The general findings for professional dimension could be summarized into three main points and will be further explained in the following sections;

- i) Precedence of males over females in all dimensions.
- ii) Bias toward males in the representation of characters in occupational activities.
- iii) Bias in depiction for personality characteristics in occupational activities.

THE PRECEDENCE OF MALES OVER FEMALES IN ALL DIMENSIONS

While the authors of the books are mainly women (all women except for Mario Herrera and Louis Fidge), the findings show that there is evidence of gender bias since the authors for both publishers have foregrounded males more than females; male references make up 63% compared to female 22% references. This is shown linguistically through the representation of nouns in all four dimensions and especially salient in the occupation dimension where female referenced occupations show the lowest frequency.

In all dimensions (terms of address/salutations, pronouns, kinship and occupation), the frequency for males is the highest. While in all the other three dimensions, the frequency for females is low or very low, specifically in the occupational dimension where the frequency was extremely low (7%) such that even the frequency of neutral referenced occupation exceeded that of female referenced occupations. This clearly shows how females are underrepresented in the occupational dimension.

BIAS TOWARD MALES IN REPRESENTATION OF CHARACTERS IN OCCUPATIONAL ACTIVITIES

The general findings for bias in representation for occupational activities are:

- i) Males are overly represented as compared to females.
- ii) Males and females are depicted in their traditional occupational roles.
- iii) When males and females are in the same occupational status, female participation and roles in the context is secondary.

Out of the 60 types of occupations listed in Table 7 above, males are represented in 39 types, neutral in 35 types while female are only represented in 9 types of occupation, i.e., as teacher, dentist, doctor, secretary, nurse, singer, empress, princess and queen.

Further, as can be seen female in the same table, female roles are far less diverse than those of males. Female roles are mostly those related to nurturing or caring such as those of teacher, doctor, nurse and dentist. These are traditionally roles related to the nurturing side of females. We will see later, from the visual illustrations found in the selected textbooks, how males and females are represented within their occupational dimensions and their roles within the dimensions. Before we proceed, the occupations need to be grouped.

To categorize and standardize occupation types, the occupations are loosely grouped based on the Classification of Occupation ISCO-88 by the International Labour Office (ILO). ISCO stands for International Standard Classification of Occupation. For further explanation of the Classification of Occupation, see Appendix A. There are ten major categories. However, to simplify discussion of findings, the categories are grouped into three main categories:

- a) Males and females as professionals and technical workers (Major group 2 and 3 from the ISCO list)
- b) Males and females in the armed forces (Major group 0)
- c) Males and females in other general occupations (Major group 4-9)

This categorization is listed based on the most critical decision making positions (a) to the least (c). Refer to Appendix A for a brief overview of occupations that fall under each major category. The analysis of findings based on the categories is presented in the following sections.

MALES AND FEMALES AS PROFESSIONALS AND TECHNICAL WORKERS

Table 8: Distribution of Occupation by Gender (Professional and Technical)

Males occupation	Females occupation
Professor, teacher, doctor, dentist, pilot, chef, glass maker, glass blower, poet, photographer, painter, coach, swimmer, footballer, clown, Policeman/police, detective, inspector,	Teacher, doctor, dentist, nurse, singer

As can be seen in Table 8, there is more variety of male professionals than female professionals. For professor, while real life statistics shows evident of the female presence in the occupation, this positive point is not portrayed in the selected books.

Using the most common profession where males and females are visible in the selected textbooks, i.e., “doctor”, we will see the context in which when males and females are in the same occupational status, female participation and their role in the context is depicted as secondary.



Figure 10: Comparison of Males and Females Representation as Professionals
(Source book M1 page 93)

In reference to the pictorial story above (Figure 10), in picture F, we can see three doctors in the picture, i.e., 2 male doctors and 1 female doctor. Since the male doctor is examining the injured chef and looks older in the picture as compared to the other doctors present, the older male doctor is the one in charge or is seen as having higher authority as compared to the other doctors. The female doctor and the other male doctor are depicted as mere observers in the context. When males and female are depicted in the same occupation, the actions of male characters in the sphere seem to be more significant in the context. This is also illustrated below in both the image and in the text.

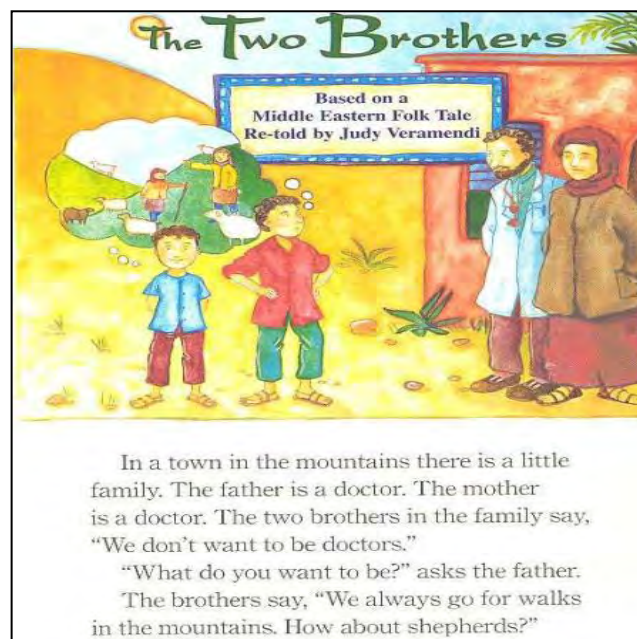


Figure 11: Comparison of Males and Females Representation as Professionals
(Source book P1 page 1)

In the figure 11, the father and mother are both doctors. However, the one wearing the doctor's coat is the father; showing both professionalism and power. There is bias in terms of syntactic sequencing when the sentence is structured as "The father is a doctor. The mother is a doctor" where the male, father is foregrounded. Nadia (2010) states that:

Another form of bias is the imbalance of word order which is a form of linguistic bias.....In these phrases, females are defined by the order which is usually coming after males, and therefore, these should be avoided through the use of neutral words or phrases

(Nadia 2010:102)

It is better if the lexical items "mother" and "father" are replaced by "parents", which is neutral.

Another analysis is related to the police detectives and inspectors, airport security personnel and customs officers. Males occupying all the posts listed and in many instances are described as exemplary models of good values as shown in figure 12 below.

In the figure, all the critical occupations related to the story are occupied by males. Female characters are backgrounded and are civilians who remain nameless and voiceless. Eddie, a young man, is a smart detective (see pictures 4, 5 and 7), very observant (see pictures 6 and 8) and is depicted as a problem solver (see picture 1). The inspector (picture 3), customs officers (4 and 5) and airport security personnel (see picture 5) are depicted as carrying out their duties earnestly. Thus, the depictions of males in their occupations evoke to the readers a sense of respect for the profession and for male characters who occupy posts in the profession. While this might prove positive for the motivation of male learners towards the prospect of the occupations depicted, female learners would not be motivated as much.



Figure 12: Representations of Male Characters in Male Dominated Occupations (Source: book M1 page 148)

MALES AND FEMALES IN ARMED FORCES

Table 9: Distribution of Occupation by Gender (Armed Forces)

Males occupation	Females occupation
Captain, soldier	None

In the books selected, females are not represented in this occupation. This emphasizes that the domain of occupation is masculine with only male representatives in it. The lack of women in this area would suggest to female students that they are not welcomed in the armed forces and thus, they will naturally not consider future careers in the armed forces. For example the occupation as captain of a ship is illustrated as follows:



Figure 13: Representations of Male Character as Captain

In figure 13, the captain is depicted as having power over the crew members from reading at his body language and posture: He is observing the crew and is shown to put his hands across his chest. His attire also shows his authority: He is wearing a tie, a coat and a hat in comparison to the crew who wear plain vests. In the text the captain's authority and power is shown from the description below.

MALES AND FEMALES IN OTHER GENERAL OCCUPATIONS

Here occupations which are not in the professional category, armed forces category or other critical decision making categories are compared between males and females.

Table 10: Distribution of Occupations by Gender (Other General Occupations)

Male occupation	Female occupation
Rider, sailor, postman, gardener,	Secretary, flower girl

barber, waiter, firefighter, pirate,
diver, shepherd, farmer, fisherman,
bowman, builder, leader, fish seller

Apart from traditional male occupations such as “barber”, “farmer”, “shepherd”, “fisherman” and so on seen in the table above, males are also depicted in roles that portray bravery and a sense of adventure like “rider”, “sailor”, “pirate”, “bowman” and “firefighter”. An example from illustration is presented in the following figure:

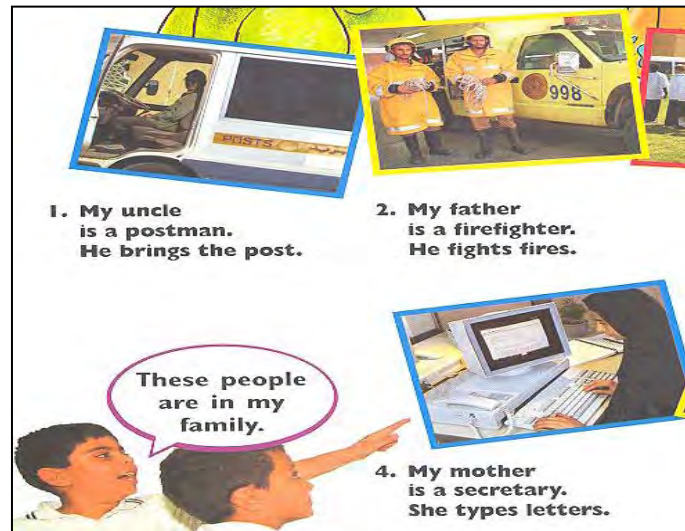


Figure 14: Comparison of Male and Female Representation in Other General Occupations
(Source: Book P1 page 13)

The male characters of uncle and father discussed above, are discussed in their occupational roles, i.e., of postman and firefighter respectively. Further, they are depicted wearing formal uniforms and are either seen outside in the wider community or at their station. The female character discussed above, the mother is depicted working indoor and is computer literate.

While secretary could fall under the professional category, the job of a secretary in the figure above is described as typing letters, which makes it more of a clerical job rather than an administrative one and therefore, it falls under the other occupation category.

BIAS IN THE DEPICTION FOR PERSONALITY CHARACTERISTICS

In the occupational dimension, male and female characteristics are depicted along masculine and feminine lines respectively in which the masculine is depicted as powerful while feminine is depicted as the opposite. The images in figure 15 can be used to show a simple comparison of male and female personality characteristics that can summarize the findings for this section.

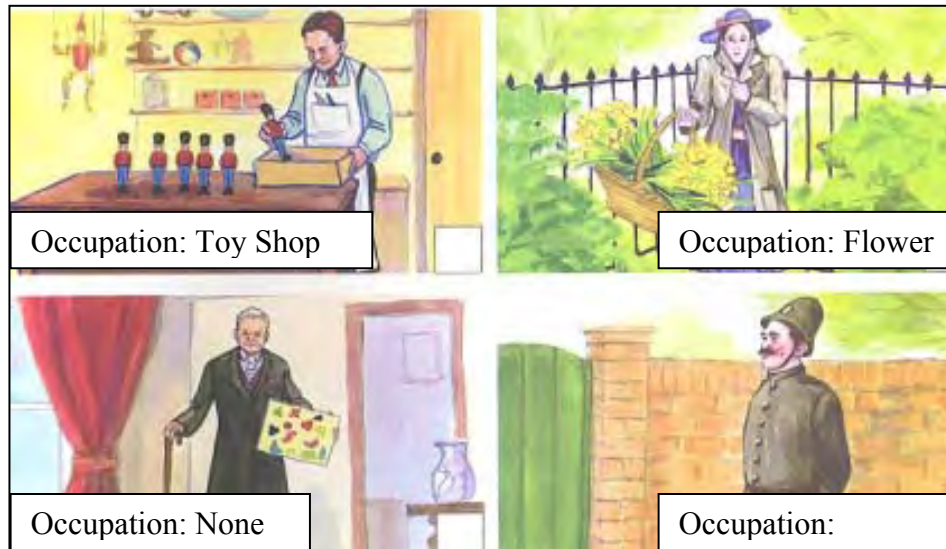


Figure 15: Comparison of Male and Female Personality Characteristics
(Source: book M2 page119)

Looking first at the portrayal and positioning of males in the visual images in Figure 15 above, instances of power and superiority of males could be further extracted from the example below that accompanies the images:

A tall policeman often stands at the corner of the street. When we passed him today he said 'Good morning' in a deep, gruff voice. Sometimes he walks past the house. He walks slowly with his hands behind his back and he wears big black boots. He has bushy eyebrows and a big moustache. His eyes are friendly and his cheeks are rosy red. His coat has shiny silver buttons down the front. He looks very smart.

(Bowen, M.et al.2006:115)

The policeman in the description exudes the feeling of respectability and bravery. His masculinity is depicted in the description of his voice and his face: “deep, gruff voice...bushy eyebrows and a big moustache”. A sense of power and superiority is portrayed from his behavior: “walks slowly...hands behind his back” and also from his physique and attire: “A tall policeman...big black boots...shiny silver button”.

Females in the occupation dimension are mostly not described as much, when they are, they are depicted as nice, kind and gentle: “She's a doctor. She helps sick people”. However, there are examples that subscribe to the stereotypical portrayal of females where females are depicted as weak and fragile. Using the flower girl from the figure above as example of this, extracts from the M1 text also confirm this to be true:

Today we saw the little flower girl again. She was selling her flowers near the park. She had a large basket full of yellow flowers. She often looks unhappy. She has a thin face. She was wearing an old grey coat but she didn't have any gloves and it was cold today.

(Bowen, M.et al.2006:115)

From the description of her stature as “little flower girl...thin face”, the flower girl is positioned as frail. Her attire also illustrates that she is not in the same league as all the other male characters depicted in the figure (see Figure 15) as she is wearing “...old grey coat...didn't have any gloves”. Her insecurity and her weakness can not only be read from the fact that she

“looks unhappy” but also from her body posture of her bending her shoulders in and holding tight to her coat to keep from the cold.

Looking at all these and also findings from the previous sections, the findings summarize that males and females are depicted along masculine and feminine lines. Males are usually positioned as the stronger and powerful of the two genders and have more occupational roles which are diverse in nature, much of which are depicted prominently in the selected textbooks analysed.

DISCUSSION OF FINDINGS IN RELATION TO THEORY AND THE SOCIO-POLITICAL CONTEXT

The findings so far have shown evidence in support of the hidden curriculum theory. There is gender bias in textbooks where females, if not featured at all, they are less represented than males. This is true particularly to certain domains of occupation like those in the armed forces; in the selected textbooks analysed, females are not represented at all in this particular domain. Within the other two domains, i.e., the professional and other occupations, it was found that females were underrepresented and therefore, they lack visibility.

Overall, the findings of this study show that the depiction of males and females in the occupation domain in the world of the textbooks analysed mirror that of their labour participation in the real world; males still dominate the work domain. In the real world, as they are represented in the world of the textbooks, actual statistical figures for professional working women in Qatar as could be seen from statistical data presented although showing some increase is still low. If gender equality is portrayed better in school textbooks, this may help to motivate and support gender equality in the actual world through nurturing the minds of young learners to resist stereotypical representations especially in the occupation dimension and to consider opening their minds to a wider range of occupational perspectives that may not concur with the gendered norm.

CONCLUSION

While the focus of this paper is to investigate gender positioning in the occupational dimension, findings from the other three dimensions further support the findings for occupation. Findings from all four dimensions, i.e., terms of address/salutations, pronouns, kinship terms and occupation show that females are indeed underrepresented in each one of the dimensions. Specifically, findings for the occupational dimension reveal that bias is evident not only in terms of frequency representations but also in terms of diversity of occupations by males over females. The dominance of males in the occupational dimension may contribute to learners having the perception that males occupy various roles in society and participate in more diverse roles while females occupy limited roles and less diverse occupations as the norm. More detrimental is the fact that this may de-motivate female learners and inhibit them to venture into diverse and non-stereotyped occupations for their future careers. This may prove to be negative in the development of the Qatar in the long run.

ACKNOWLEDGEMENTS

We would like to acknowledge the Fundamental Research Grant (FRGS) and the Research University Grant (GUP) for supporting the building of a corpus that not only includes textbooks

in the English language from Malaysia but with the support of a research grant provided by the Qatar National Research Foundation (QNRF) this corpus of textbooks is expanded to include texts from Qatar. This paper reports preliminary findings from the textbook analysis portion which is part of a study supported by a research grant provided by Qatar National Research Foundation (QNRF).

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APPENDIX A Occupational Categories

Occupational categories and occupational codes are international codes compiled by International Labour organization. For the purpose of this present research, explanation will be on occupational categories and elaboration rather than codes. This is to standardise the categorization of data and allow comparison or relationship between the findings to the actual statistical data from Global Gender Gap Report (Hausmann 2010). ISCO-88 have categorized occupations into 10 major groups as follows:

Major groups and sub-major groups

(Source: International Labour Office (ILO) <http://www.ilo.org/public/english/bureau/stat/isco/docs/resol08.pdf> accessed 25 March 2011)

1 Managers

- 11 Chief executives, senior officials and legislators
- 12 Administrative and commercial managers
- 13 Production and specialized services managers
- 14 Hospitality, retail and other services managers

2 Professionals

- 21 Science and engineering professionals
- 22 Health professionals
- 23 Teaching professionals
- 24 Business and administration professionals
- 25 Information and communications technology professionals
- 26 Legal, social and cultural professionals

3 Technicians and associate professionals

- 31 Science and engineering associate professionals
- 32 Health associate professionals
- 33 Business and administration associate professionals
- 34 Legal, social, cultural and related associate professionals
- 35 Information and communications technicians

4 Clerical support workers

- 41 General and keyboard clerks
- 42 Customer services clerks
- 43 Numerical and material recording clerks
- 44 Other clerical support workers

5 Service and sales workers

- 51 Personal service workers
- 52 Sales workers
- 53 Personal care workers
- 54 Protective services workers

6 Skilled agricultural, forestry and fishery workers

- 61 Market-oriented skilled agricultural workers
- 62 Market-oriented skilled forestry, fishing and hunting workers
- 63 Subsistence farmers, fishers, hunters and gatherers

- 7 Craft and related trades workers
 - 71 Building and related trades workers, excluding electricians
 - 72 Metal, machinery and related trades workers
 - 73 Handicraft and printing workers
 - 74 Electrical and electronic trades workers
 - 75 Food processing, wood working, garment and other craft and related trades workers
- 8 Plant and machine operators, and assemblers
 - 81 Stationary plant and machine operators
 - 82 Assemblers
 - 83 Drivers and mobile plant operators
- 9 Elementary occupations
 - 91 Cleaners and helpers
 - 92 Agricultural, forestry and fishery labourers
 - 93 Labourers in mining, construction, manufacturing and transport
 - 94 Food preparation assistants
 - 95 Street and related sales and service workers
 - 96 Refuse workers and other elementary workers
- 0 Armed forces occupations
 - 01 Commissioned armed forces officers
 - 02 Non-commissioned armed forces officers
 - 03 Armed forces occupations, other ranks

APPENDIX B
Findings for Salutations, Pronouns and Kinship Terms

Salutations (Terms of address used)

The overall percentage for males, females and neutral for all the books are:

Table A: Overall Salutations

Male		Female		Neutral Gender	
Frequency	Percentages	Frequency	Percentages	Frequency	Percentages
77	77.77 %	22	22.22%	0	0 %

Table B: Distribution of Salutations

Salutations/Books	P1	P2	M1	M2
Male				
Mr.	-	-	11	15
Mister	-	-	-	-
Master	-	-	-	-
Dr./Doctor	-	-	-	-
Captain	-	-	3	-
Professor	-	-	32	16
Duke	-	-	-	-
Sir	-	-	-	-
Dearest	-	-	-	-
Total (f)	0	0	46	31
Female				
Mrs.	5	-	7	7
Miss/Ms	-	-	1	2
Mistress	-	-	-	-
Madam	-	-	-	-
Dr./Doctor	-	-	-	-
Professor	-	-	-	-
Dearest	-	-	-	-
Total (f)	5	0	8	9
Neutral				
Dr./Doctor	-	-	-	-
Captain	-	-	-	-
Professor	-	-	-	-
Dearest	-	-	-	-
Total (f)	0	0	0	0
Total frequency =99	5	0	54	40
(Percentages %)				
Male	0	0	46.47	31.31
Female	5.05	0	8.08	9.09
Neutral	0	0	0	0

Pronouns

Total frequency for pronouns is 599. The findings for overall findings for pronouns are as follows:

Table C: Overall Pronouns

Male		Female	
Frequency	Percentages	Frequency	Percentages
451	75.29 %	148	24.71 %

Table D: Distribution of Pronouns

Pronouns	Book P1		Book P2		Book M1		Book M2	
	Male	Female	Male	Female	Male	Female	Male	Female
He/She	84	29	24	25	155	28	24	13
Him/Her	2	9	-	15	16	22	3	6
Himself/Herself	-	-	-	-	-	-	-	-
His/hers	34	-	8	-	72	1	29	-
Frequency	120	38	32	40	243	51	56	19
Percentages	20.03	6.34	5.34	6.68	40.57	8.52	9.35	3.17

Kinship terms (Social roles)

The overall total for gender segregated kinship terms are as follows:

Table E: Overall Kinship Terms

Male		Female		Neutral Gender	
Frequency	Percentages	Frequency	Percentages	Frequency	Percentages
151	41.83 %	121	33.52%	89	24.65 %

Table F: Distribution of Kinship terms

Kinship terms/Book	P1	P2	M1	M2	TOTAL
Male					
Father	9	11	15	-	35
Daddy	-	-	-	-	-
Dad	-	1	21	4	26
Husband	-	-	-	-	-
Brother(s)	10	5	4	3	22
Uncle(s)	6	7	14	5	32
Grandfather	1	2	6	4	13
Grandpa	-	-	-	3	3
Son(s)	-	-	2	-	2
Cousin(s)	5	4	6	1	16
Nephew(s)	-	-	-	-	-
Child	-	-	1	1	2
Total (f)	31	30	69	21	151
Female					
Mother	18	8	4	3	33
Mum	2	1	5	7	15
Wife	4	3	-	2	9
Sister (s)	4	4	-	2	10

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Aunt	7	6	8	6	27
Grandmother	1	1	9	5	16
Grandma	7	1	-	2	10
Daughter(s)	-	-	-	-	-
Cousin(s)	-	1	-	-	1
Niece(s)	-	-	-	-	-
Total (f)	43	25	26	27	121
Neutral					
Cousin(s)	1	1	-	-	2
Child/children	2	-	53	25	80
Baby	-	-	3	4	7
Total (f)	3	1	56	29	89
Total frequency	77	56	151	77	361
(%)					
Male	8.59	8.31	19.11	5.82	41.83%
Female	11.91	6.93	7.20	7.48	33.52%
Neutral	0.83	0.28	15.51	8.03	24.65%
Total percentages = 100	21.33%	15.52%	41.82%	21.33 %	100%

Kredibiliti Media Online: Kajian Terhadap Laman Web 1Malaysia

**HASMALINA MD HASHIM
NORMAH MUSTAFFA, PHD**

Abstrak

Media *online* kini menjadi amat penting dalam penyebaran maklumat yang pantas kepada orang ramai di era globalisasi ini. Tidak dapat disangkal lagi bilamana transformasi terhadap perkembangan teknologi komunikasi ini telah dapat merealisasikan globalisasi dalam konteks perhubungan manusia di seluruh dunia (Samsudin 2007). Kajian awal yang dijalankan ini adalah bertujuan untuk melihat persepsi khalayak terhadap blog 1Malaysia sepanjang tempoh 100 hari pentadbiran Perdana Menteri Malaysia yang ke-6, YAB Dato' Sri Mohd Najib Tun Abdul Razak. Ianya menjurus kepada menegenal pasti jenis-jenis maklumat yang terdapat di dalam blog dan melihat sama ada isi kandungan blog menepati kredibiliti media *online* dan berkaitan dengan lapan nilai-nilai 1Malaysia iaitu budaya kecemerlangan, ketabahan, rendah hati, penerimaan, kesetiaan, meritokrasi, pendidikan dan integriti. Kaedah survey dijalankan ke atas 200 responden dan kajian meliputi maklumat dari 3 April hingga 11 Julai 2009. Kajian menggunakan skala Gaziano dan Mc Grath (1986) iaitu amanah, semasa, beratesebelah, adil, lengkap, objektif, jujur, terkini, percaya/yakin, seimbang, ketepatan dan tepat pada masa. Berdasarkan skala yang digunakan tersebut maka pengkaji akan mengetahui persepsi khalayak terhadap kredibiliti blog laman web 1Malaysia.

Kata kunci: Kredibiliti media, media *online*, blog, kebolehppercayaan, internet

PENGENALAN

Kredibiliti laman-laman web merupakan satu bidang yang semakin penting untuk diterokai dan difahami pada masa kini. Kajian lepas menunjukkan bahawa kredibiliti ditafsirkan sebagai boleh percaya terhadap sesuatu maklumat yang disajikan dan terdapat dua faktor yang meyakinkan khalayak iaitu kebolehppercayaan dan kepakaran terhadap kredibiliti tersebut (Fogg et al. 2001, Hovland et al. 1982). Kepesatan penggunaan Teknologi Maklumat dan Komunikasi (ICT) yang diperkenalkan oleh kerajaan telah memberi peluang kepada rakyat untuk dijadikan sebagai satu aktiviti harian. Dengan kemudahan ini juga internet sebagai media baru telah memainkan peranan penting dan semakin berkembang pesat di era globalisasi ini. Dengan kewujudan itu juga Perdana Menteri Malaysia berjaya mewujudkan satu laman web yang dapat menarik pelbagai etnik di Malaysia dan memperkenalkan 1Malaysia sebagai satu kemudahan komunikasi di antara kerajaan dan rakyat.

1Malaysia telah menunjukkan suatu konsep yang jelas untuk meneruskan ke sinambungan keharmonian kaum dan perpaduan di antara semua penduduk di Malaysia. Begitu juga dengan kewujudan laman web 1Malaysia telah menunjukkan perkembangan alaf baru bahawa teknologi maklumat merupakan satu elemen penting dalam dunia tanpa sempadan ini. Ia tidak membezakan berdasarkan sempadan etnik, semua warganegara mempunyai peluang yang sama rata sepertimana yang telah dipersetujui bahawa kita boleh hidup bersama dan tinggal secara aman, damai dan harmoni.

Konsep ini juga telah memberi kesedaran kepada masyarakat tentang peranan, hak dan tanggungjawab mereka dalam bermasyarakat dan mempunyai negara yang ingin melahirkan anggota masyarakat dan warganegara yang lebih bersatu padu, mempunyai semangat patriotik yang tinggi dan boleh menyumbang ke arah kesejahteraan masyarakat, negara dan dunia. Sebaliknya jika masyarakat lebih terbuka dan bersikap penerimaan, ia menegaskan akan kepelbagaian dalam masyarakat dapat diterima sebagai satu kekuatan. Dengan itu, rakyat akan merasakan mereka sering dihargai dan berusaha untuk memikul tanggungjawab dengan sebaiknya agar lebih maju ke depan seiring dengan cita-cita yang ingin dicapai.

Anjakan paradigma rakyat Malaysia masa kini telah membuka minda rakyat untuk menerima sebarang perubahan dan terus maju ke hadapan selari dengan penggunaan media baru yang serba mudah dan semakin bertambah mantap. Dengan penggunaan internet sebagai media baru, pelbagai maklumat dapat diperoleh dengan mudah dan cepat serta telah mula mendapat tempat di hati rakyat untuk terus berlumba-lumba mengejar kejayaan. Media baru ini telah muncul sebagai batu loncatan terhadap penggunaan internet yang semakin berkembang di alam baru ini.

Penggunaan media *online* dan kandungan seperti ini kini mampu mengatasi media cetak kerana ia lebih bersifat kesesuaian di mana media yang amat diperlukan oleh khalayak pada era ini. Johnson dan Kaye (2000) mendapati media *online* semakin banyak dipercayai, bersifat digital, tepat dan mempunyai penyampaian maklumat yang lebih mendalam berbanding media tradisional. Begitu juga dengan akhbar-akhbar tradisional Malaysia telah menghadapi satu cabaran serius daripada portal-portal berita *online* kerana telah menunjukkan satu reputasi yang dapat mewujudkan maklumat yang cepat dan lebih boleh dipercayai (*The China Post*, 3 Ogos 2009). Media tradisional di Malaysia kini menghadapi satu persaingan yang serius kerana media *online* tampak lebih interaktif, mudah dikemas kini dan mudah kepada akses arkib.

Penggunaan bahasa juga memainkan peranan dan merupakan suatu alat komunikasi yang penting. Melalui bahasa yang digunakan itu, kita akan dapat mencapai persefahaman dalam berkomunikasi dan seterusnya mengakibatkan perubahan kepada tingkahlaku dan pemikiran yang akan membolehkan komunikasi itu berterusan. Disebabkan itu rakyat hendaklah faham dan tahu menyesuaikan penggunaan bahasa dalam media baru ini agar ia tidak mudah disalahertikan dan ia juga merupakan alat yang penting dalam kehidupan manusia. Zulkifley (1996) ada menyatakan bahawa terdapat enam cara utama ahli bahasa menanggapi bahasa manusia dan antaranya adalah melihat bahasa dalam konteks hubungan bahasa dengan manusia, melihat bahasa sebagai suatu keperluan dan bahasa sebagai alat agar penggunaan bahasa tersebut dapat dilihat sebagai suatu keperluan dalam berkomunikasi. Walau bagaimanapun, sekiranya seseorang itu tidak dapat menggunakan suatu bahasa yang jelas akan menyebabkan komunikasi itu tidak efektif.

Teknologi komunikasi dan maklumat berkembang dengan amat pesat sekali dan salah satu medium komunikasi yang popular pada era ini iaitu blog telah menarik perhatian masyarakat yang celik komputer. Ini adalah kerana pelbagai kategori blog tersedia ada sama ada blog persendirian, blog politik, blog yang mengiklankan barangan dan sebagainya. Era globalisasi dan perkembangan teknologi sekarang memungkinkan konteks perhubungan persekitaran juga tiada batasan. Samsudin (2007) ada menekankan bahawa sesuatu yang dapat merealisasikan globalisasi ini adalah transformasi terhadap perkembangan teknologi komunikasi yang berlaku pada masa kini. Disokong dengan kenyataan yang dibuat oleh Perdana Menteri Malaysia baru-baru ini menyatakan bahawa media baru era ini merupakan wadah utama terutama kepada masa depan politik dan sivil rakyat Malaysia. Ini adalah kerana kebolehpercayaan rakyat terhadap kenyataan mahupun sebarang informasi yang didedahkan melalui laporan yang boleh dipercayai dan bersifat telus (*Berita Harian*, 11 Disember 2009).

Komunikasi yang berlaku juga menunjukkan tingkahlaku di samping memberi kesedaran sosial, pemahaman dan tanggungjawab bersama untuk meningkatkan taraf hidup secara menyeluruh. Walau bagaimanapun, kredibiliti media merupakan suatu konsep utama yang kompleks dan memberi pelbagai tafsiran sama ada untuk menilai atau memahami tentang konsep yang diterjemahkan. Khalayak kini lebih mementingkan kredibiliti atau kebolehpercayaan terhadap suatu maklumat yang diterima (Pew Research Center, 2008) dan juga bergantung kepada ketelusan isi kandungan yang dikeluarkan. Khalayak seharusnya mempunyai hak untuk menentukan sama ada media *online* mempunyai kredibiliti atau tidak, sama ada media ini bersikap objektif dan adil atau sebaliknya. Dalam memelihara kredibiliti tersebut, ia memerlukan kesabaran dalam menghadapi pelbagai konflik kebolehpercayaan yang timbul.

Oleh itu, dalam bidang komunikasi perkembangan teknologi moden adalah amat penting kerana masyarakat masa kini lebih tertumpu kepada penggunaan tersebut serta pengetahuan mereka dalam bidang komputer dan internet semakin berkembang. Perkembangan yang pesat ini telah membolehkan rakyat untuk maju ke depan selari dengan harapan kerajaan ke arah kecemerlangan. Dengan kepimpinan dan kekuatan yang ditonjolkan juga telah menaikkan semangat rakyat untuk bekerjasama memperjuangkan hak mereka dan meletakkan Malaysia sebagai sebuah negara yang terulung dan boleh dibanggakan.

LATAR BELAKANG KAJIAN

Konsep 1Malaysia

Konsep 1Malaysia “Rakyat Didahulukan, Pencapaian Diutamakan”. Begitulah slogan yang dicetuskan oleh Yang Amat Berhormat Dato’ Seri Mohd Najib Tun Hj Abdul Razak, Perdana Menteri Malaysia pertama yang mempunyai laman web 1Malaysia khas di bangunan untuk rakyat Malaysia. Laman web ini mula diperkenalkan sejak 3 April 2009 iaitu semenjak beliau diberi tanggungjawab besar sebagai Perdana Menteri Malaysia keenam yang cuba mengutamakan identiti kaum di Malaysia. Berdasarkan konsep tersebut, Perdana Menteri ingin menekankan tentang usaha kerajaan dalam meningkatkan kualiti kehidupan rakyat Malaysia di samping bergerak dalam satu kumpulan etnik untuk menunjukkan suatu transformasi yang positif. Maka konsep 1Malaysia ini boleh diperjelaskan lagi dengan adanya dua perkara positif yang cuba dicerakinkan iaitu mudah difahami oleh semua lapisan masyarakat dan boleh diamalkan oleh semua etnik di Malaysia (Muhamad et. al. 2009:6)

Kepimpinan dan kepercayaan merupakan ciri-ciri seorang pemimpin seharusnya diikuti kerana khalayak tahu bahawa seseorang pemimpin yang disegani dapat meyakinkan rakyat dalam sebarang tindakan (Gayle Hamilton, 2003). Oleh itu, beliau merupakan seorang pemimpin yang dapat melangkaui rakyat walaupun di hujung dunia. Ini adalah kerana transformasi dalam berinteraksi dapat digunakan dengan lebih meluas melalui ucapan-ucapan, penggunaan media dan kempen-kempen yang dijalankan bagi mencapai hasrat kepimpinannya (Idris Aman: 2006). Semua rakyat harus faham dan jelas akan konsep 1Malaysia termasuk juga rakyat Malaysia yang berada di luar negara harus memahami konsep ini agar tidak disalahertikan pada masa akan datang.

Cita-cita untuk mencapai wawasan 2020 dan gagasan 1Malaysia perlu berganding bahu menjadikan Malaysia sebagai sebuah negara yang tidak mementingkan diskriminasi dan mempunyai sikap bekerjasama di antara etnik yang lain. Asas wawasan 2020 untuk melihat Malaysia sebagai sebuah negara yang maju dalam bidang industri dan dimartabatkan di persada antarabangsa. Berdasarkan tiga prinsip utama 1Malaysia maka sikap perpaduan rakyat pelbagai etnik dapat dipupuk demi kemajuan dan kecemerlangan negara dengan adanya ke telusan dan keadilan dalam memimpin. Tiga prinsip utama tersebut adalah masyarakat majmuk merupakan set negara, berdasarkan perlembagaan negara dan adil kepada semua etnik.

Dalam era globalisasi yang begitu mencabar ini, pelbagai negara perlu memberi tindak balas yang positif dan bergerak secara aktif. Globalisasi yang dilihat ini adalah satu proses yang menghubungkan manusia diseluruh dunia tanpa ada perbezaan masa, ruang dan mengatur semula kehidupan sosial yang lebih mantap (Abdul Rahman 2001). Salah satunya adalah dengan membuat pemuliharaan dan secara terus meningkatkan daya saing negara dalam pelbagai aspek transformasi. Dengan adanya peningkatan daya saing ini maka kedudukan negara dan masyarakat akan lebih terjamin untuk mencapai matlamat yang diidamkan sebagai sebuah negara yang menjelang tahun 2020. Sosiobudaya dan politik bukan sahaja bersifat instrumental untuk mendorong peningkatan persaingan malah menjadi satu matlamat yang perlu dibangunkan dengan nilai budaya yang halus dan murni, politik yang lebih bersifat menghormati kebebasan dan keharmonian serta mempunyai peradaban baru yang tinggi dan maju.

Konsep 1Malaysia diasaskan adalah untuk mengubah dan mengukuhkan lagi perhubungan pelbagai etnik di Malaysia menuju satu transformasi yang dapat mewujudkan satu perubahan besar dan mengharapkan satu penerimaan di kalangan rakyat Malaysia. Transformasi ini amat penting kerana ingin melihat Malaysia mencapai ke makmuran dan keharmonian di samping memupuk perpaduan dan bersatu teguh sebagai satu kesinambungan untuk mencapai keamanan negara yang berkekalan. Ini termasuklah bagi

merealisasikan matlamat untuk menjadikannya sebuah negara maju yang berpendapatan tinggi serta bebas kemiskinan.

Laman web 1Malaysia diwujudkan bertujuan untuk menyampaikan hasrat Perdana Menteri Malaysia sebagai satu permulaan dalam menyediakan satu perbincangan serta pandangan di samping mewujudkan persefahaman di kalangan masyarakat. Di samping itu juga, ia direka khas untuk memberi peluang kepada rakyat meluahkan pendapat dan pandangan serta melihat konsep dan perspektif khalayak terhadap kemajuan negara pada masa kini. Keperibagaian kaum dan agama di negara ini membuatkan matlamat 1Malaysia dapat dikekalkan dan meningkatkan perpaduan sebagai satu kekuatan yang akan kekal demi masa hadapan.

Konsep dan Isi Kandungan Utama

Teknologi media baru seperti internet terbukti sebagai satu cabaran terhadap dasar yang digubal oleh kerajaan dengan penumpuan sepenuhnya kepada kemunculan media baru pada era ini, maka persaingan dalam dunia siber tidak mudah di sekat begitu sahaja (Hartley, 2003). Media pula sentiasa mengalami perubahan dan perubahan tersebut selari dengan perkembangan media baru ini yang amat bermanfaat dan mempunyai pelbagai pengaruh dari sudut interaktif dan karakteristik yang digunakan. Dengan adanya kewujudan transformasi tersebut maka pandangan khalayak dalam berinteraksi di antara satu sama lain juga akan berlaku.

Khalayak mengatakan media dipengaruhi dan disebabkan itu ia perlu dilihat dari sudut siapa pembaca, keperluan media itu, kepentingan dan pandangan khalayak terhadap media yang diterbitkan. Era globalisasi yang sedang berlaku hari ini pasti akan memberikan peningkatan dan perubahan yang lebih ketara dalam bidang teknologi. Perkembangan ini memungkinkan perhubungan di antara sesebuah negara dengan negara yang lain dan perhubungan sesama manusia dapat dilakukan dalam tempoh yang singkat.

Berdasarkan kepada kenyataan Samsudin (2007:3) bahawa dengan adanya proses globalisasi maka dunia tanpa sempadan telah memberi ruang dan peluang kepada kita untuk menggunakan teknologi itu dan teknologi internet itulah yang dikatakan tanpa sempadan. Ini juga bermakna dengan adanya kemudahan internet telah membantu individu mendapatkan informasi melalui alam maya sahaja. Revolusi teknologi terkini memasuki era globalisasi merupakan suatu era keterbukaan yang mampu mewujudkan teknologi informasi yang semakin meluas dan mencabar. Kini, dunia telah menuju satu era informasi tersebut yang tiada had dan sempadan dalam penggunaannya. Manusia pula perlu peka terhadap perubahan dunia dari semasa ke semasa jika tidak ingin ketinggalan.

Untuk menghasilkan kandungan media *online* tempatan yang berkualiti maka sebarang perubahan yang berlaku perlu dirangsang dan diberi sokongan untuk mencapai matlamat tersebut. Kempen masyarakat bermaklumat dan berpengetahuan merupakan kehendak kerajaan dalam membantu masyarakat memenuhi kehendak kerajaan yang berkonsepkan satu rumah satu komputer. Nilai-nilai murni, kepercayaan dan norma kehidupan masyarakat tempatan haruslah lebih positif dan mencerminkan sebuah masyarakat majmuk dan bersatu padu.

Laman web 1Malaysia diwujudkan sejajar dengan konsep perpaduan di antara kaum di kalangan rakyat Malaysia berdasarkan beberapa nilai murni yang diterapkan ke dalam diri masing-masing. Laman web ini diwujudkan sebagai tanda ikatan di antara Perdana Menteri dan rakyat yang sentiasa dekat di hati beliau. Tujuan laman ini diadakan adalah untuk memberi peluang kepada rakyat berkongsi pendapat dan berbincang mengenai pelbagai perspektif yang ada di sekeliling kita. Tidak dapat dinafikan lagi di zaman ini media telah dilihat bukan sahaja sebagai penyebaran maklumat tetapi juga sebagai pencetus minda masyarakat.

Berdasarkan konsep perpaduan yang diwujudkan melalui laman web ini didapati terdapat beberapa isi kandungan utama antaranya *blog, berita, ucapan, multimedia, ketahui dan IM interaktif*. Dengan adanya isi kandungan utama tersebut, maka khalayak berpeluang walau di mana jua berada dapat mencapai maklumat terkini dengan lebih mudah dan tepat. Penyampaian dan kandungan perbincangan blog melalui laman web ini lebih mudah dilayari memandangkan perbincangan dua hala yang dianjurkan mengenai isu perpaduan kaum dan 1Malaysia disampaikan dan diperdebatkan dengan lebih lanjut. Melalui penyampaian blog hasil nu kilan tersebut juga, terdapat beberapa aspek yang dapat dilihat dan dikaitkan dengan laman

nilai-nilai 1Malaysia yang telah ditentukan terhadap isi kandungan blog dan maklum balas yang diterima melalui laman sesawang tersebut.

Melalui penggunaan internet yang semakin berleluasa pada masa kini, maklumat yang jujur, mempunyai matlamat penyampaian dan cekap dalam menyampaikan maklumat merupakan ciri-ciri kredibiliti yang diperlukan agar dapat menarik khalayak terus kekal memberi kepercayaan terhadap medium yang di gunakan (Quigley, 2003). Dalam mentafsirkan kredibiliti ini, kriteria terhadapnya hanya berpandukan kepada kebolehpercayaan, kepakaran dan bersifat dinamik kepada sumber maklumat yang diperolehi. Dengan adanya kredibiliti terhadap media *online* tersebut, maka khalayak akan sudah dipengaruhi dengan informasi yang disampaikan.

Selain itu, kredibiliti media bukan sahaja dilihat dari sudut psikologi malah dari segi perkembangan kualiti isi kandungan atau penulisan dalam media tersebut menunjukkan imej kredibiliti media akan lebih kukuh dan meyakinkan khalayak (Schweiger, 2000). Kredibiliti hanya boleh dicapai setelah khalayak dapat mengenal pasti bahawa pihak yang berkenaan telah menunjukkan kewibawaannya melalui profesionalisme dan melaksanakan tanggungjawab yang telah di amanahkan dengan sebaik mungkin. Erti kata, orang ramai yang seharusnya mempunyai hak untuk menentukan sama ada media *online* mempunyai kredibiliti atau tidak, sama ada media ini bersikap objektif dan adil atau sebaliknya. Dalam memelihara kredibiliti tersebut, ia memerlukan kesabaran dalam menghadapi pelbagai konflik kebolehpercayaan yang timbul.

Seperti yang telah dinyatakan oleh Hamilton (2003) bahawa kebolehpercayaan terhadap sesuatu maklumat yang dikeluarkan akan memberi kesedaran betapa pentingnya kredibiliti media dalam menyalurkan informasi kepada khalayak. Ini adalah kerana kepercayaan khalayak terhadap media *online* dapat mempengaruhi masa depan media itu sendiri. Media perlu memastikan maklumat yang di salurkan adalah penting dan objektif serta perlu menepati kehendak khalayak agar imej media tidak terjejas.

PERMASALAHAN KAJIAN

Profesionalisme dalam menghasilkan penulisan blog merupakan satu kriteria yang penting untuk menarik minat masyarakat bersama-sama berpeluang memberikan pendapat dan pandangan terhadap kekurangan dan kelebihan yang diperlukan. Ketelusan dan keikhlasan dalam menghasilkan penyampaian dan isi kandungan blog perlu di pandang serius kerana penggunaan media baru merupakan satu teknologi interaktif yang canggih dan sering digunakan dengan lebih meluas. Sejak kebelakangan ini pemusatan ideologi pemikiran moden dapat dilihat melalui konsep keperibadian yang menunjukkan suatu nilai atau matlamat seseorang itu ke arah positif (Ghia Nodia 2010). Ini bermakna media yang mempunyai profesionalisme dan mempunyai etika yang tinggi akan memastikan semua pihak terlibat dalam satu-satu isu atau perkara akan di beri peluang untuk memberikan pandangan mereka.

Kajian Bucy (2003) akan menunjukkan bahawa persepsi khalayak terhadap kredibiliti media bergantung kepada ke kerapannya penggunaan terhadap sesuatu media. Bucy mendapati ramai lebih mempercayai Internet berbanding golongan dewasa yang melihat televisyen sebagai lebih berkredibiliti. Oleh itu, beliau menegaskan lagi kajiannya dengan mendapati semakin kerap sesuatu media itu digunakan, maka semakin tinggillah kredibiliti media tersebut. Kajian ini diperkukuhkan dengan dapatan kajian Pew Research Center (1998) dan Online News Association (2001) bahawa penggunaan Internet mempercayai berita yang disiarkan dalam Internet berbanding berita yang sama dalam media tradisional sama ada cetak atau penyiaran.

Persoalan yang timbul daripada kajian yang dijalankan mendapati pemaparan kandungan blog melalui laman-laman web atau media baru ini pada dasarnya tidak semua yang bersifat positif dan tidak semua juga berbentuk negatif. Adakala media sengaja memanipulasikan penghasilan atau penulisan blog yang dipaparkan dengan tujuan untuk menjatuhkan imej media baru yang kini semakin berkembang di Malaysia. Persoalan yang timbul ialah adakah isu atau isi kandungan blog tersebut memaparkan kredibiliti yang tinggi terhadap perkongsian maklumat berbentuk dua hala di antara kerajaan dan rakyat di samping menyalurkan lapan nilai-nilai 1Malaysia atau sekadar blog persendirian yang bertujuan menarik perhatian rakyat melayari laman sesawang dengan mengenyahkan kredibiliti isi kandungan media baru tersebut?

Sehubungan dengan itu, persoalan utama di sini, adakah media online di negara kita ini dianggap mempunyai kredibiliti setanding dengan media tradisional yang lain? Bagi menjawab persoalan ini, ukuran kredibiliti Gaziano dan McGrath (1986) akan digunakan dengan melihat 12 dimensi kredibiliti iaitu amanah

(trustworthiness), semasa (currency), tidak berat sebelah (unbiased), adil (fairness), lengkap (completeness), objektif (objectivity), jujur (honesty), up-to-date (terkini), believability (percaya/yakin), seimbang (balance), ketepatan (accuracy) dan tepat pada masa (timeliness).

Hasil kajian ini akan dapat menunjukkan khalayak percaya bahawa media *online* atau maklumat yang disalurkan secara *online* mempunyai kredibiliti yang tinggi atau tidak di samping mempunyai ciri-ciri kebolehpercayaan dalam menyalurkan maklumat yang diperlukan oleh khalayak. Flanagan & Metzger (2000) dalam kajiannya juga telah menyatakan bahawa terdapat perbezaan yang ketara di antara akhbar *online* dan media berita yang diiktiraf seperti televisyen, radio dan surat khabar iaitu akhbar *online* boleh dilaporkan pada bila-bila masa tetapi surat khabar terhad dalam bentuk media cetak.

TUJUAN KAJIAN

Penciptaan blog pada era ini telah menjadi salah satu cara berkomunikasi yang amat popular di kalangan rakyat Malaysia. Kajian yang dijalankan ini juga adalah untuk melihat kredibiliti blog laman web 1Malaysia dengan mengambil kira maklum balas rakyat terhadap edisi penulisan yang sedia ada. Melalui penyampaian dan perkongsian maklumat di antara kerajaan dan khalayak ini akan dapat dilihat akan kredibiliti terhadap maklumat yang disampaikan untuk membuktikan bahawa komunikasi dua hala yang wujud ini adalah suatu realiti.

Daripada kajian ini akan dapat dilihat penerimaan masyarakat melalui maklum balas yang diberikan, perkara yang di bincangkan bersama serta melihat pencapaian 100 hari pentadbiran Perdana Menteri Malaysia ke-6 iaitu sehingga 11 Julai 2009. Perkongsian maklumat sepanjang tempoh pentadbiran ini merupakan fokus utama kajian serta keberkesanan pentadbiran beliau dalam menjalankan tugas sebagai Perdana Menteri Malaysia yang dilantik bagi menggantikan Tun Abdullah Ahmad Badawi.

Oleh itu, tujuan kajian ini dijalankan adalah untuk mengenal pasti persepsi khalayak terhadap kredibiliti blog laman web 1Malaysia dalam menyampaikan maklumat tentang lapan nilai-nilai 1Malaysia.

OBJEKTIF KAJIAN

Kajian ini dibuat adalah untuk mengenal pasti:

1. Mengetahui tujuan penggunaan laman web 1Malaysia dalam kalangan rakyat Malaysia.
 - Melihat persepsi khalayak terhadap ketepatan maklumat dalam konteks untuk memastikan khalayak memahami penyampaian sesuatu mesej.
 - persepsi khalayak terhadap tahap kredibiliti media online sebagai media baru di Malaysia.
2. Mengetahui kredibiliti blog laman web 1Malaysia dari persepsi khalayak.
 - Penggunaan blog ini semakin meluas dan mendapat tempat di Malaysia lebih-lebih lagi sifat penerimaan oleh masyarakat yang cuba melontarkan pandangan dan pendapat bersifat positif serta ia perlunya di beri pendedahan akan kepentingannya selaras dengan perkembangan teknologi masa kini.
 - Untuk melihat penerimaan khalayak terhadap komunikasi dua hala yang dianjurkan oleh Perdana Menteri Malaysia sepanjang 100 hari pertama pentadbirannya.
 - Melihat sejauh mana laman web 1Malaysia ini berperanan sebagai satu alat perkongsian maklumat serta dapat membentuk penerimaan khalayak ke arah positif untuk kepentingan negara.

Blog yang dipaparkan oleh Perdana Menteri Malaysia ketika yang menggunakan konsep Rakyat Didahulukan Pencapaian Diutamakan sebagai satu konsep yang sangat penting dan menonjolkan konsep tersebut dapat menarik minat khalayak untuk melayari di samping mengadakan perbincangan dua hala. Konsep yang diperkenalkan oleh Perdana Menteri Malaysia ini merupakan satu konsep yang adalah dan saksama kepada rakyat semata-mata ingin melihat kemajuan negara pada masa akan datang di samping melihat kemajuan rakyat yang celik ICT. Walaupun bagaimanapun, kebebasan bersuara, berkemudahan dan berkomunikasi juga dipandang serius dalam mewujudkan kesedaran terhadap hak-hak untuk mendapatkan maklumat agar khalayak dapat membuat keputusan yang bijak. Salah satu cara untuk mengeratkan lagi hubungan antara media dan pentadbiran demokratik adalah mengawal media agar mempunyai potensi untuk melibatkan rakyat dengan kekangan kuasa media yang tidak terkawal ini (Jun-e & Zawawi: 13).

KAEDAH KAJIAN

Dalam bab ini akan menerangkan mengenai kaedah kajian yang digunakan untuk mengkaji kredibiliti media *online*. Kajian ini merupakan kajian awal yang menggunakan kaedah survei terhadap 200 responden yang dipilih secara rawak dalam kalangan kakitangan awam berbilang kaum di sekitar Lembah Kelang.

KESIMPULAN

Blog merupakan satu kaedah komunikasi maya yang telah digunakan secara meluas pada zaman moden ini dan melibatkan pelbagai lapisan masyarakat. Penulisan dalam blog juga memainkan peranan sebagai suatu seni memujuk dengan menggunakan bahasa yang sesuai untuk menonjolkan blog masing-masing di samping memberikan kesan emosi untuk mempengaruhi pemikiran pembaca agar melayari blog mereka. Perkara ini juga dititikberatkan kerana ia bertujuan untuk mengadakan komunikasi dua hala di mana kebiasaannya sebuah laman web seperti ini yang kebanyakannya membincangkan isu-isu semasa di samping memelihara kredibiliti maklumat yang disalurkan. Selain itu, setiap maklumat yang ada mempunyai pengaruh tertentu dimana ia terletak kepada kepakaran dan kecenderungan sesuatu isu tersebut agar kredibiliti isu itu tidak sedikit pun terganggu dengan cebisan yang tidak boleh diterimapai oleh lapisan masyarakat.

Johnson dan Kaye (2002) telah mendapati informasi secara *online* mempunyai kredibiliti yang lebih tinggi berbanding media lain di Amerika Syarikat. Maka, ini menunjukkan isi kandungan maklumat *online* mendapat sambutan yang menggalakkan daripada khalayak di era yang serba moden ini dan begitu juga dapat dibentuk di Malaysia dengan lebih objektif. Berdasarkan Pew Research Center, 1998 menunjukkan tahap penggunaan berita *online* oleh khalayak di Amerika setiap minggu meningkat tiga kali ganda daripada 11 juta kepada 36 juta antara tahun 2006 dan tahun 1998. Peningkatan ini membuktikan bahawa khalayak lebih gemar melayari internet dan mendapatkan berita atau maklumat terkini secara *online* berbanding media bercetak.

Oleh itu, satu garis panduan terhadap kesemua dalam menyampaikan maklumat secara *online* harus dipertimbangkan dan diberi perhatian agar kredibiliti media sebagai satu wahana perantara menjadi sumber yang amat penting. Hartley (2003) pernah menyatakan bahawa 'gangguan' adalah satu nilai berita. James Watson (1998) pula menegaskan bahawa nilai-nilai penyampaian berita sering disalahertikan maka sukar untuk mempengaruhi pemikiran khalayak agar positif ke arah media baru kini. Harapan beliau agar prinsip utama dalam meningkatkan reputasi media baru adalah untuk mempengaruhi khalayak agar sentiasa membaca maklumat *online* sebagai sumber utama.

Selain itu, kepelbagaian peringkat umur dalam melayari media *online* membuatkan ianya semakin popular dari hari ke hari kerana tiada keterbatasan dalam mencapai maklumat. Remaja, belia, dewasa, orang tua semuanya boleh mengakses maklumat tanpa perlu rasa takut dan segan kerana ianya bersifat komunikasi dua hala dalam melayari media *online*. Justeru itu, setiap media *online* yang ada perlu memainkan peranan dalam merebut peluang untuk memperluaskan pengaruh ke pada semua peringkat sasaran yang ada agar organisasi media tidak akan kehilangan pembaca. Khalayak atau pembaca memerlukan berita "segar" yang

dapat memenuhi keperluan dan naluri mereka yang dapat menghiburkan, membantu membina interaksi sosial mereka dan mewakili mereka untuk mengutarakan pandangan di samping memperoleh maklumat.

Oleh itu juga, kajian ini wajar dilakukan untuk mengetahui persepsi sebenar khalayak terhadap kandungan blog dalam laman web Malaysia sama ada mempunyai kredibiliti yang tinggi atau sebaliknya. Hasil ini juga diharapkan dapat menunjukkan bahawa khalayak percaya bahawa media *online* atau maklumat yang disalurkan secara *online* mempunyai kredibiliti yang tinggi di samping mempunyai kepakaran dalam menyalurkan maklumat yang diperlukan oleh khalayak.

Justeru itu, media *online* seperti penulisan blog ini sering digunakan dan juga memainkan peranan yang penting untuk menyampaikan maklumat terkini serta dapat memudahkan khalayak dalam memberikan informasi berkaitan. Masyarakat kini lebih mengutamakan media baru tidak kira dalam apa juga keadaan dan menganggap ia adalah salah satu cara untuk menyampaikan maklumat yang penting kepada khalayak. Oleh sebab itu, kerajaan sedang berusaha dengan mewujudkan sesuatu yang melihat media baru merupakan satu transformasi kemajuan negara.

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HASMALINA MD HASHIM
 NORMAH MUSTAFFA, PHD
 Pusat Pengajian Media dan Komunikasi
 Fakulti Sains Sosial dan Kemanusiaan

FONOLOGI KATA PINJAMAN THAI STANDARD DALAM DIALEK MELAYU PATANI: ANALISIS TATATINGKAT KEKANGAN

Hayati Lateh & Zaharani Ahmad

ABSTRAK

Kertas ini bertujuan untuk menghurai dan menjelaskan perubahan fonologi yang berlaku pada kata pinjaman Thai yang di serap masuk ke dalam dialek Melayu Patani. Perilaku fonologi ini akan dianalisis dengan menggunakan pendekatan tatatingkat kekangan daripada teori optimaliti. Dialek Melayu Patani didapati tidak membenarkan kehadiran rangkap konsonan di posisi onset dan kodasuku kata. Kekangan yang menghalang penyebaran ini adalah kekangan kebertandaan *KOMPLEKS. Oleh sebab itu, kata-kata pinjaman Thai yang mengandungi rangkap konsonan di posisi onset dan kodasuku kata yang meresap masuk ke dalam dialek Melayu Patani akan ditangani dengan dua strategi utama, iaitu pengguguran konsonan dan penyisipan vokal. Pengguguran konsonan dikawal oleh kekangan MAKS-IO, manakala penyisipan vokal pula dikawal oleh kekangan DEP-IO. Pematuhan *KOMPLEKS melalui pengguguran dan penyisipan mengakibatkan pengingkaran kekangan MAKS-IO dan DEP-IO. Sistem tata bahasa dialek Melayu Patani menunjukkan bahawa kekangan *KOMPLEKS perlu berada pada tatatingkat yang tinggi dan mendominasi kekangan MAKS-IO dan DEP-IO dalam hierarki kekangan.

Kata Kunci: Kata Pinjaman, Dialek Melayu Patani, Calon Optimal, Pematuhan Kekangan, Pengingkaran Kekangan

PENDAHULUAN

Bahasa merupakan satu alat yang digunakan oleh sesebuah masyarakat untuk berkomunikasi antara satu sama lain, dan juga sebagai alat untuk mengidentifikasikan diri mereka (Harimurti 1984: 19). Bagi sesetengah bahasa minoriti, peminjaman kosa kata daripada bahasa majoriti adalah satu cara untuk memperkayakan kosa kata dan mempertahankan bahasa diri sendiri. Dialek Melayu Patani (DMP) adalah bahasa minoriti di negara Thailand, dan ia dituturkan di selatan negara Thai, iaitu di wilayah Pattani, Yala, Narathiwat, sebahagian daripada wilayah Songkhla dan sesetengah kawasan di Bangkok.

Menurut Luangthongkum (2008: 181) DMP merupakan bahasa-bahasa marginal di Thailand (*marginal Languages of Thailand*). Ia adalah bahasa natif bagi kaum peribumi Melayu yang beragama Islam di lima wilayah selatan Thai. DMP berbeza sama sekali dengan bahasa Thai yang merupakan bahasa kaum majoriti. Penduduk Patani bersifat dwibahasa iaitu mereka boleh bertutur dalam DMP dan bahasa Thai Standard (BTS) dengan fasihnya. BTS adalah bahasa rasmi, bahasa kebangsaan, bahasa ibu kota, bahasa pendidikan dan bahasa kesusasteraan. Ia juga berfungsi sebagai bahasa lingua franca antara kaum di Negara Thai (Phaitoon 2007).

Kosa kata DMP tidak berkembang seperti bahasa Melayu di Semenanjung Malaysia. Untuk memperkayakan kosa katanya dalam komunikasi dan menambah ilmu pengetahuan, DMP telah meminjam kosa kata dari bahasa lain, terutamanya BTS. Proses peminjaman ini berlaku kerana kekurangan perbendaharaan kata dan ia adalah fenomena biasa yang berlaku pada mana-mana bahasa di atas dunia ini (Weinreich 1968).

Kata pinjaman adalah perkataan yang dipinjam atau diambil terus daripada bahasa lain (bahasa sumber) dengan sedikit perubahan makna atau tidak ada perubahan langsung. Menurut Weinreich (1964:1) peminjaman bahasa boleh berlaku pada semua tahap struktur bahasa yang diguna, tetapi yang paling ketara adalah pada tahap peminjaman leksikal atau pinjaman kata (*loanwords*).

PERMASALAHAN KAJIAN

Kajian fonologi kata pinjaman BTS memperlihatkan banyak kelompangan kajian yang belum diuraikan serta dijelaskan secara berpeda. Antara pengkaji-pengkaji kata pinjaman BTS ke dalam DMP adalah Worawit (1990), Syed Abdullah Al-Jufri (1983), dan Phaitoon (2006). Kajian-kajian tersebut telah mengemukakan perilaku fonologi kata pinjaman BTS ke dalam DMP hanya pada tahap kepada pemerhatian (*observational adequacy*) sahaja. Analisis tersebut hanya memaparkan perubahan segmen yang berlaku secara permukaan, tanpa memberikan satu penjelasan yang berpeda sebagai mana dituntut dalam kajian ilmu linguistik. Daripada hasil kajian mereka ini, beberapa permasalahan kajian kata pinjaman BTS dalam DMP telah dikenal pasti untuk dijelaskan secara lebih berpeda dengan menggunakan teori fonologi terkini.

Kajian Syed Abdullah Al-Jufri (1983) yang merupakan kajian deskriptif telah membuat kajian tentang pengucapan kata-kata Thai dalam dialek Melayu Pattani (DMP) dengan tujuan sekadar membangkitkan kesedaran bagi diri sendiri dan rakan-rakannya. Dalam kajiannya, beliau hanya menyenaraikan kata-kata Thai yang diserap dan dituturkan dalam DMP dengan sedikit huraian perilaku fonologi secara cetek sekali sesuai dengan tujuan kajiannya. Huraian fonologi yang diberikan meliputi perubahan segmen di posisi onset, koda, perubahan vokal, dan aspirasi dalam DMP dan BTS.

Kajian Worawit (1990) pula merupakan kajian sosiolinguistik. Beliau telah membuat kajian mengenai pengaruh bahasa Thai ke atas dialek Melayu Pattani, di wilayah Pattani, berdasarkan disiplin sosiolinguistik dalam kerangka teori pinjaman bahasa (*Linguistic Borrowing*), yang dikemukakan oleh Bloomfield (1933). Matlamat beliau hanya untuk melihat ciri-ciri pengaruh bahasa Thai ke atas dialek Melayu Pattani serta melihat faktor-faktor yang menjadi punca yang menimbulkan pengaruh tersebut. Kawasan kajian beliau adalah empat daerah, iaitu daerah Muang, daerah Yarang, daerah Mayo dan daerah Saiburi. Beliau tidak menghuraikan secara teoretis mengenai perubahan kata BTS yang berlaku apabila diserap ke DMP.

Selain itu, kajian yang menerapkan pendekatan tatatingkat kekangan seperti Teori Optimaliti bagi menjelaskan fenomena perubahan fonologi kata pinjaman BTS ke dalam DMP belum pernah dilakukan sebelum ini. Hal demikian mendorong penulis untuk menggunakan pendekatan teori optimaliti untuk menjelaskan secara berpeda fenomena kata pinjaman BTS ke dalam DMP, bersejuaian dengan perkembangan ilmu linguistik semasa.

OBJEKTIF KAJIAN

Kajian ini bertujuan untuk menguraikan secara deskriptif dan teoretis tentang perilaku fonologi kata pinjaman BTS yang menyerap ke dalam DMP menurut kerangka TO dengan memfokuskan perubahan yang berlaku pada kata dasar bahasa donor (BTS) dalam DMP iaitu penyisipan vokal pada konsonan rangkap di posisi onset.

Kajian ini juga bertujuan mencari status kekangan yang relevan yang dapat menjelaskan aspek fonologi kata pinjaman BTS dalam DMP bagi menjelaskan perilaku pinjaman tersebut. Struktur suku kata dasar dan inventori segmen BTS dan DMP memainkan peranan penting dalam menentukan dapatan kajian kerana pada peringkat representasi dalaman struktur suku kata BTS adalah berbeza dengan representasi permukaan struktur suku kata DMP.

KAEDAH KAJIAN

Kajian ini adalah kajian kualitatif yang memberi fokus terhadap analisis berdasarkan kerangka teoretis. Kajian ini juga merupakan kajian sekunder iaitu kajian yang menggunakan data sedia ada sama ada menggunakan data daripada bahan tulisan atau lisan. Kaedah pustaka juga digunakan dalam kajian ini untuk mendapat maklumat tentang permasalahan kata pinjaman BTS dalam DMP daripada kajian-kajian lepas yang dilakukan oleh para penyelidik sama ada di dalam atau di luar negara.

DATA KAJIAN

Data kata pinjaman BTS yang digunakan dalam kajian ini merupakan data s k u n d e r y a n g d i p e r o l e h m e l a l u i k a j i a n k e p u s t a k a a n, k e s u s u n y a k a j i a n S y e d A b d u l l a h A l - J u f r i (1 9 8 3) d a n W o r a w i t (1 9 9 0). D a t a y a n g d i k e m u k a k a n o l e h m e r e k a i n i, k e b a n y a k a n n y a a d a l a h h a s i l k e r j a l a p a n g a n d a n s e b a h a g i a n k e c i l d a r i p a d a n y a a d a l a h m e l a l u i p e n g a l a m a n d a n p e n g a m a t a n m e r e k a s e n d i r i. S e l a i n i t u, k a j i a n i n i j u g a m e n g a m b i l k i r a d a t a y a n g p e n u l i s p e r o l e h i d a r i p a d a p e n g a m a t a n s e n d i r i s e b a g a i p e n u t u r a s l i D M P. W a l a u b a g a i m a n a p u n, d a t a y a n g d i p a p a r k a n d a l a m k a j i a n i n i a d a l a h s e b a h a g i a n s a h a j a.

TATACARA PENGANALISISAN DATA

Penganalisisan data dimulakan dengan mengenal pasti kata pinjaman BTS yang diserap ke dalam DMP. Kata pinjaman yang memperlihatkan perubahan fonologi akan dikelompokkan mengikut ciri-ciri perubahan. Berikut adalah langkah-langkah yang diikuti semasa melakukan analisis data dalam kajian ini.

Pertama, penulis mengenal pasti ciri-ciri perubahan yang berlaku apabila kata asal kata BTS yang diserapkan ke dalam DMP. Kemudian ciri-ciri perubahan tersebut dikelompokkan mengikut ciri perubahan yang sama dan dikategorikan berdasarkan proses fonologi tertentu.

Kedua, penulis mengenal pasti kekangan-kekangan yang mendorong perubahan fonologi kata pinjaman BTS ke dalam DMP. Kekangan yang terlibat sama ada kekangan kesetiaan (*faithfulness constraints*) mahupun kekangan kebertandaan (*markedness constraints*). Pengenalpastian kekangan yang mendorong perubahan fonologi kata pinjaman BTS ini penting bagi menjelaskan bagaimana kekangan-kekangan tersebut berinteraksi pada calon-calon untuk memilih calon yang optimal di antara calon-calon yang munasabah.

Akhir sekali ialah menentukan hierarki tatatingkat kekangan yang berinteraksi pada setiap perubahan fonologi kata pinjaman BTS ke dalam DMP. Hierarki kekangan perlu ditentukan bagi memastikan calon output sebenar muncul sebagai calon optimal dalam pemilihan. Susunan hierarki tatatingkat kekangan yang tidak sesuai akan menyebabkan pemilihan output palsu sebagai calon optimal. Oleh itu, susunan tatatingkat kekangan penting bagi menjelaskan kekangan-kekangan yang berkonflik bagi menghasilkan calon output yang paling optimal.

KERANGKA TEORI

Dalam kajian ini, penulis telah memilih menggunakan pendekatan teori tatatingkat kekangan yang berdasarkan kekangan kepurnaan bentuk iaitu teori optimaliti (TO) (Prince dan Smolensky, 1993) untuk menghurai dan menjelaskan fenomena perubahan fonologi yang berlaku pada kata pinjaman Thai dalam DMP.

TO beranggapan bahawa nahu sesuatu bahasa dikawal oleh satu set kekangan yang bersifat sejagat. Teori Optimaliti (TO) yang dikenali sebagai teori kekangan mula diperkenalkan oleh Prince dan Smolensky (1993) dan McCarthy dan Prince (1993). Gagasan utama TO ialah nahu itu terdiri daripada seperangkat kekangan kepurnaan bentuk (*a set well-formedness constraints*) yang bersifat sejagat (*universal*) dan tersusun dalam satu tatatingkat yang berhierarki. Kekangan yang berada pada tatatingkat yang rendah boleh diingkari secara minimal untuk mematuhi kekangan yang berada pada tatatingkat yang lebih tinggi. Calon yang mengingkari kekangan yang lebih tinggi akan ditolak, manakala calon yang mengingkari kekangan yang pada peringkat rendah daripada set kekangan akan muncul sebagai calon optimal pada peringkat permukaan.

Lima prinsip asas TO adalah seperti yang berikut (McCarthy dan Prince 1994: 3)

- a. Kesejagatan (*universality*) - Nahu sejagat (*Universal Grammar*) menyediakan seperangkat kekangan yang bersifat sejagat dan wujud dalam setiap nahu.
- b. Keteringgaran (*violability*) - Kekangan-kekangan ini boleh diingkari, tetapi pingingkarannya adalah pada tahap minimal.
- c. Tatatingkat (*ranking*) - Kekangan-kekangan ini disusun secara bertatatingkat dan bersifat khusus bahasa, dan gagasan pinginggaran minimal adalah berdasarkan tatatingkat ini. Nahu ialah satu penyusunan seperangkat kekangan secara bertatatingkat.
- d. Keterangkuman (*inclusiveness*) - Tatatingkat kekangan menilai seperangkat calon yang pada dasarnya dianggap munasabah menurut struktur kepurnaan bentuk.

- e. Keselarian (*parallelism*) - Yang terbaik mematuhi tatatingkat ini dinilai secara menyeluruh, yakni meliputi keseluruhan tatatingkat dan juga kesemua calon. Derivasi secara berperingkat-peringkat tidak wujud.

Dalam TO, tatatingkat kekangan berhierarki yang menggambarkan hubungan antara input dan output serta pematuhan dan penyingkaran kekangan yang disusun dalam satu sistem bahasa di formalisasikan dalam bentuk tablo (*tableau*). Seperti dalam tablo di bawah:

Tablo 1: Tablo kekangan $A \gg B /in_k/$

$/in_k/$	A	B
calon ₁		*
calon ₂	*!	

Sumber: Zaharani 1996

Tablo kekangan dalam Table 1. di atas menunjukkan bahawa kekangan A lebih tinggi kedudukannya atau lebih dominan daripada kekangan B. Daripada bentuk dalaman (input) $/in_k/$ dua calon output yang dikenali sebagai calon₁ dan calon₂ telah diijana. Calon₂ yang menyingkari kekangan A yang lebih tinggi, terkeluar daripada pertandingan, manakala calon₁ yang menyingkari kekangan yang lebih rendah iaitu kekangan B tetapi mematuhi kekangan A dianggap sebagai output optimal dan menang dalam pertandingan ini kerana menyingkari kekangan secara minimal.

DAPATAN KAJIAN

Fenomena kata pinjaman ini adalah penyisipan vokal di antara rangkap konsonan di posisi onset. Sistem struktur suku kata BTS, membenarkan kompleks onset tetapi tidak membenarkan kompleks koda. Sebaliknya, struktur suku kata DMP tidak membenarkan kompleks berlaku sama ada di posisi onset mahupun di posisi koda. Dalam fonologi kata pinjaman, apabila kata dari BTS yang berstruktur KKVK masuk ke DMP akan berlaku perubahan fonologi. Dua strategi yang dibenarkan iaitu (i) penyisipan vokal di antara konsonan (i.e KKV \gg KVKV). (ii) penguguran konsonan pertama atau kedua (i.e KKV \gg KV) (Miao:2005:91). Lihat paparan data berikut.

Jadual 1: Data penyisipan vokal schwa

BTS	DMP	MAKNA
ตรา /tra:/	/t★a/	label
ตรา /trə:/	/t★ə/	hon
ดนตรี /dontri:/	/dont★ri/	muzik
ผ้า /kʰra:t /	/g★a/	pencakar
กะโปรง /kapro:ng/	/k★p★oN/	skirt
ครู /kʰru:/	/kʰ★ru/	guru
ปลอม /plə:m/	/p★lN/	tiruan
ปรับ /prab/	/p★ra/	denda

Berdasarkan data di atas, terdapat pola perubahan kata pinjaman BTS yang terserap masuk ke dalam DMP. Input yang mempunyai rangkap konsonan di posisi onset telah disisip dengan vokal schwa [★] di antara konsonan tersebut di peringkat output. Struktur suku kata DMP hanya membenarkan geminat onset bukan kompleks onset. Oleh itu mana-mana suku kata pinjaman Thai yang bersifat kompleks onset, akan berlaku perubahan struktur suku katanya. Berdasarkan data DMP dalam jadual 1. di atas didapati berlakunya penyisipan vokal antara dua konsonan di posisi onset. Biasanya, dalam BM dan kebanyakan dialek-dialek Melayu, vokal

yang di sisip i alah vo kal s chwa [★]. Ia juga berlaku d alam b anyak b ahasa d an dialek di d unia s eperti Dutch (Booij 1995; Warner et al. 2001), Sekani (Hargus 1988), Tigre (Raz 1983), Awngi (Cushitic; Hetzron 1997), Arab Moroko (Heath 1987), Lenakel (Kager 1999), Berber (Kossmann & Stroomer 1987), Malayalam (Sadanandan 1999), Jerman (Wiese 1996), Inggris, C hukchi, Itelman, karo Batak, Ladakhi, Mongolian, dan Wolof (de Lacy 2002), Lombardi 2003 (semua dlm Adi Yasran 2004:151).

Sehubungan i tu, wujudnya proses penyisipan vokal s chwa / ★/ adalah satu cara untuk mengatasi permasalahan kompleks onset. Penyisipan schwa didorong oleh kekangan *KOMPLEKS yang di definisikan seperti di bawah:

(1) *KOMPLEKS (Prince dan Smolensky 1993)

Setiap nodus suku kata tidak harus dihubungkan dengan lebih daripada satu K (onsonan) atau V(okal).

Dengan adanya kekangan ini, mana-mana kata yang mempunyai suku kata kompleks sama ada di posisi nuklues, onset atau coda dianggap mengingkari kekangan *KOMPLEKS. Oleh kerana proses memberikan struktur suku kata atau penyukuan ini melibatkan *input* (bentuk dalaman) dan juga *output* (bentuk permukaan), kekangan yang ada hubungan dengan ke dua-duanya yang di kenali sebagai keluarga kekangan kesetiaan (*faithfulness constraint family*) tentu saja penting dan relevan. Kekangan kesetiaan itu ialah kekangan DEP-IO.

(2) DEP-IO

Setiap segmen output mesti mempunyai koresponden dalam input (penyisipan segmen tidak dibenarkan).

Dalam kes ini kekangan *KOMPLEKS dan DEP-IO dikatakan berada dalam keadaan konflik, iaitu pematuhan pada sesuatu kekangan akan melibatkan pengingkaran pada satu kekangan yang lain. Dalam TO kekangan yang berkonflik harus ditatingkatkan dalam bentuk dominasi berhierarki di antara satu sama lain. Bagi DMP, kekangan *KOMPLEKS harus mendominasi DEP-IO, dan interaksi antara dua kekangan ini dapat dilihat dalam tablo di bawah.

Tablo 2: Penyisipan vokal schwa /★/ dalam DMP

/prab/	*KOMPLEKS	DEP-IO
a. pra	*!	
b. p★ra		*

Seperti yang dilihat, calon a tewas lebih awal kerana telah mengingkari kekangan yang lebih dominan, iaitu *KOMPLEKS yang tidak membenarkan satu nodus suku kata diduduki oleh urutan segmen [pr]. Pengingkaran *KOMPLEKS dapat di elak oleh calon b dengan cara menyisipkan vokal schwa /★/, dan kesan daripada penyisipan tersebut calon b mengingkari DEP-IO. Pengingkaran DEP-IO, walau bagaimanapun, adalah minimal kerana kedudukannya berada lebih rendah daripada *KOMPLEKS. Justeru, calon b adalah calon optimal berbanding dengan calon a.

Selain daripada penyisipan vokal, pematuhan kekangan *KOMPLEKS boleh diperolehi melalui pengguguran segmen. Calon yang dianggap مناسب untuk diberi pertimbangan ialah [pa]. Apabila segmen /r/ digugurkan, maka tidak berlaku *KOMPLEKS onset, maka kekangan *KOMPLEKS dapat dipatuhi. Selain daripada mematuhi *KOMPLEKS, calon ini juga tidak melanggar kekangan DEP-IO kerana calon tersebut tidak menyisip sebarang vokal di peringkat output. Walaupun calon yang mengalami pengguguran segmen ini menepati kedua-dua kekangan di atas, namun ia telah mengingkari kekangan kesetiaan MAKS-IO yang didefinisikan seperti di bawah.

(3) MAKS-IO

Setiap segmen dalam input semestinya mempunyai koresponden dalam output (pengguguran segmen tidak dibenarkan).

Justeru itu MAKS-IO perlu di letakkan di tahap yang lebih rendah daripada ke kangan DEP-IO. Tatatingkat ke kangan kompleks onset bagi DMP adalah *KOMPLEKS >> DEP-IO>> MAKS-IO.

Tablo 3: Tatatingkat ke kangan *KOMPLEKS >> DEP-IO>> MAKS-IO.

/ prab/	*KOMPLEKS	DEP-IO	MAKS-IO
a. pra ☹️	*!		
☺️ b. p★.ra ☹️		*!	
☹️ c. pa ☹️			*

Tablo di atas menunjukkan calon a telah mengingkari ke kangan yang paling tinggi dalam tatatingkat ke kangan iaitu *KOMPLEKS, lalu tersingkir. Ke kangan MAKS-IO diletakkan lebih rendah daripada ke kangan DEP-IO kerana pengguguran dalam DMP adalah bersifat lazim dan kedudukan ini membolehkan calon c menjadi pemenang. Walau bagaimanapun, calon c tidak terpilih sebagai calon optimal lalu ditandakan dengan ikon ☹️. Ini kerana calon optimal yang sebenar adalah calon b yang ditandakan dengan ikon ☺️.

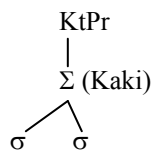
Berdasarkan contoh-contoh yang disenaraikan dalam jadual 1, tiada satu pun dari data DMP yang menggugurkan segmen rangkap konsonan di posisi onset. Ini menunjukkan bahawa DMP bercenderung untuk menjadikan perkataan kompleks onset kepada dua suku kata. Seperti yang kita maklum, DMP seperti bahasa Melayu yang lain adalah bersifat disilabik. Kecenderungan menjadikan perkataan dua suku kata ini dikawal oleh ke kangan kata minimal dalam keluarga ke kangan ke bertandaan prosodik, iaitu kata prosodik (KtPr) sama dengan kaki dedua (KD)(*foot binarity*) di bawah analisis suku kata atau ringkasnya $KtPr=KD-\sigma$, dan ini boleh diformulasikan seperti di bawah (Adam 2002):

- (4) ke kangan kata minimal

$$KtPr=KD-\sigma$$

Satu suku kata prosodik hendaklah mempunyai satu kaki (dua suku kata) di bawah analisis suku kata .

- (5) Diagram $KtPr=KD-\sigma$



Dalam kata pinjaman BTS, ke kangan $KtPr=KD-\sigma$ mendominasi DEP-IO dan MAKS-IO, tetapi harus disusun di bawah ke kangan *KOMPLEKS. Ini kerana data DMP menunjukkan suku kata yang lebih dan kurang daripada dua suku kata seperti dalam suku kata akar [bʰh] ‘banjir’ dan kata terbitan [ba.tʰɛ̃.ε̃] ‘bacaan’ boleh wujud, justeru ke kangan $KtPr=KD-\sigma$ ini boleh diingkari pada situasi yang lain. Berikut adalah susunan tatatingkat ke kangan untuk menangani fenomena kompleks onset bagi kata pinjaman BTS yang diserap ke dalam DMP, iaitu *KOMPLEKS >> $KtPr=KD-\sigma$ >> DEP-IO>> MAKS-IO.

Tablo 4: Tatatingkat kekangan *KOMPLEKS >> KtPr=KD-σ >> DEP-IO>> MAKS-IO.

/prab/	*KOMPLEKS	KtPr=KD-σ	DEP-IO	MAKS-IO
a. pra	*!	*		
b. p★.ra			*	
c. pa		*!		*

Tablo 4 di atas menunjukkan bahawa calon a telah tewas kerana mengingkari kekangan yang lebih tinggi iaitu *KOMPLEKS. Pengingkaran *KOMPLEKS dapat dielak oleh calon b dan c dengan cara menyisip vokal schwa /★/ dan m enggugurkan k onsonan rangkap /r/ di p osisi onset. Kesan daripada pematuhan i ni, c alon c t elah mengingkari kekangan KtPr=KD-σ yang terletak lebih tinggi daripada kekangan DE P-IO, l alu t ewas d alam pertandingan ini. K ekgangan M AKS-IO t idak r elevant lagi d alam s ituasi i ni. A khirnya, c alon b t elah dipilih sebagai calon optimal kerana ia mengingkari kekangan yang paling minimal iaitu kekangan DEP-IO.

KESIMPULAN

Dalam ka jian i ni, pe nulis t elah m enganalisis pe rubahan f onologi ka ta pinjaman B TS ke da lam D MP i itu penyisipan vokal pada rangkap k onsonan, F enomena ko mpleks konsonan pada kata pinjaman BTS ke da lam DMP m endorong k ekgangan *K OMPLEKS mendominasi t atatingkat ke kangan bagi menangan k ehadiran rangkap. Dalam fenomena ini, kekangan yang boleh diingkari adalah kekangan DEP-IO lalu ia diletakkan pada tahap yang rendah. Susunan tatatingkat yang lengkap adalah seperti berikut:

*KOMPLEKS >> KtPr=KD-σ >> DEP-IO>> MAKS-IO.

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HAYATI LATEH
Pusat Pengajian Bahasa & Linguistik,
Fakulti Sains Sosial dan Kemanusiaan,
Universiti Kebangsaan Malaysia.

Email: yatithai@ukm.my

Analisis Prosodi Semantik Berbantu Data Korpus Dalam Memahami Nilai Setia Berasaskan Penggunaan Leksis*

Hishamudin Isam
din@uum.edu.my

dan

Norsimah Mat Awal
norsimah@ukm.my

ABSTRAK

Setia ialah contoh leksis dalam kelas semantik nilai yang mengalami masalah konflik nilai. Dalam konteks Malaysia, masalah ini tidak dapat di kenali berdasarkan perbandingan penerapan dan praktik nilai *setia* berikutan perbezaan masa dan situasi. Sebagai bukti, nilai *setia* sering kali dinobatkan sebagai antara nilai yang tinggi dalam pembentukan sesebuah negara bangsa yang unggul. Contohnya, nilai *setia* telah diangkat menjadi prinsip Rukun Negara yang kedua (Kesetiaan kepada Raja dan Negara). Terkini, gagasan 1Malaysia yang diilhamkan oleh Perdana Menteri Malaysia keenam, turut menggariskan nilai *setia* sebagai komponen penting bagi menjayakan gagasan ini. Namun ironinya, kajian-kajian terdahulu (khususnya kajian sosiologi dan antropologi), menyifatkan nilai *setia* sebagai nilai yang negatif kerana pemupukan nilai *setia* dikatakan menjadi punca pekekalan unsur-unsur feudalisme di kalangan rakyat Malaysia. Bagi merungkai permasalahan tersebut, kajian ini cuba menyelidik nilai *setia* berdasarkan penggunaan leksis *setia* dalam ayat sebenar, menerusi analisis prosodi semantik yang diasaskan dalam bidang linguistik kognitif. Kewajaran menelusuri nilai *setia* berasaskan penggunaan leksis *setia* dari teropong linguistik disebabkan oleh fahaman bahawa bahasa memainkan peranan penting dalam membentuk pemikiran, yang akhirnya dari pemikiran akan menzahirkan perbuatan. Data kajian merupakan ayat sebenar (data hidup) yang ditelusur dari subkorpus data akhbar, buku dan majalah. Hasil analisis menunjukkan, *setia* adalah leksis dalam kelas semantik nilai yang bersifat ameliorisasi, iaitu leksis yang mengalami perkembangan makna yang baik, positif dan menyenangkan hasil kolokasi leksis tersebut dengan kumpulan leksis yang juga turut boleh diklasifikasikan dalam kumpulan leksis yang mengalami perkembangan makna yang baik, positif dan menyenangkan.

Kata kunci: Nilai; setia; prosodi semantik; kolokasi, ameliorisasi

*Penulisan kertas kerja ini ialah sebahagian daripada penulisan tesis Ijazah Doktor Falsafah yang sedang diusahakan oleh penulis (Hishamudin Isam), bersama penyelia (Prof Madya Dr Norsimah Mat Awal), di Pusat Pengajian Bahasa dan Linguistik, Fakulti Sains Sosial dan Kemanusiaan, Universiti Kebangsaan Malaysia.

PENGENALAN

Nilai ialah suatu konsep yang bersifat subjektif yang melibatkan unsur emosi apabila seseorang mula mempercayai sesuatu yang boleh dijadikan ukuran standard atau prinsip yang berkualiti, dalam menentukan apa yang sepatutnya atau tidak sepatutnya dilakukan. Cerminkan dari pengamalan nilai tersebut dapat dizahirkan melalui polat ingkah laku dan pemikiran seseorang (McKinney 1980; Nik Aziz 1994; Tam Yeow Kwai 1996; Abd. Rahim 2001; Hashim 2008).

Menariknya, ukuran standard atau prinsip nilai yang dikatakan berkualiti itu, ditentukan oleh sekelompok manusia (misalnya komuniti sesuatu masyarakat). Hal ini kerana, masyarakatlah yang berhak

untuk menetapkan apa yang terbaik untuk komunitinya yang tersendiri. Walau bagaimanapun, adakalanya ukuran standard atau prinsip nilai yang ditentukan oleh sesuatu masyarakat tersebut, turut terpalit isu kontroversi, apabila sesetengah nilai yang telah dikenal pasti standardnya, mengalami masalah pro dan kontra sehingga menimbulkan konflik dan polemik. Sebagai contoh, nilai SETIA.

Leksis yang secara etimologinya berasal daripada leksis Sanskrit *sathya* (Gonda 1973) ini, dikatakan mengalami masalah pro dan kontra kerana wujud percampuran pandangan dan penerimaan berhubung implikasi dan implikasi nilai tersebut dalam kalangan masyarakat. Kajian-kajian terdahulu (Syed Hussien 1956; 1968; 1972, & Chandra 1992) telah membuktikan bahawa nilai SETIA mempunyai konotasi makna yang negatif kerana dikatakan menjadi punca berkembangnya fahaman feudalisme di Malaysia. Chandra (1992) misalnya, menjelaskan keadaan penilaian yang negatif ini bersandarkan kepada manifestasi dalam bentuk perlakuan-perlakuan yang ditonjolkan oleh pergamal-pengamal nilai SETIA dalam keadaan *real life* (berdasarkan berita-berita yang didokumentasikan dalam pelbagai teks semasa zaman Kesultanan Melayu Melaka, zaman kolonialisme sehingga merdeka, dan zaman peralihan – 1946-1957).

Keadaan ini tentunya menimbulkan konflik dan polemik, kerana dari sisi yang lain, nilai SETIA dikatakan sebagai contoh nilai yang positif dan terpuji. Nilai SETIA merupakan nilai terpenting untuk menjelaskan hubungan di antara manusia dengan Penciptanya, dan hubungan manusia sesama manusia (Mujamma' al Malik Fahd 1422H:291). Atas faktor tersebut jugalah turunnya pelbagai firman Allah yang menyeru supaya setiap umat Islam agar tunduk dan patuh (taat dan setia) kepada Allah dan Rasul, dan wajar juga setia kepada raja yang menjadi pemerintah dalam sesebuah negara. Kepentingan nilai SETIA telah meletakkan nilai ini di kedudukan kedua dalam prinsip rukun negara Malaysia selepas nilai kepercayaan kepada Tuhan. Prinsip kesetiaan kepada raja dan negara (raja berperlembagaan dan kerajaan) menekankan nilai kesetiaan daripada rakyat kepada raja dan negara (Penerbitan Asas Sdn Bhd, 1985). Sebagai natijah atas nilai kesetiaan tersebut, raja yang adil dalam pemerintahannya akan bertindak melindungi rakyat jelata sekalian. Terkini, nilai SETIA juga telah diangkat sebagai antara nilai terpenting dalam menjayakan gagasan 1Malaysia (Bahagian Penerbitan Dasar Negara, 2008).

Daripada perbincangan yang dipaparkan, jelas memperlihatkan kedudukan nilai SETIA yang mengalami masalah pro dan kontra, sehingga mampu menimbulkan polemik dan konflik kepada masyarakat. Untuk mengatasi masalah ini, maka selisikan terhadap nilai bagi nilai SETIA wajar dijalankan. Menerusi persepektif linguistik kognitif, urusan menyelidik nilai bagi sesuatu konsep nilai, boleh dijelaskan melalui penyelesaian terhadap penggunaan sesuatu leksis yang dikaji. Bersandarkan pendekatan Prosodi Semantik, kajian ini akan merungkai permasalahan nilai SETIA dengan menyelidik leksis *setia* yang diperoleh daripada ayat sebenar yang digunakan oleh pengguna bahasa Melayu.

PENDEKATAN PROSODI SEMANTIK

Kepentingan konteks dalam disiplin linguistik kognitif untuk menentukan nilai sesuatu leksis yang digunakan oleh pengguna bahasa telah mendorong terhasilnya satu lagi pendekatan untuk meneliti bahasa dari aspek yang luas. Pendekatan yang lebih khusus digunakan untuk meneliti fenomena penggunaan sesuatu leksis ini dinamakan sebagai pendekatan *semantic prosody* atau prosodi semantik oleh Sinclair (1991) dan Louw (1993).

Secara asasnya, Sinclair (1996) memandang prosodi semantik sebagai suatu proses untuk melihat ekspresi sesuatu leksis yang dinilai berdasarkan keberadaan (bergabung, berdekatan, atau berkolokasi) dengan leksis-leksis lain. Sementara itu, Louw (1993:157) pula telah mengetengahkan konsep *consistent aura* iaitu konsep yang membolehkan penilaian terhadap sesuatu leksis dibuat dengan menggunakan analisis prosodi semantik. Penilaian yang dimaksudkan ialah penilaian berkenaan sifat positif atau negatif sesuatu leksis, dan penilaian ini hanya boleh dibuat dengan meneliti contoh-contoh leksis yang berkolokasi dengan leksis lain dalam jumlah bilangan yang banyak. Keadaan ini menunjukkan, sebenarnya tanpa kita sedari, setiap satu leksis yang kita gunakan dapat dikenal pasti nilaiannya berdasarkan keadaan bergabung, berdekatan dan berkolokasi antara satu leksis dengan leksis-leksis lain.

Konsep bergabung, berdekatan, dan berkolokasi dijelaskan oleh Hajar Abdul Rahim (2005) sebagai suasana berkolokasi. Melalui suasana berkolokasi, sesuatu butir bahasa diyakini boleh menimbulkan penilaian prosodi semantik yang positif atau negatif (atau juga neutral). Suatu leksis akan dikatakan bernilai positif sekiranya leksis tersebut sering berada dalam suasana berkolokasi dengan leksis-leksis yang juga diyakini bernilai positif. Perkembangan yang positif ini dinamakan sebagai ameliorisasi iaitu proses perkembangan makna yang bernilai positif. Suatu leksis juga boleh dipercayai bernilai negatif sekiranya sering berada dalam suasana berkolokasi dengan leksis-leksis yang turut diyakini

bernilai negatif. Keadaan ini pula dinamakan sebagai keadaan pejorasi atau keadaan perkembangan makna yang bernilai negatif. Sekiranya leksis tersebut tidak menunjukkan postensi untuk berada dalam suasana berkolokasi yang tertentu atau terhad kepada suatu keadaan sahaja (sama ada positif atau negatif), maka leksis tersebut boleh diinterpretasikan sebagai leksis yang bernilai neutral. Walau bagaimanapun, bukan semua leksis boleh dinilai menggunakan pendekatan ini. Hanya leksis-leksis yang menunjukkan perilaku yang dikira penting sahaja dapat menggambarkan fenomena prosodi. Kumpulan leksis ini dikenali sebagai leksis dominan (*content* atau *dominant lexical*) seperti leksis kata nama, kata kerja dan kata adjektif.

DATA

Seperti yang telah di perkatakan sebelumnya (dalam bahagian pendekatan prosodis emantik), proses menyelidik prosodis emantik bagi sesuatu leksis memerlukan jumlah bilangan penggunaan leksis yang banyak. Hal ini kerana jumlah penggunaan leksis yang banyak akan dapat menonjolkan perilaku dominan leksis yang dikaji dengan leksis-leksis yang berkolokasi dengannya. Oleh sebab itu, maka adalah menjadi kepentingan untuk menentukan data kajian yang sesuai digunakan, untuk memperoleh jumlah bilangan yang banyak bagi leksis *setia* yang akan dijadikan subjek kajian. Setelah diperhalui, maka sewajarnya kajian menyelidik nilai bagi leksis *setia* dijalankan dengan meneliti leksis *setia* yang berpangkalan dalam sistem korpus Dewan Bahasa dan Pustaka, di bawah subkorpus akhbar (*Berita Harian* dan *Harakah*), Buku (DB3), dan Majalah Bukan Ilmiah.

Melalui selisihan terhadap ketiga-tiga data, diperoleh jumlah keseluruhan (data mentah) bilangan keberlakuan (*tokens*) leksis *setia* iaitu sebanyak 5300 (berdasarkan capaian *concordance*), manakala jumlah kolokasi leksis *setia* dengan leksis-leksis lain ialah sebanyak 1832 (capaian *collocate*). Daripada jumlah kolokasi tersebut, penilaian leksis *setia* akan dijalankan dengan meneliti suasana berkolokasi (bergabung, berdekatan, dan berkolokasi) leksis *setia* dengan leksis-leksis yang berkolokasi dengannya. Berikut disertakan jadual 1 yang dapat menjelaskan statistik bilangan keberlakuan dan kolokasi leksis *setia* untuk data akhbar, buku dan majalah yang akan digunakan dalam kajian ini.

JADUAL 1 Bilangan keberlakuan dan kolokasi leksis *setia* bagi data utama dan data sokongan

Data	Bilangan Keberlakuan / Garis	
	Konkordans	Kolokasi
Akhbar	Berita Harian (2001)	827 (178)
	Harakah (313)	151 (19)
DB3	1485	421 (115)
Majalah Bukan Ilmiah	1501	433 (96)
Jumlah Keseluruhan	5300	1832 (408)

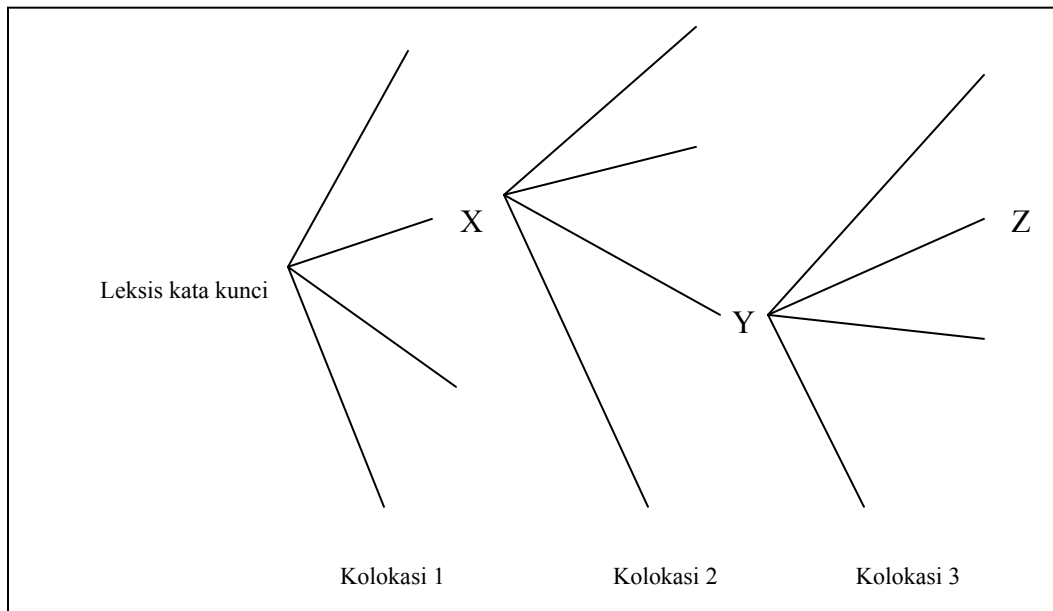
Jadual 1 diatas menunjukkan terdapat sejumlah 5300 bilangan keberlakuan bagi leksis *setia* direkod dalam keseluruhan data. Daripada jumlah tersebut, sebanyak 2314 bilangan keberlakuan leksis *setia* dicatat dalam data akhbar, dengan data *Berita Harian* sebanyak 2001, dan 313 pula direkod untuk data *Harakah*. Bagi data buku (DB3) pula, terdapat sebanyak 1485 bilangan keberlakuan bagi leksis *setia*, manakala 1501 bilangan keberlakuan bagi leksis *setia* direkod dalam data majalah (majalah bukan ilmiah). Untuk tujuan menyelidik suasana berkolokasi (bergabung, berdekatan, dan berkolokasi) leksis *setia* dengan leksis-leksis yang berkolokasi dengannya, capaian *collocate* ditelusuri, dan hasilnya, sejumlah 1832 bilangan kolokasi leksis *setia* diperoleh. Daripada jumlah tersebut, 827 ialah bilangan kolokasi bagi data akhbar *Berita Harian*, 151 (data akhbar *Harakah*), 421 (data DB3), dan 433 pula ialah bilangan kolokasi bagi data majalah.

Daripada jumlah bilangan kolokasi bagi setiap data tersebut, diteliti pula bilangan leksis (*types*) yang paling kerap berkolokasi dengan leksis *setia* (digunakan secara berulang-ulang). Menurut Wetzel (2009), perkadaran melebihi 3 kali berkolokasi dianggap sebagai perkadaran yang telah mencapai kekerapan yang tinggi. Manakala rentang kata (*span*) yang boleh dinilai ialah sebanyak 5 (5 kolokasi leksis di bahagian kiri dan 5 kolokasi leksis di bahagian kanan leksis *setia*). Hasil penelitian tersebut mendapati,

178 leksis ke rap berkolokasi dengan leksis *setia* dalam data ak hbar *Berita Harian*, 19 (data ak hbar *Harakah*), 115 (data DB3), dan 96 (data majalah), menjadikan bilangan keseluruhan data teras yang akan dianalisis untuk kajian ini sebanyak 408. Berdasarkan perbandingan data yang direkod dalam jadual 1 tersebut, maka boleh dikatakan kajian linguistik yang melibatkan penyelidikan nilai bagi leksis *setia* berdasarkan data korpus bolehlah dianggap mencukupi dan dapat mencerminkan fenomena penggunaan leksis *setia* dalam bahasa Melayu secara keseluruhan.

METODOLOGI

Analisis berasaskan pendekatan prosodi semantik ini dijalankan dengan menggunakan pendekatan kata kunci dalam konteks atau *keyword in context* (Stewart, 2010) dengan menganalisis jaringan semantik (*semantic network*) leksis *setia* yang dianggap sebagai leksis kata kunci (*keyword lexical*). Penjelasan berhubung tatacara analisis tersebut boleh dipermudahkan menerusi rajah 1 berikut yang didasarkan oleh imaginasi pengkaji sendiri.



RAJAH 1 Rajah imaginasi pengkaji berkenaan tatacara analisis jaringan semantik leksis *setia*

Berdasarkan rajah 1 di atas, dapat dilihat tatacara analisis dijalankan dengan meneliti jaringan semantik leksis kata kunci. Untuk memahami nilai leksis kata kunci, maka perlu diselidik leksis-leksis lain (contohnya leksis X) dalam hubungan kolokasi 1. Peninterpretasian nilai bagi (X) pula dibuat dengan cara meneliti leksis-leksis yang berkolokasi dengan leksis tersebut (seperti dalam kolokasi 2), misalnya hubungan kolokasi (X) dengan (Y). Untuk mengetahui nilai bagi leksis (Y) pula, perlu diselidik leksis-leksis lain (misalnya leksis Z) yang berkolokasi dengan leksis (Y) (seperti dalam kolokasi 3).

Tiga hubungan kolokasi ini sudah memadai untuk memberi tanggapan terhadap interpretasi nilai bagi leksis kata kunci berdasarkan penilaian yang sama terhadap leksis (X), (Y) dan (Z). Contohnya, sekiranya leksis (X), (Y) dan (Z) sering digunakan dalam suasana berkolokasi yang baik, positif, dan menyenangkan, maka kehadiran tersebut boleh menimbulkan tanggapan bahawa leksis kata kunci juga tergolong dalam kalangan leksis yang baik, positif, dan menyenangkan.

ANALISIS KAJIAN

Berdasarkan analisis ketiga-tiga jenis penggolongan kata bersifat *content* atau *dominant lexical* (kata nama, kata kerja, dan kata adjektif) yang telah dihasilkan, didapati leksis kata kunci (*setia*) lebih kerap berkolokasi dengan leksis-leksis yang positif sifatnya. Keadaan ini menunjukkan bahawa, leksis kata kunci juga dapat diyakini menunjukkan potensi untuk bernilai positif. Sebagai bukti, sila perhatikan jadual 2 di bawah:

JADUAL 2 Bilangan leksis dari sudut penilaian positif, negatif dan neutral untuk keseluruhan data

Penggolongan Kata	Nilai	Data				Jumlah
		BH	H	DB3	M	
Kata Nama	Positif	82	11	60	48	201
	Negatif	0	0	0	0	0
	Neutral	9	2	8	3	22
Kata Kerja	Positif	23	2	25	23	73
	Negatif	7	2	1	2	12
	Neutral	25	1	2	1	29
Kata Adjektif	Positif	29	1	17	18	65
	Negatif	1	0	0	0	1
	Neutral	2	0	2	1	5
	Jumlah	178	19	115	96	408

Jadual 2 di atas menunjukkan bilangan leksis dari sudut penilaian positif, negatif dan neutral untuk keseluruhan data. Ke cuali leksis dari penggolongan kata kerja untuk data *Berita Harian*, keseluruhan leksis yang berkolokasi dengan leksis kata kunci di dominasi oleh leksis-leksis yang bernilai positif. Contohnya ke semua data menunjukkan jumlah bilangan leksis bernilai positif yang tertinggi untuk penggolongan kata nama dengan jumlah keseluruhan sebanyak 201 bilangan leksis (*types*). Daripada jumlah tersebut, data *Berita Harian* mendahului dengan rekod 82 bilangan leksis, diikuti oleh data DB3 (60 bilangan leksis), data Majalah Bukan Ilmiah (48 bilangan leksis) dan data *Harakah* (11 bilangan leksis). Untuk penggolongan kata nama juga, didapati tiada sebarang leksis yang diyakini bernilai negatif, dan hanya 22 bilangan leksis diyakini bernilai neutral.

Bagi penggolongan kata kerja pula, hanya data *Berita Harian* sahaja yang menunjukkan bilangan leksis bernilai neutral melebihi bilangan leksis bernilai positif dengan jumlah leksis yang diyakini bernilai positif direkod sebanyak 23 bilangan leksis, sementara leksis yang diyakini bernilai neutral mencatat sebanyak 25 bilangan leksis. Data-data lain menunjukkan bilangan leksis bernilai positif lebih mendominasi dengan data DB3 mencatat rekod 25 bilangan leksis, diikuti oleh data Majalah Bukan Ilmiah (23 bilangan leksis), dan data *Harakah* (2 bilangan leksis). Penggolongan kata kerja juga menunjukkan jumlah bilangan yang tertinggi untuk leksis yang diyakini bernilai negatif dengan jumlah keseluruhan sebanyak 12 bilangan leksis. Daripada jumlah tersebut, 7 bilangan leksis dicatat menerusi data *Berita Harian*, masing-masing 2 leksis dari data *Harakah* dan data Majalah Bukan Ilmiah, serta 1 leksis dari data DB3. Sementara itu, jumlah leksis bernilai neutral untuk penggolongan kata kerja direkod yang paling tinggi dengan catatan sebanyak 29 bilangan leksis.

Untuk penggolongan kata adjektif, leksis bernilai positif masih terus mendominasi dengan jumlah keseluruhan sebanyak 65 bilangan leksis. Daripada jumlah tersebut, data *Berita Harian* menyumbang bilangan leksis tertinggi dengan catatan sebanyak 29 bilangan leksis, diikuti oleh leksis dari data Majalah Bukan Ilmiah (18 bilangan leksis), leksikal dari data DB3 (17 bilangan leksis) dan leksis dari data *Harakah* (1 bilangan leksis). Hanya 1 leksis direkod bernilai negatif manakala 5 lagi leksis direkod bernilai neutral.

Secara keseluruhannya, jumlah leksis bernilai positif yang berkolokasi dengan leksis kata kunci mencatat sebanyak 339 bilangan leksis (bersamaan dengan 83%) daripada 408 bilangan leksis yang mencatat kekerapan tertinggi. Hanya 13 bilangan leksis sahaja atau 3.18% yang diyakini bernilai negatif telah berkolokasi dengan leksis kata kunci, manakala 56 buah leksis lagi (13.7%) diyakini leksis bernilai neutral. Jumlah dan peratus keseluruhan leksis dari sudut penilaian positif, negatif, dan neutral ini boleh diteliti menerusi jadual 3 di bawah.

JADUAL 3 Jumlah dan peratus keseluruhan lexis dari sudut penilaian positif, negatif dan neutral

Penggolongan kata					
Nilai	Kata Nama	Kata Kerja	Kata Adjektif	Jumlah	Peratus
Positif	201	73	65	339	83.0
Negatif	0	12	1	13	3.18
Neutral	22	29	5	56	13.7
Jumlah	223	114	71	408	100

Berdasarkan statistik umum yang dipaparkan dalam kedua-dua jadual di atas (jadual 2 dan 3), dapat dibuktikan bahawa lexis kata kunci lebih kerap berkolokasi dengan lexis yang bernilai positif. Dengan jumlah bilangan dan peratusan yang tinggi bagi lexis-lexis yang bernilai positif tersebut, dapat diandaikan bahawa lexis kata kunci kerap digunakan untuk mengungkapkan sesuatu yang bernilai positif. Kekerapan dalam mengungkapkan sesuatu pernyataan yang positif akan menyebabkan timbulnya tanggapan bahawa lexis kata kunci adalah tergolong dalam lexis yang bernilai positif.

Manifestasi ini yang membuktikan bahawa lexis kata kunci telah mengalami perkembangan proses ameliorasi (perkembangan makna yang baik atau yang disenangi) bermula dari kolokasi kata nama, kata kerja, hinggalah kepada kata adjektif. Contoh-contoh lexis seperti *peminat, penyokong, pembaca, rakyat, raja, negara, ilmu, agama, haji, harapan, pemimpin, Melayu, Islam, Allah* (untuk kata nama), *menjadi, ada, mempunyai, berkhidmat, berjaya, bersetuju, beraksi* (untuk kata kerja), dan *taat, kaya, ikhlas, maju, gagah, hadapan, penuh, hebat, rajin, patuh* (untuk kata adjektif) yang kerap diulang-ulang penggunaannya, menunjukkan bahawa suasana positif sering kali melingkari nilai bagi lexis kata kunci. Sebagai contoh, perhatikan 9 ayat berikut yang menunjukkan penggunaan lexis kata kunci dalam penilaian yang positif.

- (1) Segala yang kita lakukan sehari-hari dianggap sebagai ibadah kepada Allah (iaitu ibadah umum) selama malam yang dilakukan itu diniatkan benar-benar ikhlas kerana ***setia*** kepada Allah dan cara dilakukan selari dengan syarat dan ajaran Islam. BH37
- (2) Namun sebagai pendukung ***setia*** gerakan Islam, perjuangan mencari keredhaan wajib diteruskan sehinggalah ke tarikan nafas terakhir. Allahu-Akbar! H13
- (3) Dalam aspek ini digambarkan yang kuasa raja adalah mutlak dan tanggungjawab rakyat adalah untuk patuh dan ***setia*** kepada raja yang menjadi ketua dalam segala hal tanpa ragu-ragu. DB3-7
- (4) Suara yang paling lantang ialah dalam menyeru upaya rakyat sentiasa yang dan ***setia*** kepada negara dan bangsanya. DB3-2
- (5) Dialah contoh sebenar seorang isteri yang begitu taat, begitu ***setia***, tunduk dan patuh kepada suami yang sangat-sangat dicintainya sepenuh hati. BH52
- (6) Walaupun mengajar di pedalaman, sifat ***setia*** dan komited para guru dalam mendidik anak bangsa tidak wajar dilupakan begitu saja. BH229
- (7) Detik jarum jam yang ***setia*** menjalankan tugasnya setiap masa dirasakan amat lambat berputar. M8
- (8) Sebagai pembaca ***setia*** WANITA saya gembira kerana isi kandungan majalah ini semakin padat. M6
- (9) Ini sudah tentu menggembarakan peminat-peminat bola sepak tempatan, terutama peminat ***setia*** yang mahu melihat pemain-pemain kita beraksi dengan cemerlang di tempat sendiri," katanya. BH339

Menerusi contoh-contoh ayat yang telah dipaparkan, dapat dikatakan penilaian yang positif bagi lexis kata kunci boleh dimanifestasikan dalam pelbagai ruang pembicaraan, sama ada dari hal yang besar seperti hal keagamaan dan kepercayaan (contoh ayat 1 dan 2), hal kenegaraan (contoh ayat 3 dan 4), hal kekeluargaan (contoh ayat 5), hal tugas dan pekerjaan (contoh ayat 6 dan 7), hinggalah kepada hal-hal yang

kecil seperti halnya berkaitan minat dan kecenderungan (contoh ayat 8 dan 9). Keterbukaan ruang untuk memmanifestasikan nilai yang positif bagi leksis kata kunci menunjukkan bahwa leksis ini benar-benar adalah leksis yang bernilai positif.

Walaupun terdapat kecenderungan penggunaan leksis kata kunci yang berbentuk pejoratif (makna yang kurang disenangi), tetapi dari segi jumlah, ia masih terbatas. Contoh-contoh leksis seperti *mencewakan*, *jatuh*, *terpaksa*, *dinafikan*, *berbelah (bahagi)*, *membuta (tuli)*, *dizalimi*, *curang*, *tunduk*, dan *membabi (buta)* adalah contoh-contoh leksis bernilai negatif yang turut kerap berkolokasi dengan leksis kata kunci. Walaupun makna yang diungkapkan hasil kolokasi leksis-leksis tersebut dengan leksis kata kunci adalah bernilai negatif, namun penggunaannya agak terbatas kepada hal-hal tertentu sahaja. Misalnya dalam membicarakan hal-hal berkaitan makna kepatuhan kepada negara dan dalam hal percintaan dan perkahwinan. Menariknya, setelah menjalankan analisis terperinci berkaitan makna leksis yang dianggap berkonotasi negatif tersebut dengan meneliti contoh-contoh ayat, ternyata nilai leksis berkonotasi negatif tersebut boleh berubah menjadi positif hasil gabungan kolokasi dengan leksis lain seperti leksis kata naftik. Contohnya seperti pengungkapan frasa *setia tidak berbelah bahagi*.

Pembuktian dari segi statistik umum (jumlah dan peratus) dan contoh-contoh leksis yang kerap berkolokasi dengan leksis kata kunci dapat membuktikan bahwa leksis kata kunci adalah leksis yang bernilai positif. Kecenderungan penutur memmanifestasikan nilai yang positif terhadap leksis kata kunci terserlah daripada contoh-contoh ayat yang telah dipaparkan. Keadaan ini sekaligus dapat membuktikan bahwa terdapatnya jalinan yang tersurat dan tersirat antara realiti penggunaan bahasa dengan realiti sosial masyarakat (Crystal 1987; Wardhaugh 2002; Holmes 2008). Secara tersurat, penggunaan bahasa yang membentuk manifestasi yang positif berkenaan nilai leksis kata kunci dapat menjelaskan bagaimana realiti sosial sebenar masyarakat dapat menerima dan menggunakan nilai yang positif bagi leksis kata kunci, dan secara tersiratnya pula, dapat diandaikan bahwa realiti sosial masyarakat itu menilai dan memmanifestasikan sesuatu nilai yang sebenarnya bagi sesuatu leksis berdasarkan kesesuaian keadaan leksis tersebut digunakan.

KESIMPULAN

Kajian ini secara keseluruhannya telah memaparkan perbincangan yang mendalam berkenaan nilai bagi leksis kata kunci (*setia*) berdasarkan analisis prosodi semantik. Prosedur analisis yang dimulakan dengan mengklasifikasi setiap leksis kepada tiga jenis penggolongan kata yang dianggap sebagai *content* atau *dominant lexical*, telah membolehkan penyelisikan prosodi semantik bagi leksis kata kunci dijalankan. Setiap leksis dari setiap penggolongan kata tersebut dianalisis menerusi selisikan daripada data dengan meneliti leksis-leksis lain yang berkolokasi dengan leksis kata kunci dan selisikan dari contoh-contoh ayat yang dipaparkan oleh data utama dan data sokongan. Hasil daripada analisis prosodi semantik ini telah berupaya membuktikan bahwa sesuatu leksis dapat difahami penilaiannya berdasarkan cara penutur memmanifestasikan nilai sesuatu leksis tersebut. Kekurangan penutur memmanifestasikan sesuatu leksis kepada penilaian yang positif akan menimbulkan tanggapan bahwa leksis tersebut sebenarnya mewakili suatu leksis yang bernilai positif. Hasilnya, penggunaan yang terkal oleh seluruh komuniti penggunaan bahasa terhadap penilaian yang positif ini telah membantu membentuk pemahaman bahwa leksis kata kunci adalah leksis yang bernilai positif.

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Gender Contingency

IRAJ MONTASHERY

ABSTRACT

One significant aspect of diversity which lies at the intersection of psychology, culture, language and sociology is gender. The way gender is treated and viewed and accordingly practiced in social scenes reveals much about the structure of a given society. Approaching the issue of gender and gender construction through post-structuralist perspective, linguistic and cultural aspects of the construction of gender become more pronounced and foregrounded; as such, gender is predominantly conceived to be a construct rather than a natural given. Those previous clear cut dichotomies of gender within Western polarities and binaries are exhaustively challenged and brought under question only to open up the possibilities for more fluid spaces not sketched in patriarchal societies. Celebrating diversity of gender positions and spaces allows us to rethink gender as one of the volatile concepts to be made and remade, constructed and deconstructed continuously. In this paper I intend to look into the incessant interaction and connection between gender and desire. I argue that gender is constituted through desire and it is open to new deployment and configurations and therefore a multiple forms of gender become thinkable.

Keywords: Gender; Contingency; Desire; Binary thinking

THE CONCEPT OF CONTINGENCY

Diversity is a way of life which modernity reintroduced it. Freud's discovery of the Unconscious itself proves that one is not a unified entity but a multiplicity of opposing forces which more often than not are not controllable by the subject. As such, diversity ought not to be deemed as a negative trait. I believe that from time immemorial unity has been celebrated and diversity discarded and now it is a high time to revise this old belief to celebrate diversity.

Gender is commonly thought of as largely reliant on sex; but gender performance and behaviour which are very common expressions of gender could operate without relying on the sex of the person. When sexual categories do not match with gender, behaviour and appearance gain more significance as they are open for further interpretations. I believe that it is high time now to challenge traditional notions of sexual orientation which asserts that desire runs only from one sex to the other. People do not necessarily need to bring their sex to their relationships. Sex in a relationship is reductive and gender would proliferate the relationship.

The Longman dictionary of contemporary English (2003) provides the definition of 'contingency' in this way: an event or situation that might happen in the future, especially one that could cause problems. I use contingency of gender in this study to refer to the fact that gender is not a finished entity but on the contrary an open entity which is defined and redefined in the course of time and may cause some problems at its time and challenged. When a new gender position—contingent gender—like transgender becomes thinkable and available, it is considered a taboo and therefore condemned within a more convenient structure of heteronormativity but after a passage of time it is integrated into the body of gender configuration and is normalized and naturalized. Judith Butler in *Gender Trouble (1990)* argues that: "gender is not a innate or essential identity, but a contingent and variable construct that

mandates a “performance”—that is, a particular set of practices which an individual acquires from the discourse of his social era and strives to enact” (qtd. in M. H. Abrams 114). According to her, “gender ought not to be construed as a stable identity’. . . Instead, it should be seen as an ‘effect’, the ‘mundane’ product of regularly repeated ‘bodily gestures, movements, and styles of various kinds’ that create the impression of ‘an abiding gendered self’” (qtd. in Glover and Kaplan, 157).

Day in day out, it is becoming increasingly difficult to distinguish the exact contours of sexual practices like heterosexual, homosexual, lesbian and bisexual ones. I personally believe that the difficulty arises because the connection of sex to gender is becoming more and more ambiguous and problematic. If we acknowledge that gender roles are dominantly a cultural construction and the roles available are limited to masculine and feminine ones, then arguably all men and women must conveniently fit into these already molded categories but this certainly does not hold true. What happens to those people who are not in the above categories either by sex or gender? I have interviewed people like transsexuals who are not at ease with these very clear-cut categories since they consider themselves masculine or feminine socially and publically but privately and mentally they do not fit conveniently into these categories. These issues make us speculate on the scenario of gender over and over again. What might be some other categories suppressed and repressed within these binary categories?

BINARY THINKING

Still we are haunted by Cartesian dualism. Cartesian dualism which is Descartes’s legacy has left tremendous influence on Western thinking which is not erasable easily. His major distinction which he draws between mind and body has been well accommodated into some of her dichotomous pairs like reason/emotion, culture/nature, self/other, male/female, etc. as if there is no other way to understand, organize and interpret reality. Jane Pilcher and Imelda Whelehan (2004) note that:

Prokhovnik (1999) identifies four key features of dichotomous thinking. The first feature of dichotomy is the extension of a *difference* between two entities, into an *opposition*. Each part is dependent on the other part for its position, and each part is defined by its not being the other. A second feature of dichotomy is the hierarchical ordering of a pair. The part ranked or valued more highly has gained its position through the prior exclusion of the subordinate part. The third feature is the assumption that, between them, the dichotomous pair encapsulate and define a whole. In other words, together they sum up the range of possibilities. Fourth, a key feature of dichotomous thinking is that the subordinate entity can only gain value or move upwards by transcending itself. In other words, by becoming like the dominant part of the dichotomy. (24).

Consequently, such binary thinking will inevitably promote either/or logic which in turn forces some predetermined positioning in the interest of patriarchy. Such dichotomous thinking is employed for better and more control of the subordinate part of the dichotomy. Interestingly enough, binary thinking suppresses the probability of more possibilities and contingencies along the continuum; therefore, the repertoire of pluralities which could encompass more possibilities is reduced to only two possibilities.

From gender perspective, of two parts of the dichotomy, the first part is always dominant and is always associated with masculinity and the second part with femininity. Therefore, I argue that not only binary thinking is not an unbiased way of organizing the reality but also it is a patriarchal and political thinking to subordinate women. For this very reason, in this article, I argue for a both/and strategy to understand and appreciate gender structure. Gender is always conceived of as masculine and feminine; however, there are people who cross the borders and fall in-between. Halberstam’s challenging book *Female Masculinity* (1998) highlights the plurality of gender categories. She bases her argument on the premise that:

women themselves have helped to create modern masculinity, not just via the contrast with femininity, but by developing their own unique kinds of masculine personae. Female masculinities have proliferated over the ages and include such different modes as the tomboy, the female husband, the stone butch and the drag king, to cite just a few (qtd. in Glover & Kaplan 158).

Feminists and gender theorists are now increasingly concerned with ‘difference’ between men and women rather than ‘opposition’. ‘Difference’ opens up some more possibilities and it valorises plurality and heterogeneity.

Acknowledging and appreciating biological and cultural differences between men and women will be emancipatory rather than oppressive. Sex which refers to those biological differences between men and women and once used as an indicator of subordination and oppression of women, now could be used as a ground for the liberation of women from those biased traditional values.

What is the demarcation line between sex and gender? Is there any clear cut border or line between them? And if there is any, is that possible to cross that border? What separates them from each other? Is it possible to sketch the contours of sex and gender?

GENDER CONTINUUM

In this paper I argue that gender categories ought not to be considered as binary but as a continuum, a line which could be stretched, not a finished entity. There must therefore be some more ways of being which sole masculinity and femininity do not reflect them. Today overlapping of sex and gender seems an outdated phenomenon and is repeatedly challenged from different disciplines.

I believe that there is a huge and insurmountable space and distance between one's sex and gender which is ignored in most of the recent studies. Many people think that one's gender inevitably follows sex of the same person. Although it is true that one's sex, of course to a large extent, is determined by biology and one's gender is determined by cultural attitudes and constructs, it is the space between sex and gender that later comes into the scene and determines one's gender after some prescribed realities are imposed on subjects. The space in-between challenges, revises and ultimately transforms artificially constructed gender categories which are more often than not masculine or feminine.

DESIRE AND THE CONSTRUCTION OF GENDER

In this study I argue that gender categories must follow some genuine grounds and not some mere expectations and prescription for the wellbeing of society. Gender oppression or *gender surveillance* is a term which I use to refer to a patriarchal system and mechanism which is at work to determine the trajectory of subject's desire for the better and more control of them.

I strongly argue that 'desire' must inform gender construction; since desire is not entirely at the mercy of sex and sexuality it could be considered as a genuine ground for gender identity. I also argue that since desire of the person may change over the period of time, we should consider gender construction as a process rather than a finished entity. Desire is the only category which remains intact and untainted in the unconscious but is distorted by social and cultural expectations and considerations which are largely patriarchal; patriarchal societies expect that sex runs from one sex to the other and there is no substitute for this. But desire could not be suppressed or repressed entirely and eternally; the repressed is returned and demonstrates itself in different circumstances.

Heteronormativity is not based on desire of the subjects but on reproduction and wellbeing of society; true gender must be based on desire of the subjects. In this respect, desire must be considered fundamental in the construction of gender; worded differently, it is the cornerstone of gender construction.

The triangle of sex, marriage and reproduction builds heteronormativity but gender should not be subsumed into consideration of sex, marriage or reproduction; desire is the only responsible factor in the construction of gender and it ought to be moved to the centre of attention in the construction of gender.

It is also arguable that gender categories must demonstrate one's identity based on agencies. If so, for many people their gender identities do not wholly and truly reflect their identities since they are not able to reflect their agencies in their assumed gender identities.

One of the perfect examples which display the artificiality of prescribed gender categories and challenge them is transvestism. Transvestites cross gender boundaries and demonstrate the possibilities and contingencies which most societies and cultures consider as abnormal and deviant. Transvestite speculates on his/her sex and sexuality and challenges, revises and transforms it into his/her desired gender.

"Is transvestism a sex move or a gender move?" (131) Charlotte Suthrell (2004) opens her sixth chapter with this major question and later notes that:

It seems clear that, while transvestism is primarily a gender phenomenon with a sexual components, the attempt to split sex, gender and sexuality confuses rather than clarifies. The examples of the UK transvestites suggest that these three cannot be divided, in the same way that a person cannot be divided. The contours of all three change not only within an individual but also in the broader world in which they live and find their ways of being, and this continual shift makes

their geography a complex task. It also seems clear that the separation of sex and gender reflects Western cultural assumptions and does not form a satisfactory basis for cross-cultural studies, as notions of sex, sexuality and gender vary significantly across societies (160-1).

Transvestite is a perfect example in my discussion since it both embodies and epitomises 'desire' in subjects which otherwise is not often represented and also because it reveals the negotiation between sex and gender. Glover and Kaplan (2000) note that:

Butler's emphasis upon the performative character of gender echoes a number of contemporary trends: the deliberate theatricality of issue-based political movements like Queer Nation, fashionable and typically gender-ambiguous forms of body-art such as tattooing and piercing, the increasing public visibility of erotic minorities including transsexuals and transvestites. Her formulations seem to capture the fluidity and expressiveness currently displayed by gendered bodies, our belief in their plasticity and adaptability, the difficulties we face in 'reading' identity from appearance (157-8).

Now the question to be raised is that whether differences between women are a positive trait or a negative one. Does it reflect a vast diversity between them? Could it mirror the breadth of female experience?

The ontological differences between men and women should be regarded as a starting point for more possibilities for sexual and gender diversity for women. Some feminists who argue for the 'sameness' sacrifice diversity to equality. Women's body which is ontologically different from men's, is a repertoire and rich source and ground for new contingent sexual and gender deployments. The sexual geography of women's body in which its sexual contours cannot be easily sketched is a genuine ground for numerous gender categories.

What marks women's life and experience on the one hand and what marks men's life and experience on the other? There are vast diversities even among women though they are divided by their different sexualities, class, race, etc. Gender diversity not only encompasses women but also it could include men as well. Diversity of gender is our new way of being in the world. Luce Irigaray's *This Sex Which is not One* argues for the multiplicity of women's sexual organs and the possibility of practicing different forms of sexualities but her work fails to celebrate and valorise women's multiple forms of being in the world regardless of women's sexuality.

But the difference among women does not mean that women are also fundamentally different from each other; this means that women's experience is so broad that one feminism and one theory is not able to capture and encompass the breadth of female experience. If women begin to think that to be woman is not a degrading and negative thing, and to be man is not a privileged thing, only then we can start to regard women as women and men as men truly.

Jana Sawicki notes that "it is vital for women to value difference between them so they can define 'the common interests of a diverse group of people' (1991: 46) rather than a attempt to homogenise experience to fit a predetermined model". (qtd. in Pilcher and Whelehan 29)

Judith Butler (1999) notes that gender 'ought not to be conceived merely as the cultural inscription of meaning on a pre-given sex; gender must also designate the very apparatus of production whereby the sexes themselves are established. As a result, gender is not to culture as sex is to nature; gender is also the discursive/cultural means by which "sexed nature", or "a natural sex" is produced and established as "prediscursive", "prior to culture"' (1999: 11).

According to Jane Pilcher and Imelda Whelehan (2004), within gender studies the body is conceived to fall into three distinct categories:

the body as nature, the body as socially constructed, and embodiment. In 'body as nature' perspectives, the body is conceptualised as a natural, biological entity that determines inequalities or differences between women and men . . . In contrast to 'body as nature' perspectives, those who regard the body as 'socially constructed' emphasise social and cultural practices . . . Within 'embodiment' perspectives, the body is conceptualized simultaneously both as a natural, physical entity and as produced through cultural, discursive practices. (6-9)

In embodiment perspective, body and culture are in dialectic interaction; neither of them functions separately. They influence and therefore construct each other; in this perspective, body is not a finished entity and continues to be constructed through cultural and discursive practices.

Why we didn't have gender diversity before 20th century? Why we didn't have so many new deployment and variations in gender? What is the source of these new possibilities in gender?

Judith Butler would say that gender is performance but then again there must be a scenario or script for the performers prior to performance. In this study I argue that desire is the only arbitrator and determiner of various gender performances. In this respect, desire takes no heed for cultural and social prescriptions of society.

Available terminologies are not adequate to mirror and reflect gender possibilities. We normally mistakenly take sex as a ground to determine one's gender while desire must indicate one's gender. Sometimes these desires are hidden and some other time it is manifested in categories like drag, transvestite, etc. The category of transgender also reveals the inconsistencies between sex and gender. Transgender is the state of one's gender identity which does not match with one's 'assigned sex'. Some transgender people find conventional sexual orientation labels inadequate to them. The most important point about transgender people's gender identity is the fact that their identity does not follow masculine and feminine categories clearly, but identify elsewhere on the gender continuum. Chandra Talpade Mohanty in "Under Western Eyes," focuses on the term *women* in Western tradition which refers to an always already constructed entity and notes that such terms assume that women are a "coherent group with identical interests and desires regardless of class, ethnic or racial location, or contradictions" (55).

Highlighting clear cut categories of gender like masculine and feminine gender ignores significant differences among women. Power system considers women as a homogeneous group for better control of their bodies; bodies which do not have any power of agency. Patriarchy always reserves the power of agency for male subjects.

On the other hand, I argue that women could be referred to a group with different desires; they should not be expected to show a common experience in their life. Patriarchy always attempts to assign gender identity for women based on their sexuality; therefore, the resultant identity becomes feminine gender. During the history, women have been implicitly or explicitly forced to erase or ignore their desires other than heterosexual desires. A lesbian woman is considered other just because of her queer desire—queer because heteronormativity considers it a normal and strange.

I believe that women's new ways of existing in the world could be dictated by unfettered flow of their desires regardless of the patriarchal expectations about them. Women's desire which offers them agency has also the power to break the old subject-object dichotomy; their desire is able to escape and transcend the Western binary thinking. Butler notes that "rather than being the expression of sex, or the cultural production of sex . . . gender, in fact, regulates the notion that sex is the natural condition of the human body" (Butler, 1990: 177).

Gender, once limited to a binary dichotomy which determined every bodies place in the world, now is open to further interpretations, possibilities and arrangement. Sexual orientation does not necessarily and inevitably follow physical attributes of maleness or femaleness. Therefore, Gender is becoming much more an elastic category open for resignification and revision. People reveal different gender behaviour and propensities from culture to culture, or place to place and they could be revised and changed from period to period tremendously. Gender roles and behaviour do not necessarily reflect and mirror biological realities. There is a space between sex of the person and his/her gender and this space does not necessarily follow the patriarchal society's heteronormativity. I argue that this space—whether in men or women—follows the demands of desire and this desire can take innumerable forms.

Judith Butler's notion of performativity considers gender as involuntarily 'performed' within heterosexual society; she asserts that only subversive performances like drag is able to disrupt the hegemony of the dominant discourse of heteronormativity. She notes that all identity categories 'are in fact the *effects* of institutions, practices, discourses with multiple and diffuse points of origin' (Butler 1990: ix). Butler's notion of performativity explicitly challenges the binary thinking regarding gender hierarchies which pervades all Western thinking and opens up more possibilities for the performers of gender. Her concept of 'gender trouble' delicately disturbs previously prescribed gender categories like masculinity and femininity and considers gender like a continuum which is at the same time in process and not as a dichotomy.

For Connell, as for Matthews (1984), "gender relations are regarded as in process, the outcome of human practice or agency, subject to resistance as well as conformity, contestation as well as acceptance. All this means that gender relations are open to disruption and change" (qtd. in Jane Pilcher and Imelda Whelehan 62).

I am my desire...my desire does not listen to any social and cultural expectations or prescriptions.... My desire is also the enemy of history...my desire is timeless...my desire decides and practices irrespective of anatomy...my desire produces countless desires... my desire speaks for itself.

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Iraj Montashery, Ph.D candidate at UPM
arshia403@yahoo.com
iraj.montashery@gmail.com

Linguistic Sexism and Gender Role Stereotyping in Primary School Science Textbooks of Qatar

JAMILAH HANI BAHARUDDIN
YUEN CHEE KEONG
BAHIYAH DATO' HJ. ABDUL HAMID
AZHAR JALUDIN

ABSTRACT

This study reports the findings of a study investigating the occurrence of linguistic sexism and gender role stereotyping in primary school science textbooks of Qatar. The data analysed consists of grades 1 to 6 science textbooks from selected primary schools in Qatar. Wordsmith Tools version 5.0 and Critical Discourse Analysis (CDA) were used in analysing the data. In this study, the distribution of males, females and neutral gender portrayed in occupations and hobbies as well as terms of address, kinship terms and pronouns found in the textbooks were analysed. The findings of the study showed that there were linguistic features used in the texts that convey sexism. There was a masculine bias where the language used often reinforced males as the standard and foregrounded males. In the public sphere, females were depicted in the same service of males but their positions were less varied and they occurred less than the males. Interestingly, however, the large amount of neutral gender found in the research revealed that textbook writers are making a conscious effort in providing gender equality in the science textbooks analyzed. The respective roles of father and mother in the science textbooks were important. They were portrayed as having to explain the scientific condition that they were experiencing to the children. In addition, most of the female characters could voice out their own opinion in the textbooks which is quite a success in gender equality when it comes to highlighting females in science textbooks which should have a great impact in accentuating Qatari females in the field of sciences.

Keywords: linguistic sexism, gender stereotyping, corpus analysis, Science textbooks, gender.

INTRODUCTION

It has been known that school textbooks are highly regarded as reading texts for the cause of reading practices by school students (Bahiyah et al. 2008). Textbooks play an important role in science education and they are considered as vehicles for the presentation of scientific knowledge to the students in which they convey ideas, information, explanation, argumentation, and persuasion (Muspratt, 2005). The importance of textbooks as a component of science instruction has also been advocated by other researchers (Graesser et al. 2002; Menon and Mukundan, 2010; Sydney, 2004), in spite of the trend to minimize textbooks in some circles in science education.

However, Bahiyah et al. (2008: 49) stated that, "textbooks indirectly and unconsciously function as conduits for the indoctrination and enforcement of sexism and sex role conformity among young Malaysians." There have been issues regarding the content of textbooks that is not gender equal and is heavily bias on male subjects. This is crucial especially for primary students since they are too young to understand the hidden

aspects that are embedded in the textbooks. Untreated textbooks could be one of the great influences in contributing to cultural prejudices and personal biases that young learners will absorb in their learning.

OBJECTIVE OF THE PAPER

This paper presents the findings of linguistic sexism and gender role stereotyping in 43 selected primary Science Qatari textbooks using the combination of quantitative and qualitative methods of analysis. The findings in this paper are conducted in several phases as discussed in Yuen et al. (2008). This paper is hoped to raise awareness and develop critical thinking about the issue of linguistic sexism and gender role stereotypes in Qatari school textbooks as well as to create awareness for a new, more acceptable, harmonious and equitable notion of the world for the equal place of both males and females in it.

RESEARCH QUESTIONS

The research questions discussed are as below:

1. What are the frequencies of the five categories of selected nouns that appear in primary science textbooks in English that used in Qatar schools?
2. How does gender stereotyping portrayed in the five categories of selected nouns in primary science textbooks in English that used in Qatar schools?

METHODOLOGY

The main corpus of the study is Science primary Qatari school textbooks written in English language (Grade 1-6) with a total of 43 textbooks. It is important to find out if there are occurrences of linguistic sexism and gender role stereotyping in the textbooks analyzed as they are used by children at their formative age and what they are receptive to within the texts play an important part in formulating their cultural and social values specifically where gender relation is concerned.

RESEARCH DESIGN

The research which involved in several phases was outlined in Azhar and Bahiyah (2007), Subakir et al. (2007), and Yuen et al. (2008). The phases are briefly discussed below:

PRELIMINARY SETTING

First, a corpus is created specifically for this research. The data used to develop the corpus were taken from 43 Science textbooks that were written in the English language and used in Qatari primary schools.

DIGITIZATION PROCESS

The textbooks gathered were first scanned and transformed into digital form using scanning software called ABBYY FineReader Version 10. This software is able to convert document images and PDF into editable and searchable files (i.e. in Word documents and text files). The scanning process produces a JPEG format of the textbook page. From JPEG format, the data will first converted into word document file and then into text files. The word document files have both pictures and texts while text files comprise of texts only. The conversion process of JPEG into word document file is not 100% accurate so there is a need to do manual editing of the word document files to ensure accuracy. In addition, the conversion of word document files into text files is also laborious because the process will extract out all tables and pictures. Therefore there is a need to adjust the text files manually to ensure accuracy and consistency. During this whole process, one page of a textbook was converted into one file, and if a textbook contains 100 pages then there will be 100 files in one folder. These folders were then coded for easy retrieval and consistency.

DATA PROCESSING

The text files of the 43 Science primary Qatari textbooks in English language will be compiled using the Wordlist application of the Wordsmith Tools 5.0 to create a wordlist. The wordlist will be saved in the format of

Wordlist and Microsoft Excel. This is because the identifying of the five categories of pronouns is made once the wordlist is created.

DATA ANALYSIS

WORDSMITH TOOLS VERSION 5.0

Computer software; Wordsmith Tools 5.0 was used to: a) generate a frequency list of words; and b) assist in finding the collocation of words from the data. Through Wordsmith Tools 5.0, observation of how words are used and what words were frequently utilized in the corpus of school textbooks were achieved. The Wordsmith Tools 5.0 software generated wordlists in alphabetical and frequency order. This enabled us to compare the school texts lexically. The use of the software complemented the Critical Discourse Analysis carried out on the written discourse of the school textbooks studied.

FAIRCLOUGH'S THREE STAGE OF CDA

To aid the analysis of data, Fairclough's (1989) 3 stage Critical Discourse Analysis was applied to the written discourse of the corpus of data. The corpus of the school textbooks, i.e. the written discourse as well as illustrations (pictures, drawings, photos that accompany the written discourse or in which written discourse were embedded) was then subjected to Fairclough's (1989) 3 stage CDA which views language use as a social practice, shaped by and shaping social identities, social relations and systems of knowledge and beliefs of individuals. In the first stage, an analysis of formal textual features was done to facilitate formal text description. The interpretation of the relationship between text (where applicable), images (where applicable) and social interaction was carried out in stage two. This enabled to analyze the norms, mental standards of socially accepted behavior in specific roles/relationships used to produce, receive, and interpret the text. The last stage helped to explain the relationship between social context and cultural context, i.e. within Qatar settings where the depictions of gender roles and relationships in the school texts are matched and interpreted in their particular Qatari context and culture.

IMAGE ANALYSIS

The use of images or illustrations to accompany written texts is crucial in getting reader's attention. The textbook writers' and also illustrators' ideas could be interpreted on how they inter-relate texts and images toward each other. Frequent reference is made to Fairclough (1989) that believed to be essential in examining gender positioning through the use of images and text. Images are able to communicate beyond the expressive ability of oral or written language (Giaschi 2000). Fairclough (1989) states that although critical discourse analysis is focused principally on verbal and written language, the importance of images have in positioning, either as support for text or on their own is undeniable. Images were also regarded as one of the important ways in communicating the ideological perspectives to the respective readers.

PRIMARY EDUCATION

The basis of modern educational systems in Qatar was formulated in 1956 by forming an outline of three stages of school education: primary, preparatory and secondary (<http://www.qatarmission.ch/education.html>). Qatar follows the policy of compulsory education until end of primary stage (comprises of six years) and free education is given to all national citizens of Qatar. The primary stage is the base of education and caters to children aged 6-12. The main task of this stage is to help children grow in a way to prepare them to live in the society and to enable them to carry on their education in the following stage.

The negative effects of sexism, linguistic sexism and sex-role stereotyping in school textbooks on children are as follows (Bahiyah et al. 2008: 49):

- a) Sexism and gender stereotyping mold in the young a sexist mindset; legitimizing the ideology that sexism is the natural order of things;
- b) Sexism and gender stereotyping lower the self-esteem of children and young adults creating a void that has detrimental effects on the self images, aspirations and motivations of both genders;
- c) The unequal treatment of both genders may share a mutually contributory relationship with gender biased classroom practices where one gender is favoured over the other making the classroom context disharmonious;
- d) Gender stereotypes limit both genders to certain modes of behaviour, course of study and career choices thus preventing them from realizing their full potential; and
- e) Social ills e.g. violence, sexual violence, domestic violence and sexual harassment at the workplace have largely come about because of sexism and gender stereotypes.

Looking at the danger on the effects of linguistic sexism and gender stereotyping toward children, it is hoped that the research could challenge the school textbooks to be improvised and use gender-neutral language as possible.

GENDER STEREOTYPING IN TEXTBOOKS

Sydney (2004) investigates the portrayal of gender roles stereotyping in 40 textbooks used in government primary schools in Tanzania. Female characters depicted are fewer compared to male characters and were under-represented in terms of appearance and power related aspects such as leadership, ownership of property and association with technology, leisure and sports activities. The depiction of productive and reproductive roles is biased on traditional femininity and masculinity. The traditional masculinity and femininity groupings are differentiated by personality traits and gender biased language is minimal in the textbooks studied.

Nadia (2010) examines how gender roles are depicted in Malaysian English primary school textbooks of Year 1 to 6. The findings revealed that there was an under-representation of females and an over-representation of males. There were high frequencies of male characters in the textbooks. Moreover, there were also biasness and gender stereotyping in activities and employment roles where female characters were limited compared to males. These will have negative effects on students especially young children and they will believe males and females still conform to the traditional roles in the society.

A Moroccan researcher Abderrahim Sabir (2008) explained the importance of gender equality through family law that was passed in 2004 in Morocco. The study found that women are clearly marginalized in most of the spheres reviewed in the textbooks, men are prioritized over women in pictures, drawings and text, and also gender stereotypes continue to exist and negative characteristics tend to be widely attributed to women and girls. By doing reviews on textbooks, it can contribute to cultural shifts in which human rights are respected and the principle of gender equality is more fully achieved.

WOMEN IN QATAR

Article 35 of the constitution (Bertelsmann Stiftung 2009: 14) states that, "all people are equal before the law. There shall be no discrimination on account of sex, origin, language, or religion." If we want to compare the women in Qatar than other Arab countries, Qatari women are much more progressive and advanced in the participation of political, equal opportunities, education, voting rights and so forth. Women are allowed to vote and also run for the elections held. The first woman to be elected was in 2003 and the latest elections in 2007, three women were holding seats in the council. In tertiary education, more than 70% of all students are female.

Women in Qatar received education and vocational training despite their stereotypical role as wives and mothers. However, Qatar ranks only at 117 out of 134 countries (with a value of 0.6059) on the Global Gender Gap Index 2010 which was conducted by the World Economic Forum specifically to identify the gender equality between male and female in terms of economic participation and opportunity, educational attainment, political empowerment and health (World Economic Forum 2010).

From the statement above, it can be said that Qatar has made a good progress in terms of gender equality. Qatari women have made various progress and they are moving forward towards facing the ever changing world. In each of the issues mentioned above, the relevance of this section is to give evidence that Qatari women are no longer being stereotyped as being housewives and other passive occupations. Thus, school textbooks in Qatar should portray the reality of Qatari women in order to not let the students be confused with the contradictions of the reality and what they learn from books. Real situation needs to be revealed to them.

FINDINGS AND INTERPRETATION OF DATA

The primary school science textbooks of Qatar analyzed linguistic sexism and gender stereotypes in the following ways. First is the use of male, female and neutral pronouns. Second is the gender stereotype in professions. Third are genders under kinship terms and fourth are genders in hobbies and interests. The fifth is genders under salutations. Finally, the qualitative analysis of the data analyzed will be discussed.

The male, female and neutral gender characters are recognized and identified in all of the science textbooks analyzed. This is consistent to the findings of studies by Sydney (2004), Subakir et al. (2007) and Bahiyah et al (2008). The results presented in Table 1 below illustrates the frequency and percentage of males, females and neutral characters and the potential words that were associated to gender in the primary school science textbooks of Qatar written in English language. Based on the table below, it was found that neutral gender were dominating the frequency, with the total numbers of the words which appeared in the textbooks by

787 occurrences (47%). The frequency and percentage of males was calculated with 479 occurrences (29%) while the frequency and percentage of females was tallied with 401 occurrences (24%).

TABLE 1 Overall Frequency according to Gender in Science primary Qatari textbooks in English language

Gender	Number of occurrences
Male	479
Female	401
Neutral	787

THE USE OF MALE AND FEMALE PRONOUNS

TABLE 2 Overall Pronouns

	Male	Female	Neutral
Frequency	279	255	35
Percentage	49.03%	44.82%	6.15%

The data in the Table 3 (see appendix) revealed the pronouns in the textbooks analyzed is higher for male pronouns with a frequency of 279 (49.03%). Female pronouns did not left far behind with a slight 255 occurrences (44.82%) and neutral pronouns are calculated with 35 occurrences (6.15%). A total of 10 tokens or types of words were counted: 'he', 'him', 'himself', 'his', 'my', 'me', 'she', 'her', 'herself', and 'myself'.

There are three types of pronouns analyzed for this section: a) subject pronouns for 'he' and 'she'; b) object pronouns for 'him' and 'her'; and c) reflexive pronouns for 'himself' and 'herself'. What is interesting to note is the use of the third person female object pronoun 'her' is significantly higher in the textbooks studied with its use of 99 times compared to male object pronoun 'him' with 32. Even though the numbers seems to appear positively, in grammatical terms in English language, object pronouns are back-grounded as subject pronouns are fore-grounded, for example in the sentence (Bahiyah 2008: 56):

He/She (subject pronoun – fore-ground) *saw* (verb) *her/him* (object pronoun – back-grounded).

Subject pronouns are given more prominence than object pronouns as they are also the actors of the verb form and have more volition than the object pronouns. Sydney (2004) stated that children who are exposed to constant flow of information about 'him' appear to conclude that the typical person 'him' is a male. However, from the data evaluated we can see that female is more significant. Therefore, it is important to implement gender neutral language as it will enhance the development of a appropriate and flexible gender association especially in learning materials which the readers are primary students.

The use of reflexive pronouns 'himself' and 'herself' in the texts analyzed also show slight bias toward the masculine. However, the usage of both the masculine and feminine reflexive pronouns in primary school science textbooks is too few. The use of reflexive pronouns is rather difficult to grasp for young learners as "reflexive pronouns are used to replace nouns or pronouns that refer to the same person/s or thing/s in the same clause acting as the subject of the sentence" (Bahiyah & Wijasuriya, 1998: 20). Thus, introducing reflexive pronouns is deferred to a later stage in the teaching of science in Qatari schools.

GENDER STEREOTYPES IN PROFESSIONS

TABLE 4 Overall Professions

	Male	Female	Neutral
Frequency	72	27	258
Percentage	20.17%	7.56%	72.27%

Based on Table 4, professions that were related to males occurred 72 times (or 20.17%), female occurred 27 times (or 7.56%) and neutral gender appeared 258 times (or 72.27%). Table 5 (see appendix) shows the description of male, female and neutral roles depicted in the professions category in the selected textbooks.

Although the frequency from the findings showed that neutral professions were the highest compared to male and female characters, stereotypes persisted between male and female roles in the textbooks. Female characters were more restricted and less diverse compared to males who were in a wide and varied range of professions. Professions such as 'cyclist/s', 'sailor', 'rider', 'footballer', 'miner', 'archer/s', 'guitarist', 'astronomer', 'parachutist' and 'police' were mentioned for male characters. These professions seem active, aggressive, and dynamic. Conversely, female characters were depicted in 'teacher', 'scientist', 'gardener', 'astronaut', 'runner/s', 'doctors', 'nurse', 'driver', 'athlete' and 'captain'. Although some of the professions are active and adventurous, these professions are general in description.

It can be seen clearly that the textbooks define males and females occupation by their accomplishments. The depictions of female's professions did not portray the real situations of what was really happening nowadays where women were actively qualified and possessed personality traits that could enable them to be employed in the most highly qualified professions. This was supported by Dominguez (2003), stating that by mentioning non-traditional occupations for both female and male characters, the author is avoiding stereotyping, which occurs when genders are assigned to their traditional roles.

THE USE OF MALES AND FEMALES UNDER KINSHIP TERMS

TABLE 6 Overall Kinship Terms

	Male	Female	Neutral
Frequency	55	49	151
Percentage	21.57%	19.21%	59.22%

Table 6 presents the frequencies of genders in the textbooks under kinship terms. It was found that a balanced number of distributions between males and females where male characters occurred 55 times (21.57%) and female characters occurred 49 times (19.21%). Meanwhile, neutral gender is maximized by 151 occurrences (59.22%). The equal representations between male and female characters were due to the female-oriented themes used by the authors in the production of these textbooks. However, role stereotypes between characters from both genders do prevail. These can be seen through the contribution of the characters in performing activities for family well being and domestic activities carried out at the family level. In view of the fact that the setting shows typical households were illustrated in majority of the sections in the textbooks where the role of 'father' held positions of family leadership and were shown outdoors, while 'mother' was confined to indoors.

Based on the distribution of occurrences for the selected words in this category (see Table 7 under appendix), the word 'children/child' was ranked first (114 occurrences) followed by 'baby/ies' occurred 39 times and 'mother' ranked third (33 times) where words such as mum, mother, mothers, mommy, and mom were also considered as one type. The role of a mother was highly significant and contributed more to the family compared to the role of a father (occurred 23 times) in the textbooks analyzed. Therefore, many of the domestic works such as 'cooking', 'sweeping', 'nursing' and other tasks that related to households were dominated by the role of mothers. These two characters were among the most frequent words which appeared in these textbooks since the characters were close to the readers (as young learners) and they played major significant roles in their daily life which reflected reality. These resulted in maximized frequency more than other characters in the family. However, the roles assigned to women in some textbooks are the stereotypical roles of mother and homemaker. The stereotyped distribution of roles and activities in the traditional organization of the family revealed that women were presented to take limited roles and duties such as being the wife, mother and housewife.

THE USE OF MALES AND FEMALES IN HOBBIES AND INTERESTS

TABLE 8 Overall Hobbies and Interests

	Male	Female	Neutral
Frequency	39	44	314
Percentage	9.82%	11.08%	79.10%

The table 8 shows information on frequency of words that are related to hobbies and interests. Activities with reference to male occurred 39 times (9.82%), female with 44 occurrences (11.08%) and neutral with 314 occurrences (79.10%). Likewise, Table 9 (see appendix) shows occurrences of tokens for hobbies and interests appeared in the science textbooks. From the table, most males were illustrated in activities such as 'playing',

'eating', 'parachute', 'snooker', 'listening', 'cycling' and 'television'. Active activities like parachute, snooker and cycling was dominated by males. For female characters, activities such as 'playing', 'drawing', 'drinking', 'exercising', 'talking', 'riding', 'football', 'party', 'sunbathing', 'marathon' and 'aerobics' were mentioned in the textbooks. There were also active activities mentioned for female characters such as 'riding', 'football' and 'marathon'. Conversely, activities such as 'exercising', 'sunbathing' and 'aerobics' are active but they were always illustrated as feminine activities. However, from the findings of the study we could see that there are efforts in balancing male and female activities with the highly occurrences of neutral gender. This shows that the textbooks' publishers are promoting balance and neutrality between both genders.

MALES AND FEMALES UNDER SALUTATIONS

TABLE 10 Overall Salutations

	Male	Female	Neutral
Frequency	34	22	3
Percentage	56.73%	37.29%	5.08%

The findings here showed the use of male pronouns regarding terms of address describes through written texts was slightly higher compared to females and neutral gender. Based on the table above, male reference for forms of address or salutations occurred 34 times (56.73%), female with occurrences of 22 (37.29%) and neutral salutations occurred only 3 times (5.08%). These gaps further revealed the male domination in the textbooks and it showed bias over females in terms of salutations.

The use of salutations that shows gender role stereotyping may give cues to ethnicity. Subakir et al. (2007) depicts the usage of salutations cues to the relational ties between individuals in terms of respect for the age as well as status of the interlocutors in the mentioned society. However, there are no address forms that were used exclusively for Qatar characters in the textbooks because the textbooks are mainly imported from other countries such as Singapore and United Kingdom. Cues to the ethnicity that come out of the data did not represent the ethnicity of Qataris but they represent the ethnicity of the West i.e. the Europeans. The terms 'Mr', 'Miss', 'Mrs', 'Sir', 'Lord', 'Lady' and 'Master' are used in conjunction with non-Qatari characters. The use of 'Master' and 'Lady' in the textbooks analyzed refers to characters of English origin as they appear in a story. The analysis will also show how the use of salutations often bestows status and roles in the society and most of the status that showed honorary was associated with mostly males.

Based on Table 11 (see appendix), male reference 'Mr' was ranked first compared to other forms of addresses (17 times). 'Mrs' was mentioned 7 times followed by 'Miss' with 6 times. The most frequent salutations that were mentioned earlier are typical and common to the readers and titles that represent status and royalty has been exposed to the readers with the assumption that the readers were still young to comprehend their usage. Apart from that, salutations are considered as important linguistic items reflecting the speaker's attitude toward the hearer and the speaker's interpretation of their relationship with the hearer. Inappropriate choice of the address hinders good communication between the speaker and the hearer. The best way to describe gender biasness in salutations is through its usage in Professions, where titles such as 'Captain' and 'Dr' (Doctor) were dominated by males as proven by the frequency of occurrence (see Table 11) where 'Captain' occurred 5 times for males compared to females with 4 occurrences and 'Dr' occurred 2 times for males and none for females. Using terms such as 'Captain' and 'Dr' to refer to males could lead females to assume they are unable, or not capable of performing the job.

QUALITATIVE ANALYSIS OF THE SCIENCE TEXTBOOKS

From the quantitative analysis above, there is an indication that the number of male characters in the textbooks tends to exceed the female characters, with the exception of neutral gender, and that male and female characters are assigned to different roles, occupations, activities or hobbies, kinship terms as well salutations. On the other hand, there was also the visibility of female characters in relating to science texts so there are conscious effort in producing gender equality in the textbooks analyzed. The analysis pays attention to the portrayal of father and mother in science textbooks, the stereotypical professions, males and females in hobbies and interests, and also the female voices in science textbooks that is regarded as crucial in discussing qualitatively in the science textbooks analyzed.

Although identity and relationships are rare to be found in the science textbooks analyzed, there are still some portrayed in the concept of giving advice or discussing on the daily issues related to science. This is probably because of several reasons. First, the textbooks analyzed was of science textbooks; second, it has to do with the learning aims where issues of relationships are not applicable in the area of science; and third, is the

assumed interests of the pupils where the issues deal in the textbooks are related to the concept of environment and the universe. What would be interesting is to note that these portrayals of fathers and mothers help primary students in comprehending the world of science through observations, explanations and descriptions. One example can be seen below under the topic of "Light and Dark":

Wear something shiny at night

Amil has been for a bike ride with his Dad. Now it is getting dark.

"Switch your lights on," says his Dad. Amil switches the bike lights on. He follows his Dad.

He sees his lights reflected.

• *Light is reflected from his Dad's bike.*

• *Light is reflected from his Dad's pedals.*

• *Light is reflected from his Dad's belt.*

How do reflectors help keep bike riders safe?

(textbook 3; page 11; see appendix images)

Looking at the example, the son is seen as observing on the lights reflected on his father while they were riding bicycles. From here, learners would realize that when they switch their bicycle lights on in the dark, they will see lights reflected from it. Another example could be seen from the portrayal of mother testing her baby's milk under the topic "Hot and cold":

What is temperature?

This mother is testing her baby's milk to feel how hot it is. Babies can only be given warm milk because hot milk can hurt them.

The mother is trying to measure the temperature of the milk by touching it. Temperature is how hot or cold something is. Hot things have higher temperatures than cold things.

(textbook 25; page 28; see appendix images)

From the example, the milk needs to be tested for the right temperature before giving it to the baby. Here, the portrayal of mother and father gives an impression to the learners that even in everyday life there is science concepts occurred consciously or unconsciously in their life. In the texts and images, parents are not the focus but they act as facilitators and guardian of the children's life. One possible reason the appearance of fathers are visible is maybe due to the reason that the textbooks were imported from the Western continent (England). The Western parenthood that was portrayed in the textbooks shows that both fathers and mothers are doing the parenting and at the same time they discuss the concept of sciences to the children. This is opposite to the concept of parenting in Qatar, where female is the one doing the parenting while males go out to work. The idea of parenting could be crucial to the students reading the textbooks to analyze that not even female could do parenting, but males can also hold the same position and this may change the style of parenting in Qatar in the later years when primary students could comprehend with the initiation made by the textbooks' publishers.

In the textbooks analyzed, generally professions were not mentioned too often. This is probably because the textbooks analyzed were primary school science textbooks. Moreover, students were too young to understand the meaning of having a job in their sphere life. However, professions such as teacher and scientist were mentioned quite often compared to other professions and these professions do appear in both genders i.e. male and female characters. This may be the result of a conscious effort by the textbooks' writers to note that there is a need to break the traditional stereotypes in professions.

Apart from that, there were discriminatory job titles especially those which ended with the suffix – 'man' in the textbooks such as 'seamen'. Bahiyah et al. (2009) made an argument where the use of the male term 'man' also covers females and thus renders females invisible. However, note that the use of suffix – 'man' in the textbooks analyzed was hardly any and the use of 'seamen' is to show the situation that occurred centuries ago where only males are having a profession whereas females worked mostly as wives and mothers and they did not have any specific professions at that time. Example retrieved is as below:

Ship's Log March 1769

*We headed south in the company of several hundred porpoises. The scurvy has struck once more and today we buried two more able **seamen** and a plant scientist.*

(textbook 31; page5)

One example found for hobbies and interests is in the activity of cooking where male and female characters were cooking potatoes for their friend's birthday party. This is interesting to note that a male character would also do the cooking along with a female counterpart, so there is a conscious effort of the textbook's publisher in promoting gender equality. The example of the text under the topic "Changing state" could be found explaining a situation which leads to science problem situation.

It's boiling hot!

Jon and Natalie are cooking a surprise birthday meal for their friend Emily.

"Emily will be home soon," says Natalie.

"Oh no!" says Jon. "We've forgotten to cook the potatoes."

"Quick, we must boil them now, they take ages to cook," cries Natalie.

Jon and Natalie quickly wash and peel the potatoes, put them in a saucepan of cold water and put them on the cooker.

"Don't forget to turn the heat down when the water starts to boil," says Nat.

"Nat, have you gone mad?" asks Jon. "We want the potatoes to cook quickly. I'm going to leave the heat turned up high the whole time. That way the water will boil and go on getting hotter and hotter and they'll cook much faster."

(textbook 29; page 12; see appendix images)

From the text retrieved above, students were given a situation to solve a problem. This situation could encourage students to predict the solution of the problem surfaced and at the same time with the idea that cooking or any other activities could also be done by both genders.

Female has always been regarded as having the least voice in science and technology compared to the male counterpart. However, when looking and analyzing at the textbooks altogether, females are gradually given spaces in voicing their opinion to solve and discuss science. One example could be seen when a girl observe her mother cooking.

Do dissolved solids evaporate?

"What's for tea?" asked Louise. "Sausage and mash," replied her mum. "And cabbage," said Louise. "I can smell it!"

"Cabbage is good for you," said her mum, lifting the lid on the saucepan to add a little salt.

When her mum lifted the lid, Louise could see that water had condensed on its underneath.

"I wonder if this water tastes of cabbage?" thought Louise. "And I wonder if there is salt in it?"

(textbook 38; page 12; see appendix images)

Usually we will find fathers or male characters been the person in the family to explain science concepts to the mother and children. The text above shows likewise, stating that science discourse is not the province of males only since now situations of female doing the solving could also be found. From the text, we can find that Louise is doing observation when she saw water condensed underneath the lid her mother is holding. When Louise were thinking whether the water tastes of cabbage and salt, she is having an inquisitive mind showing that she is thinking to know whether her hypothesis is true or not based on the observation she made. Science is about observing and describing things. Therefore, it is interesting to note that the female voice is quite visible in the textbooks and hoping to see more characters are portrayed equally for both genders in the near future.

CONCLUSION

The science primary Qatari textbooks written in English language analyzed have illustrated that there are linguistic features used in the texts that convey sexism. There is a masculine bias where the language used often reinforces males as the standard and foregrounds males. It is evident that textbook writers and illustrators do not deviate much from the traditional patriarchal notion of placing importance to males and masculinity. Males are portrayed as successful and powerful in the social domain and occupy higher positions in society. In the public sphere, females are depicted in the same service of males but their positions are less varied and they occurred less than the males. In these depictions, the view of the second-place status of females is still deeply rooted in Qatari society. However, we must note that the emergence of female voices found in the science textbooks show that the textbook publishers is being more and more concerned with gender equality and this would give positive impact to the readers of the learning materials.

Bahiyah et al. (2009) noted that due to these types of exposure in school textbooks, females will always be judged based on biological terms instead of their capability, credibility and qualification despite women all over the world being empowered economically, politically and educationally. Nowadays, Qatari women are gradually progressing and they also participate in the field of politics, education and voting rights. They are increasingly filling important ministerial with three women holding seats in the council. They are contributing to society by taking bigger roles in the public spheres. However, this changing role of females and their realistic contributions to the society are not well represented in the textbooks analyzed. There should be more female

voices portrayed in the textbooks analyzed. There should also be equal opportunities given to both genders via texts and images. In short concurring with Bahiyah (2008: 62),

“the move to eliminate linguistic sexism and sex roles stereotyping must not just involve a linguistic reform so that equality of gender is reflected in the language that we speak and read but most importantly, there should be small yet significant steps towards change through awareness activities against masculine bias in all spheres and activities in the society.”

ACKNOWLEDGEMENTS

We would like to acknowledge the Fundamental Research Grant (FRGS) and the Research University Grant (GUP) for supporting the building of a corpus that not only includes textbooks in the English language from Malaysia but with the support of a research grant provided by the Qatar National Research Foundation (QNRF) this corpus of textbooks is expanded to include texts from Qatar. This paper reports preliminary findings from the textbook analysis portion which is part of a study supported by a research grant provided by Qatar National Research Foundation (QNRF).

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Jamilah Hani Baharuddin

A final semester Masters student in English Language Studies at Universiti Kebangsaan Malaysia. Her area of interest is corpus analysis particularly in utilizing corpus tools and corpus research procedures. Currently, she is a research assistant for the Linguistic Sexism and Gender Role Stereotyping in Qatar English Language Learning School Resource research project funded by Qatar Foundation.

jamilahhani@yahoo.com

Yuen Chee Keong

A lecturer at the School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia. He has experience teaching various ESL and ESP courses and has jointly written a series of English textbooks for secondary students as well as a module on English for

Business for undergraduates of distance learning. His main research interests are written Discourse Analysis, Varieties of English and Gender Studies.

yuenck@ukm.my

Bahiyah Abdul Hamid

An Associate Professor in Linguistics and Gender at the School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities (FSSK), Universiti Kebangsaan Malaysia. Her current research interests are in Language and Gender, Gender and Identity Construction, Code Alternation and Code Choice, Conversational Analysis, Semiotics and Critical Discourse Analysis. She has led and is currently leading the LSC group in corpora development and corpus based research funded by the FSSK Research, Fundamental Research and the Research University Grants. Currently she is the Lead Principal Investigator of a Qatar National Research Foundation funded project entitled “Linguistic Sexism and Gender Role Stereotyping in Qatari English Language Learning Resources”.

bahiyah@ukm.my

Azhar Jaludin

A lecturer at the School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia. He specializes in psycholinguistics and corpus linguistics and is currently involved in identity and gender studies.

azhari@ukm.my

Appendices (Tables)

TABLE 3 Types of Pronouns

Pronoun	Male	Female	Neutral
He	134	-	-
She	-	110	-
Him	32	-	-
Her	-	99	-
Himself	2	-	-
Herself	-	1	-
His	79	-	-
My	26	42	27
Me	6	2	8
Myself	-	1	-
TOTAL	279	255	35

TABLE 5 Distribution of Words Related to Professions

Male	Frequency	Female	Frequency	Neutral	Frequency
Teacher	9	Teacher	6	Teacher/s	47
Scientist	16	Scientist	5	Scientist/s	52
Gardener	1	Gardener	2	Dentist/s	21
Sailor	2	Astronaut	1	Farmer/s	18
Pupil	1	Doctors	2	Gardener/s	14
Doctor	1	Driver	1	Smokejumpers	9
Player	4	Managing		Astronaut/s; Cosmonaut	12
Miner	1	Director	1	Sailor/s	9
Cyclist/s	4	Runner/s	3	Pupil/s	9
Director	2	Captain	2	Doctor/s	9
Rider	2	Nurse	1	Driver/s	8
Detectives	2	Athlete	1	Player/s	7
Firefighters	1	Milkmaid	1	Miners	5
Caretaker	2	Musician	1	Crew	4
Explorer	2			Engineers	4
Footballer	2			Cyclists	2
Goalie;				Directors	1
Goalkeepers	3			Diver	3
Bungee jumpers	1			Rider	1
Police	2			Runners	1
Archer/s	2			Worker/s	4
Artist	1			Detectives	1
Astronomer	1			Fire fighters	2
Coroner	1			Explorers	1
Guitarist	1			Bungee jumper	1
Interviewer	1			Nurse	1
Prime Minister	1			Reporter	2
Environmental he officers	1			Students	2
Parachutist	1			Astronomers	1
Seamen	1			Builder	1
Soldier	1			Designers	1
Staff	1			Car makers	1
Swimmers	1			Road planners	1
				Racer	1
				Rescuers	1
				Shopkeepers	1
Total	72	Total	27	Total	258

TABLE 7 Distribution of Words of Kinship Terms

Token	Male	Female	Neutral
Children/Child	10	3	101

Baby/babies	-	1	38
Dad/Father	23	-	-
Mum/Mother/Mothers/Mommy	-	33	-
Parents/Parent	-	-	11
Grandma/Gran	-	9	-
Granddad/Grandpa/Grandfather	16	-	-
Daughter	-	2	-
Grandparents	-	-	1
Grandson	1	-	-
Sister	-	1	-
Sons	2	-	-
Brother	3	-	-
Total	55	49	151

TABLE 9 Words Related to Hobbies and Interests

Token	Male	Female	Neutral
Watering	-	-	2
Writing	-	1	7
Play; Playing	8	9	39
Drawing	-	2	15
Eating	4	1	24
Collect; Collecting	1	1	22
Thinking	-	-	36
Cooking	1	1	7
Drinking	-	2	11
Parachute	4	-	16
Washing	-	1	5
Exercising	-	2	15
Reading	-	-	1
Smoking	1	-	13
Talking	-	2	10
Walking	1	-	9
Travelling	-	-	1
Racing	1	-	1
Swimming	1	-	3
Resting	-	1	5
Running	-	1	4
Snooker	2	-	-
Riding	-	2	4
Studying	-	1	7
Bungee jumping	-	-	3
Football	-	2	-
Planting	1	-	6
Fishing	1	-	1
Listening	2	-	4
Party	-	2	2
Shop	-	-	1
Sing; Singing	1	-	5
Polishing	1	-	4
Sunbathing	-	5	-
Marathon	-	2	2
Aerobics	-	3	-
Cycling	3	-	-
Dancing	-	-	2
Digging	-	1	2
Jogging	1	1	1
Climbing	1	-	-
Hopping	-	-	2
Hopscotch	-	-	2
Plucking	-	-	2
Television; TV	2	-	4
Pond dipping	1	-	6
Carving	1	-	-
Celebrating	-	-	1

Clapping	-	-	1
Filming	-	-	1
Gardening	-	1	-
Painting	-	-	1
Practising	-	-	1
Researching	-	-	1
Showering	-	-	1
Skipping	-	-	1
Total	39	44	314

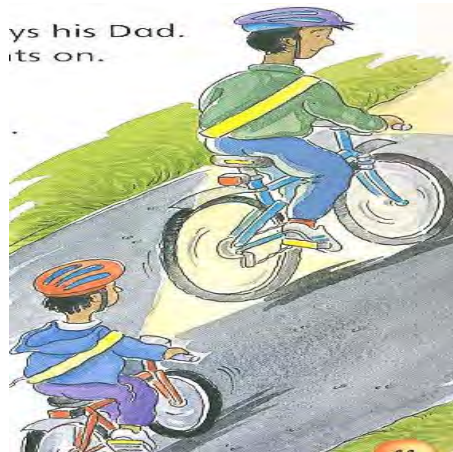
TABLE 11 Distribution of Words in Salutations

Token	Male	Female	Neutral
Mr	17	-	-
Captain	5	4	-
Miss	-	6	-
Mrs	-	7	-
Sir	5	-	-
Dr	2	-	-
Lord	2	-	-
Professor	1	1	-
Lady	-	1	-
Master	1	-	-
Queen	-	1	-
Dear	1	2	3
Total	34	22	3

Appendices (Images)

Wear something shiny at night

Feasey, R., Goldsworthy, A., Phipps, R. & Stringer, J. 2001. *New Star Science Light and Dark 1*. England: Reed Educational and Professional Publishing Limited. p. 11.



What is temperature?

Johnson, P. & Levesley, M. 2005. *Exploring Science 4*. Essex: Pearson Education Limited. p. 28.

4Ca Hot and cold

What is temperature?

This mother is testing her baby's milk to feel how hot it is. Babies can only be given warm milk because hot milk can hurt them.

The mother is trying to measure the **temperature** of the milk by touching it. Temperature is how hot or cold something is. Hot things have higher temperatures than cold things.



- 1 Which will have the higher temperature, the baby's milk or milk from the fridge?

Some things can show us how hot or cold something is. The end of this baby spoon changes colour to yellow if the food is too hot for the baby. When the food is cool enough, the end of the spoon turns to red.



- 2 Look at the photograph of the baby food.
 - a Is the food cool enough?
 - b How can you tell this?
 - c How could you test the food if you didn't have one of these spoons?



Now you should know...

- Hotter things have higher temperatures.

It's boiling hot!

Feasey, R., Goldsworthy, A., Phipps, R. & Stringer, J. _____. *New Star Science Changing State 5*. _____. Ginn and Company. p. 12.



Do dissolved solids evaporate?

Feasey, R., Goldsworthy, A., Phipps, R. & Stringer, J. _____. *New Star Science Dissolving 6*. _____. Ginn and Company. p. 12.



Literacy in Schooling: Creating critical dialogue through critical literacy

(Kalminderjit Kaur & Koo Yew Lie)

ABSTRACT

This paper attempts to conceptualise and exemplify the ways in which a critical literacy perspective may help teachers reflect on their current practices during classroom talk in a Malaysian context. The main concern is to support teachers in engaging learners in critical dialogue and reflection that will address learners' personal, social and cultural experiences and their plural literacies that do impact upon their meaning making processes during classroom talk. More broadly, the structuring of classroom talk through critical dialogue and reflection may develop in learners a wider commitment towards strengthening democratic participation in community and society. The empirical part of this paper involved observing two multilingual Malaysian teachers of English in a primary school context. Adopting a qualitative design the writers observed the teachers' dominant practices in holding classroom interactions. Observations were audio taped, transcribed and teachable moments were identified for teacher reflections of their current practices in terms of critical literacy perspectives in classroom talk during recall sessions. Data triangulation included field notes and audio taped recall session transcriptions. The findings in the paper indicated serious challenges expressed by teachers in terms of dominant classroom talk and examination discourses. It is argued that by bridging teachers' naturalised ways of interacting in classroom dialogue using critical literacy perspectives, a step is made towards strengthening of critical dialogue in classrooms and addressing the plural meanings made by learners in classroom.

Keywords: (critical literacy, critical dialogue, plural literacies)

Introduction

The Malaysian classroom consists of a composite community of learners who represent diverse groups, cultures, histories and experiences, which are the plural resources that mediate learners' meaning making processes. When such plural resources are ignored by teachers, it may lead to the silencing, stifling and marginalisation of learners' voice and participation in classroom. Classroom dialogue can be used as one platform that may provide learners with the opportunity to engage and explore their plural meaning making processes. According to Goodwin (2001 : xi) classroom dialogue or talk should give learners the opportunity to explore, develop, explain,

investigate, examine, juxtapose, question and share opinions and insights into their identities, cultures, histories and experiences to learn more about one another and experience the transforming power of dialogue. Paulo Freire (1970) supports that meaningful classroom dialogue is one that denies the learner as abstract, isolated and unattached from the world. It also denies that the world exists as a reality apart from learners. Rogers (2002) write that dialogue is important because learning is primarily a social act that is tied to real life resources of learners and relies on language as a mediator. Language thus is not only a code to be learnt but used to express oneself and one's world through talk. The widespread knowledge of the function and significance that classroom dialogue has in the learning process of learners imply that teachers engage their learners in deep exploratory dialogues in their classroom that where learners engage in discourses such as explaining, justifying, developing and reconstructing knowledge and information rather than merely extracting and regurgitating knowledge and information. Using dialogues generated from texts read, the work within this paper theorizes and exemplifies a critical literacy perspectives that may help teachers achieve the above goals.

In the Malaysian classroom teacher / learner dialogues generated from reading texts present a rather narrow view (Pandian A. 2007; 2006; Koo 2002; 2003; 2004; 2006; 2008; Mukudan, J 2003) in which teachers are still engaged in the traditional interactional role of information translators and students as receivers of knowledge from texts. The implication of the above traditional roles by both teachers and students would mean the formation of isolated interactions in classroom that firstly restrict participation and secondly pose an obstacle towards critical reflection and development of knowledge. In a n effort to strengthen participation through critical dialogue and transformed knowledge from texts it is vital that teacher/student interactions be brought to a more critical level. This perspective is discusses below.

Theorizing Critical Literacy Perspectives in classroom dialogue

Using reading text as a vehicle for communication and generating dialogue in classroom, the theorized critical literacy perspective in this paper exemplifies how teachers engage in broader discussions of issues explored from texts by connecting the discussion of the “word with the world” (Freire and Machedo (1987) . This pushes dialogue in the classroom to go “beyond traditional decoding or encoding of information, rooting it to the engagements in and simulations of the real and social worlds” of both the students and the teacher (Gee 2001 : 711) until the texts becomes a means for discussing one's own history and culture and to “recognize connections between one's life and the social structure one lives in” (Shanon : 1995; cited in McDaniels 2004: 259). Creating critical dialogue through critical literacy as described by Ann Beck (2005) “ is characterized by a n emphasis on students voice and dialogue as a tool with which students reflect and construct meanings” (p.394) This critical literacy perspective encourage learners to engage in discourses of critical questioning, reflecting, exploring and reacting in relation to the socio-cultural contexts where interactions are held. The above would transform teacher / student dialogue in the classroom to a newer secondary level of discussion which is more critical and meaningful to learner's growth both academically and socially. Students become active participants in classroom interactions, who second guess meanings and

ask harder questions of issues raised, who analyse how issues raise certain realities and interests and what can be done to deconstruct these realities. By emphasizing students' voices and concerns the critical literacy teachers acknowledge that students do come into the classroom with lots of resources (plural literacies) that affect their meaning making.

The proposed Critical literacy perspective takes away some of the unproblematised power of classroom in interaction from the dominating teacher to make the teacher/student dialogue in the classroom a negotiated and contested experience between the teacher and student. Classroom discussions generated from textual issues become the point of departure for critical knowledge production and to unpack embedded contextual meanings. Information in texts is not seen as static but partial piece of knowledge which hold the transformative power that can be used to sustain change and development of students and teacher leading towards more democratic participation of students in the wider community.

Drawing from Kern's notion of literacy as a communicative act, the theorized critical literacy perspectives in classroom dialogue describe also the following principles for classroom dialogues (Kern 2000).

- i. interpretation in terms of students own conception of the world.
- ii. collaboration of meanings between teachers and students
- iii. mediation of learners and teacher's cultural knowledge attitudes, values, beliefs customs, ideals which affected the kind of meaning taking form
- v. figuring out the layers of meanings in the real world.
- vi. reflecting and self reflection where learners and teachers think about the relation of discussions to the world and themselves.

Features of critical literacy classroom interactions

In the classroom where critical literacy perspectives are engaged the following features capture the dynamics classroom interactions.

- a. classroom dialogue is a social practice which allows teachers / students to bring their personal, social and cultural experiences into meaning production.
- b. classroom interactions hold multiple and contested meanings that are discursively created as teachers/students meet
- c. students develop a more participatory role by taking various stances through critical reflection of knowledge. Knowledge does not merely inform but is the basis for broader discussions.
- e. successful interactions lead to transformation in thinking that raise awareness of how classroom education could be platform for sustainable lifelong learning and development of the self and society and not a mere site for academic excellence.

Methodology

The present work in critical literacy was undertaken in two Malaysian primary classrooms where six months were spent on ethnographic observations of two teachers' classroom interactions during reading lessons. Data collection of writers involved intensive observations, audio taping of classroom interactions, recall sessions and field notes. Data analysis techniques included inductive analysis of transcribed data and field notes and Critical Discourse Analysis of transcribed classroom interactions using the tiered CDA framework by Fairclough (1992). In the data analysis transcribed classroom interactions were first explored by writers to identify teachable moments to be used as spaces for the exploration of critical literacy perspectives in classroom dialogue. These teachable moments were particular points in transcribed lessons identified as points of power struggle between teachers/student interactions. These moments were discussed with teachers during recall sessions to understand current practices and then used by the writers to show teachers how they could develop more participatory and democratic teacher/student dialogue that could lead to critical reflection and continued production of knowledge from discussions leading to the transformation of worldviews. Challenges faced by teachers as they reflected on the negotiation of critical literacy perspectives into classroom discussions were examined. In total 10 observations and 10 recall sessions were conducted. Field notes were constantly taken throughout the observations and recall sessions. The next section discusses the findings of the research.

Findings and discussions

The following section will show two teachable moments extracted from observations done with the two teachers. The first is an interaction between teacher A, named as Julie for the purpose of this research and her students.

Example 1

In this teachable moment, an opportunity to expand on and construct broader knowledge from discussions through critical dialogue was identified by the writers. Julie was however unaware of this moment of opportunity. The writers first made Julie reflect on her current classroom interaction by discussing her interactional behaviour with her students.

- 1 Tt: Okay, jewel, what is a jewel?
- 2 Stds: diamonds, gold...
- 3 Std A: Teacher then what is a jade?
- 4 Tt: A jade is a gemstone. Usually Chinese ladies wear it. It is usually green.
- 5 Std A : Teacher ..a jade temple

Space for negotiation of meaning and entry point for critical dialogue

- 6 Tt: Jade temple.. Where...which story...which movie.. (hightone).
Okay a jade is a stone. I'll show you one tomorrow. Lets carry on...

In the interaction above Std A had brought into his act of reading his external resources and had expressed what the term jade meant to him . The meaning contextualized within the text explained the term jade as a gem stone worn as an adornment but Std A, situated within a broader context through his membership with other related communities and cultures, was making a new meaning of the term jade by conceptualizing it also as a temple; a jade temple. This new meaning expanded the text into a site for the meeting of meanings between the students and the author. Julie, practicing the cognitive view of learner/text interaction was made to first see how she did not realise this merging of the students diverse or plural resources into texts and responded by saying, “*Which jade temple, in which story*” and then emphasized the meaning as stated only within text, saying “*Okay a jade is a stone. I'll show you one tomorrow.*”

The development of new knowledge and meaning by Std A was not acknowledged and this led to the silencing and stifling of the students’ participation. The marginalization and silencing of this voice made the classroom interaction a narrated reality, narrated from the point view of the teacher. Following the description of Paulo Freire (1970) the task of the teacher seemed like filling “the student with the content of her narration – content which may be detached from the student’s reality. The outcome of such a narrative [act] is the sonority of words, not their transforming power. Education in classroom suffers from narration sickness” (p. 57)

Julie was then shown how critical and active dialogue could be negotiated into the interaction above, after line 5 where Julie could have expanded on the developing knowledge of Jade Temple started by her students into a powerful learning opportunity which could extend beyond textual knowledge. Such knowledge would include multiple discussions and projects leading into the history of the Jade Temple and its cultural as well as religious significance to its society. This would have a profound impact of the students’ learning and knowledge production that would further empower students as they engage in construction and reconstruction of the world realities around them thus experiencing the transforming power of dialogue. Creighton (1997) writes that in many classrooms the social reality of the learner is often assumed to correspond to the teacher’s imposed reality. If students are conditioned to always accept classrooms that position teachers viewpoints, they will not want or know how to think talk critically on their own to develop more participation. Teachers need to reflect on their roles in the classrooms and act as links between the learners’ worldview and their larger sociocultural contexts that mediate classroom interactions.

Example 2

In this second teachable moment, an opportunity to engage in critical and active dialogue, was again identified by the writers with teacher B named as Lai. Once again the writers first made Lai reflect on her current practice in classroom interaction by discussing her interactional behaviour with her students in lines 4,6 and 8.

line	Ptsp	Interaction
1	Std A	Teacher, may I come to the point?
2	tt	Yes
3	StdA	I like the story but I don't like the character. Entry point into critically literate discussion
4	TT	You don't like the character, why....because it's not a boy?
5	Stds	Yes...No.... Entry point into critically literate discussion
6	Tt	If it's a boyyou like....
7	Stds	Yes... no...
8	tt	Yeah, so you can do that.

In the dialogue above Std A sought participatory permission to speak saying "Teacher, may I come to the point?". Lai gave him permission to speak and Student A says "*I like the story but I don't like the character*" (line 3). This was a point for critical classroom discussion. Lai was shown how she had excluded critical lines of dialogue from the interaction above by assuming that the dislike for the character was because the character was not a boy. An analysis of the teacher's response in lines 4 and 6 indicate that Lai chose and enforced her choice over the student's saying he disliked the character because the character was a boy. In doing so she was expecting the students to comply. Although students indicated both yes and no in line 7 Lai did not acknowledge this difference in voice and said "yeah so you can do that" not clearly indicating what could be done.

Lai was reminded that classroom dialogue should seek to prepare students to critique and question and not merely accept. Two points of critical dialogue presented themselves in the dialogue above. The writers discussed this with Lai. The first was after line 3 where Lai could have asked her students to take the floor, expressing reasons why they did not like the character and move on to talk about characters in the real world and self reflection. The discussion may lead to self reflection of one's own character analysis and a raised awareness towards personal transformation towards better self behaviour. Such classroom experiences will prepare students for transforming the world into a better place.

The second line of critical dialogue presented itself after line 5 and related to the issue of gender. Because society is concerned with the distribution of equal power, education in classrooms must also focus on these concerns. In line 5 issues concerning social expectations and gender roles should be explored in order to form raised awareness of gender equity.

At this point it may seem that generating critical literacy perspectives through classroom interactions may only encourage the exploration of life's problems in classrooms. However Michael J Mitchell (2006) reminds us that such critical dialogue in classroom can help our

learners understand the world in deeper and more profound ways and think about their roles and what they can do to start shaping its future directions.

Challenges expressed by teachers

When the above critical interactions around the teachable moment were suggested to both the teachers during the recall sessions, they expressed a number of challenges. Julie expressed how she “*never really realized while teaching the importance of being aware of students’ responses and picking up upon them the critical literacy way* “. (unedited recall data). *She admitted having overlooked picking up on her readers’ responses because she had become overly accustomed to her role of immediately responding to her learners without thinking much about how to get readers to explore what they had said. This meant that in Julie’s classroom learner participation only functioned as a sign showing that they were attentively following the teacher’s discussion. This created a banking approach to education in her classroom where she hardly proposed to her students that they critically consider reality. The banking concept treated knowledge “as a gift to be bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing” (Freire 1970 : 58).*

Julie also mentioned that one challenge she faced in classroom participation was the low proficiency of the language of her students. When asked if the above was a reason why she ended up doing most talk in her English classroom and did not engage in more student participation, she said “*No I feel students would have been able to talk on their own. It is just that we are so used to teacher speaking. So when students say something we usually always have a reply*” (unedited recall data). So in Julie’s classrooms students were being made to fall into a discourse of silence due to Julie’s routinised practice of always having answers for her students, leading to their repertoire being limited to decoding and extracting modes.

Julie mentioned also that her students spoke “*more confidently in Bahasa Malaysia*”. Julie was then also asked if she supported the idea of allowing readers to express their thoughts in the Malay language to generate more participation. She strongly disagreed with the suggestion saying that she did not “*encourage Malay. She held the belief that English should be taught using the English Language. Malay is the last resort*” (unedited recall data). This belief about only responding in the target language held by Julie may be the very reason why her students lacked participation. Koo (2006) in her framework of Reflective Pluriliteracy argues that teachers should not “take away the thinking possibilities of their” readers or “their voices, situated in various experiences” simply because they (our students) cannot express themselves in English. The “constant prioritizing of the target language ... can discourage the exploration in the discipline of ELT and prevent the ... construction of meanings” (p.86) in the students’ repertoire of codes. Thus when students find themselves powerless in the dominant ELT discourse teachers should allow them to engage their other language repertoires. Cervetti et al (2001) suggest that even with weaker learners critical literacy classroom interactions can be engaged and this can be done at word level where individual words can be raised and related to discussions of real issues

Dominant examination discourses which Malaysian education system privileges with its emphasis on grades also posed a huge challenge on both Julie and Lai. Both expressed difficulty faced in negotiating the critical literacy perspectives suggested by the writers “officially in any formal exam subject. Who would dare do such broader discussions? If I cannot finish my exam syllabus who would be responsible? I dare use this approach in this ... classroom because this component is not in the exam” (Lai; unedited recall data). The dominance of examination practices are a norm in many Malaysian classrooms. Koo (2004) describes how the hegemonic discourse of examination in Malaysian schools have “established the history of valuing the top down transmission of information from the teacher to the students” and “revolves around performance assessments which value the reproduction of facts and not the reconstruction or expansion of facts” (p.80). The above heavy focus on examination seemed to have overshadowed many efforts to negotiate critical literacy by the participant. Teachers of critical literacy will have to create a space for teaching beyond exam discourses in classrooms whenever possible. Teachers will have to develop a sense of plausibility, that is, understanding of how their teaching can lead to the desired learning in the 21st century while still acknowledging the need to meet exam requirements to some extent. This of course will not be easy and will require time, energy and deep reflection from the teachers arguably for the sake of developing a thinking citizenry.

Lai mentioned of how she was not sure “if I should and could” go into such details as it would detour her lesson. She also expressed a fear that “parents may have a wrong impression that I am not teaching but wasting students’ with stories and empty talk” (unedited interview data). “Parents may then ask why the teacher is detouring and is discussing things which are not in the text. I don’t want to get into trouble” (unedited recall data). Ironically what Lai had termed as detouring and ‘getting into trouble’ may have been a great lesson about life issues which students may have learnt that would generate the power of transformation. Lai also articulated that administrative pressures may not allow her to engage her readers in active out of text discussions in the classrooms. Lai said “they (the students) may become very noisy and go out of control if I leave the class to them. These are boys who can be very noisy and must always be controlled. Besides if I train them to talk so much in this class then they may also do this in other classes and teachers sometimes tend to label students who speak a lot as bold and need to be tempered down (unedited field notes).

Both Julie and Lai also mentioned teachers not having time to do deep and analytical discussions as they are chasing syllabus. Lai said “I feel that because, later, students will have to do another written work so there is no time to elaborate. Just teach what is necessary. There are requirements to meet and a time frame to finish lessons. As a teacher I do compare my class with other classes because I do not want to be left behind” (unedited recall data).

Citing Westheimer and Kahne (1988) McDaniels (2004) argues that “understandably educators may be intimidated by official policies and expectations and feel paralyzed by ... constraints despite their desire to promote ... change” (p.475). Within such a system requirement and expectations are viewed as ‘sacred’ and teachers normally find themselves as compliant objects. This syndrome has long created passive and compliant practices among many teachers in Malaysia who dare not take any risks in their teaching and would not want to think outside of the administrative box. Mat Som and McClung (2007) call this the surreal effect in

teaching practice where “because of the rigidity of the education system and its structure teachers are trapped between innovations and accountability factors. They will do whatever is required by the system although they may not agree or believe that is the most effective way of teaching” (p.24). However such compliance “limit children’s potential to become thoughtful, active citizens ... who can work towards transformation” (Giroux 1993; Shannon 1995; cited in McDaniels 2004) and maintain classrooms as “spaces that are disconnected from children’s everyday experiences where one cannot engage in anything real or important” (Lewison, Leland and Harste 2000 :p.4).

Lai also went on to say that she has never been trained. “*We do not know how to explore dialogue . No workbooks provide for this too*” (unedited recall data). “*I am also not aware of the possibility that students can move out of the text discussions*” (recall 4). This calls for innovative in-service training in current pedagogy standards in Malaysian classrooms. In terms of critical literacy interactions , teachers need to be trained in using exploratory questions and problem based learning that can help learners engage in deeper discussions in relation to various contexts while being mindful of the “benefits, risks and consequences of being critically literate” (Koo Y. L . 2008 : 80)

Conclusion

The findings in the work indicated a number of challenges expressed by both participants in terms of naturalised ways of talking, administrative pressures, examination discourses and routinised perception of teacher/learner roles which contested the fundamental participatory democracy and critical reflections in critical literacy classroom. In the face of these challenges one may wonder if critical literacy can have a place in the Malaysian classrooms. Critical literacy promises the Malaysian classrooms diversity in dialogue and critique in the decade where education needs to develop the power of transforming passive learners into critical dialoguers. Teachers in Malaysian classrooms need to be trained in engaging learners in critical dialogue and a change of mindsets (move away from banking practices to problem posing practices in classroom interactions). Teachers need to engage learners in more open ended thinking questions that generate critical dialogue and learn to resist examination discourses in daily lessons focusing on learning and not studying to pass exams

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Dr Kalminderjit Kaur a/p Gurcharan Singh
Unit Head Research and Development English Language Teaching Centre Malaysia/
Prof. Dr. Koo Yew Lie
School of Language Studies & Linguistics
Faculty of Social Sciences & Humanities
Universiti Kebangsaan Malaysia
43600 UKM Bangi, Selangor, Malaysia
mindy_ds@yahoo.com

The body of the Subaltern Female as a signifier of Dismembered Iranian History: Sadegh Hedayat's Blind Owl

Khalil Mahmoodi
Dr. Shanthini Pillai
Dr. Raihanah M M
Esmail Zeiny Jelodar

ABSTRACT

This paper investigates the configuration of woman as a metaphor for Iranian historical and societal transformation as seen in Sadegh Hedayat's Blind Owl. While on one level a feminist reading might reveal the dynamics of the misogynistic treatment of the female figure, we take it a step further and argue that this misogyny reveals the subtext of a painful longing for a glorious past of ancient Iran and the conflicting feelings towards a present that is apparently loathed. The discussion will thus be grounded mainly in established theories of history and memory as well as the double colonization of women and the ways in which it is applicable to the dismembering of the body of the Iranian woman as depicted in the novel.

Keywords: Lakateh, Rhage Vase, Ray, Ethereal girl, Rajaleh

INTRODUCTION

In 8000 B.C., according to Mackey (1996), Iranians created one of the first complicated and developed civilizations in the world. In 550 B.C. right around the time that Zoroastrianism was began to establish its own roots in Persia, Cyrus the Great founded the Persian Empire, the Achaemenids, one of the glorious empires in the world. Between 550 B.C. and 642 A.D., Persia was subjected to a various invasions which marked its history in a severe way (e.g., in 334 B.C. Alexander invaded Persia, executed many Persians and set fire to Persepolis). However, it was not until the Arab invasion in 642 A.D. that Persia acquired the faith of Islam and the country's religious and cultural identity shifted into a totally different direction. Between 61-750 A.D, according to some scholars Iran and Iranians began to undergo many various cultural, linguistic and more important than the other issues, a religious and identity transformation under the Arabs.

The Third invasion which placed a huge damage and scar on Iran and the Iranians' Psyche was brought by the Turks. The fourth historical and identity transformation among Iranians incited by the Mongols which intensified the depth of the wound on Iranian Psyche. The Mongol era brought a destructive end to Iranian's golden Age. According to Mackey (1996, p. 69) "The savage assault was cultural as well as Physical." they destroyed the libraries and hospitals and slaughtered entire populations. Mackey (1996, p. 76) continues that "the invasion of the Mongols burn deeply into the Iranians' psyche." The Safavid Dynasty declared shi'ism the state religion. Mackey (1996, p. 85) asserts that "Shi'ism, in effect, gave Iran the specific territorial political identity that Iranians had been searching for since the Arab conquest." For centuries, the glory of the Persian Empire continued to fade. The Qajar Dynasty was one of the weakest periods in Iran's History. This was also a vital point in the country's cultural identity because, as Hunter (1992, p. 9) argues, the "harmony between Iran, Iranians and Islam ended when Iran came into contact with the west at beginning of the nineteenth century. For the Iranians, these first contacts were traumatic and undermined their confidence in their own society and culture."

Although Iran never became a colony of Russia or Britain in the traditional sense of the term, like India, in 1907 the country was actually divided into two parts: the North was controlled by Russia and the South and the East by the Britain. Mackey (1996, p. 162) explains how the foreign influence affected Iran's independence. When a country is not able to "manage its own affairs, and cannot keep order among its own affairs, and cannot keep order among its own people, it has already lost its independence; and in that sense Persia has long ceased to be an independent state." By the end of World War I in 1918, Iran was in a state of complete social, political, and economic chaos. Finally in 1921, Reza Khan, who was an officer of the army, staged a coup with British backing and "in December 1925, declared the foundation of the Pahlavi dynasty" (Keddie, 1983, p. 92). According to Ansari (2003, p. 40) Reza Shah is generally remembered as the Shah who was committed to dragging "Iran 'kicking and screaming' into the modern age" It is this perception---that the

king uncritically mimicked aspects of European modernization--- that has helped to foster popular attitude of ambivalence, insecurity, and even disdain for aspects of Iran's twentieth-century development.

Despising religious heritage, "returning to pre-Islamic Iran and simultaneously being fascinated by the western outwards, had turned the life under Pahlavi regime into a contradictory form" (Madani, 1990, p. 249). A sense of humiliation about the backwardness of Iran in contrast to western societies and civilization began to grow and turned itself into main concern of Iranian educated people which had begun following the waves of modernity from the Qajar era. On this basis, education, culture, industry and communications, military and law structure of the country were moving increasingly toward west. Cities were getting westernized and secular reforms were conducting intensively. But what is necessary to mention here is that westernization was more based on emotion rather than rationality and reform process was not dominated too much by rationality (Katem, 2006). "Imitation and adaptation of the out shell of civilization of west", regardless of the historical developments and infrastructure of the west are the important features of this period (Basirmanesh 1995, p. 68). Hedayat who was born in 1903 reached its own literary maturity during this period and was influenced by the current notion of the time which was the recovery of ancient grandeur and purity. Having been affected by the Aryanised accounts of Iranian history, like many other Iranian nationalistic writers, Hedayat began to "defame and blames the Arabs as the main source of Iranian's corruption, culturally and mentally" (Tavakoli Tareghi, 2008).

The first feature about Hedayat which is attracting any newly acquainted person significantly and making him contemplating deeply is Hedayat's extreme patriotism. Hedayat's patriotism is a type of ancient and emotional patriotism of which its roots date back to old historical times (Khanlari, 2003). Ajoudani (2006) asserts that Hedayat used to have a passionate love for his homeland. He projects a great disgust for the historical enemies of Iran and this concept is obvious in his works, especially in *Blind Owl* which is manifested in the two historical eras materialised in the figure of the woman. All these historical occurrences are significantly represented in Hedayat's *Blind Owl*. These historical happenings are intricately used in the metaphorical form, represented in the images of the ethereal girl and *lakateh*, the whore, the narrator's wife. These historical developments led into the construction of individuals belonging to nowhere, a complete Outcast, who have faith in nobody but his own shadow which is not able to judge him. This historical mobility is intricately incorporated in the story that will be discussed. What I want to focus on in this paper is to disclose how Hedayat by materializing the Islamised Iranian women in the configuration of his wife, the *Lakateh* (whore), who is the Islamic symbol of the *ethereal* girl (pure and glorified girl of Achaemenids and Sassanid periods) have sought to assign an inferior position to the women as the "other" who is colonised by various forms of the patriarchal domination and the foreign intruders.

IN THE LIMBO OF *BLIND OWL*

Blind Owl is a relatively short novel of only 97 pages. In spite of many similarities and differences, the story of the blind owl is recurring in two temporal and spatial locations: the Past and the Present. The first narration is a depiction of the 'nostalgic feelings' of the narrator, "who is actually an exact duplication of the author disguised, lamenting for the ancient, glorious ancient of Achaemenids and Sassanid past", the history that is reminiscent of the pre-colonial Iran, which is actualised in the figure of the ethereal girl (Ajoudan, 2006, p. 112). It portrays the story of a mentally and physically defeated, ruptured in identity, person. The second part of the narration is a portrayal of the narrator's demolishing loath for the "present" conditions of Iran, the colonised and mentally, culturally and identity transformed Iran represented in the banal and double colonised figure of his wife, the whore.

The second part of the story altogether spans a range of historical time from the aftermath Islamised Iran to contemporary Iran. Here we are also witnessing the temporal dichotomy in the shape of good versus bad, spirituality versus satanic. Based on this interpretation the contemporary against the ancient past is Iran of Islamic period which is the history of misery and destruction in the narrator's view. Thus contemporary does not encircle the present but it means a present time which began from 1400 years ago and started from the invasion of the Arabs till now. In this section, by concentrating on the content of the text as a means for the analysis of the story, I try to unfold the screened strands between the metaphorical and symbolic usage of woman's body in the configuration of two opposite figures, the ethereal girl in the first part of the story and *Lakateh*, the whore in the second part of the story who is the objectification of the colonised subject to show the writer's love for the past and renunciation of the present Islamised Iran. Hedayat's story can be taken as the narration of a lover of Iran who is moaning over the misery and decay of the Iran's culture, searching like an alley dog among the refuse for valuable bit of food. Hedayat uses past to critique the present (Fisher, 2004, p. 183). Past's beauty is

the source of inspiration which can flicker into life, whereas in the present even the potential carriers of culture (including the narrator himself) are undergoing decomposing (Fisher, 2004, p. 183).

THE ETHEREAL GIRL: THE ARCHETYPICAL DEPICTION OF ANCIENT IRAN

In first part of the story, the narrator, who is painting pen-cases, is always painting a repeated topic on the pen-cases. One day through the air-inlet in the niche of his room, he sees exactly the same topic of his drawing in the field outside. It becomes the narrator's mental obsession which cannot be forgotten. "It becomes like a poison, an obsessive search to re-achieve, for it is a beauty, a transcending of the experience-limited self to a completion or union, a burning passion" (Fischer, 2004, p. 184). It becomes like a poison which engages the narrator's soul, an obsessive search to re-achieve, for it is the beauty and glory of Iran, a burning passion (Ajoudani, 2006). After this incident, the narrator search everywhere for her and later on he finds her sitting at the doorsteps of his room. She goes inside and lies on bed. The narrator sleeps with and dismembers her and buries her with the help of hunchback hearse driver in the suburb of current Ray namely *Shahabdo'l-Azim*, hoping that he would be able to put an end to this mysterious, old love for the ethereal girl who is symbol of the glory and virginity of ancient Iran but something strange happens. While burying the ethereal girl the hunchback hears driver finds a 'glazed Rhages' which comes from ancient city of Ray carrying the identical portrait that he had already drawn from the ethereal girl, "the two were identical and were, it seemed obvious, the work of one man, one ill-fated decorator of pen cases...I realised that I had an ancient partner in sorrow" (Hedayat, 1957, p. 32-33).

The narrator of the *Blind Owl* is as though another portrayer in the contemporary Iran who has still the concerns of the portrayer of Sassanid era with himself. Therefore, with rendering such extreme identity, the portrait of the ethereal girl is intermingled with the burning memory of the narrator's love for the archetypical image of Iranian woman or the Iranian beloved with the *Rhages* which is the reminiscent of ancient city of Ray and the glory and greatness of ancient Iran that becomes one. The memory of this tragic love for the ethereal girl, ancient past was still disturbing his soul: "Was such a coincidence conceivable? All the wretchedness of my life rose again before my eyes. Was it not enough that in the course of my life I should encounter one person with such eyes as these? And now two people were gazing at me from the same eyes, *her eyes*" (Hedayat, 1957, p. 33). The first part of the story is the narration of a dream and a sleep and a story of a painful ancient love whose archetypical image is eternalised in the ethereal girl and a vase in *Rhages* which belongs to another world, to the ancient historical past (Ajoudani, 2006, p. 114).

REPRESENTATION OF WOMEN AS THE COLONIZED OTHER

Whatever occurs in the second part of the story is the symbolic repetition of the first part of the story in a metaphorical language. The location is the city of Ray. The second part of the story is in fact the narration of present condition of Iran and the consequence and result of the first narration in the present time. If an important part of the first story occurs in a cemetery and in an area around a cemetery in *Shahabdo'l-Azim*, in the second part of the story the whole city of Ray, symbol of glorious Iran, has changed into a cemetery. If the first story is the metaphorical narration of the narrator's love for the Ancient glorious Iran and a journey to a far distant past, the second section of the narratives is a tour to the Islamised Iran, the new world which according to the narrator is the world of rabbles, *rajaleha*, and assimilated people with vague identity.

If the Iranian woman, in the first part of the story is a representation of Ancient, still untouched by the foreign invaders and the shadow of fear has not yet cast its horror on the soul and body of hers, in the second part of the story, we are encountering a total physical and spiritual transformation in this Iranian figure who used to be a manifestation of Zoroastrian piety, greatness and glory of Iran. The woman of the second part of the story, *Lakateh*, the whore, the narrator's wife, is the retrieval repetition of the ethereal girl with the same eyes which wore an expression of weariness and suffering (Hedayat, 1957: 81). "Was this the same graceful creature, was this the slim, ethereal girl who, in a black pleated dress, had played hide-and-peek with me on the bank of the Suran This woman who yielded her body to everyone [and] whose face still bore the tooth-marks of the old odds-and-ends man in the square—no, this was not the same person as I had known" (Hedayat, 1957: 86).

The madly love of the narrator for the *lakatheh* is the reminiscent of the same painful love of the narrator for the ethereal girl in the first part of the narration. This woman offers her love and desires to everybody but to the narrator. She never rejects anybody. She had so many different lovers. Among her various lovers, only one figure is magnified, the portrait of the old odds-and-ends man, the same old man who had the *Rhages*, the glazed jar, symbol of Iranian glory, under his own possession in his assortment of wares. Here, the memory of his love for the ethereal girl, his wife or his "Iran" is once more invaded by the old odds-and ends

man who still recites Quranic verses. This woman has always been depicted as an immoral figure because she is disobedient and gives herself up to everybody but her husband. In the male dominated society such a tainted and corrupted Islamised Iranian woman deserves to be killed or to be left behind because it apparently has no heart and true feeling for the narrator who "among the rabble [he] had become an unknown and unrecognizable breed" (Hedayat, 1984: 68).

He finally kills the woman who, in his view, sleeps with the Arabs, the Mongols, and other mean and vulgar people, *rajalleha*, because it is his duty to punish the wrongdoer and adulterous woman. Price (2009) says in the traditional society like Iran women are regarded as the property and honour (*namous*) of their husbands, so their exclusion from the public domain were sought to be the solution. At the end the narrator endeavours to get back and keep what he has lost, e.g. Rhages vase, a relic of the glorious history of a brave nation which has disappeared. To get back this lost piece of history, the narrator sets forth towards the odds-and-ends man but never catches him up: "The first thing I looked for was the flower-vase of Rhages which the old hearse-driver had given me in the cemetery, but it had gone" (Hedayat, 1957, p. 99). He tries to follow him but it is too late, historical glory is demolished and had been plundered. There remains only one way to compensate his trodden historical pride and chastity and that is to get the ancient vase of *Rhages*, the symbol of ancient Iran back but "The moment that I made a move, he slipped out through the doorway...and disappeared into the mist" (Hedayat, 1957, p. 99).

THE DUAL HISTORICAL AND SYMBOLIC REPRESENTATION OF WOMEN

The narrator, as a portraitist, has a mirror image with the same concerns about the ethereal girl in the historical era when Iran has not been invaded by the aliens yet. This sympathetic painter of antiquity had long before appeared as portraitist in '*Parvin, the Sassanid Girl*'. The narrator of the '*Blind Owl*' is akin to another portraitist in contemporary Iran with which still the portraitist's concerns of the Sassanid period is accompanied. Thus, production of a frightening similarity, the ethereal girl's portrait, the memory of the burning love of the narrator for the typical Iranian woman's face or for the Iranian beloved with the Rhages jar, a reminiscence of the ancient city of Ray and the glory and magnificence of ancient Iran all blend and become one. The Rhages jar which is reminiscent of the ancient city of Ray and whose weight, which in the first part of the story, exerted the same pressure, as the weight of a dead body, replace the weight of the pieces of memory of the ethereal girl, surly depicts the ethereal girl herself since both are the same and both are created by the same unfortunate painter. The narrator's painful effort in cutting into pieces of this memory and in burying it in hole around Shah Abdolazim comes to nothing. The painful memory of this burning love for the ethereal girl and the ancient past continue to torture him: "Weren't the eyes of one person enough in my life? Now two people were looking at me. Two people were looking at me through her eyes. No, this was absolutely unbearable" (Hedayat, 1984, p. 19).

The ethereal woman belongs to the past, the very magnificent past which has been invaded through the force of sword of the old man and which is now considered part of his belonging and out of which he has made a 'whore' who deserves death, a death which, in the narrator's view, can be an ending factor to all his pains how the former ethereal woman was turned into a 'whore' is rooted in history. It is rooted in the consecutive defeats of a narrator as a result of the invasion of different invaders in the past. This resulted in the narrator's inability to protect what belonged to him. Therefore, a dual anger of narcissistic disgust of the narrator towards his wife grew in him, so he murders her just like the protagonist of the *Three drops of Blood, Siyavash* who kills the female cat whose name was Nazi and a symbolical representation of Iran, who betrays *Siyavash* and leaves him for a *rajaleh*.

According to Katouzian (2008, p. 85) the harlot, the narrator's wife, is the other side of that ethereal woman. She is the other side of the woman's face, and the ethereal woman's mirror image in the second part of the story. A contaminated woman who is acting as the devil's tool for torturing and degrading her husband in the eyes of the rabble deserved to worst accusations. In this part, the narrator does not avoid anything to smear Iranian women in general and his wife's reputation and dignity in particular. "She was a fickle and inconstant woman who is just looking for man either to satisfy her sexual longings like a machine of sex or for torture. In the continuation, he adds that he is not even sure if this exhausts the list" (Katouzian, 2008, p. 85).

MONO-VOCALIZATION: WHEN THE SUBALTERN CANNOT SPEAK

Basically, in most of Hedayat's works there is a type of monopolistic practice in which there is only one voice that can be heard, and that is the voice of Hedayat himself. Hedayat's works are basically divided into two

categories, for example *Blind Owl* and some of his other works are regarded as surrealism and his other short stories, including *Haji A gha*, *A laviyeh K hanoum*, are classified as realistic works. These works are more ideological rather than realistic because the entire works turn into a kind of instrumental and ideological device in the hands of the author to express his view. For this reason the language of these stories turns into a reportage form, a type of descriptive and publicising expression which is used by the author to define his ideology. Ideology as Luis Althusser puts it “acts” or “functions” in such a way that it recruits subjects...by that very precise operation...called interpellation or hailing, and which can be imagined along the lines of the most commonplace everyday [life]...” (qtd by Pillai, 2010, p.4). This function of ideology is “to dupe the masses into mere followers” (cited in Alkodimi, p.60) thus freely accept whatever the author persuades them to accept.

In another word, in most parts and most of his stories, this ideological pattern is observable. One of these ideological activities is the reproduction of stereotypical representations of women. Majority of the characters are deprived to speak, specially the female characters (Sarshar, 2008, p. 260). This way the female characters undergo a double oppression. According to Simin Karimi (2002, p. 296) “Hedayat’s symbolic stories, in particular *Blind Owl*, incorporates all the characteristics that *Bakhtin* has rendered to define the poetic language. In the works, there is only one language, one tendency and ideology and one worldview dominant and that is the language, ideology and worldview of the author himself.” For example, in *Blind owl*, all through the story, we cannot hear the voice of the female characters. Their voice is actually hijacked by the omnipresent narrator who is the indirect agent of a male dominant society which scatters the idea of the author as part of such a patriarchal society as well. All through the novelette, the ethereal girl does not even utter a single word. *Lakateh*, as a historical victim of the male voice, says one or two sentences and that is not more than almost one line, and that is when she says it is wrong time of the month and avoids sleeping with the narrator.

What victimises the *Lakateh*, even more than the physical harassment of the invaders is the narrator’s words and voice. What is certain is that the relationship between the narrator and his wife is an I-It relationship (Bauber cited in Van Cleve 1966). Based on this relationship, the woman is just treated as means of sexual extinguisher. The narrator’s love for his wife that is more concerned with gratifying his physical desires wishes that he could sleep once in her arms. He says “I longed to spend one night with her and to die together with her, locked in her arms. I felt that this would be the sublime culmination of my existence” (Hedayat, 1957, p. 53). The unspoken parts of the story is filled with unsolved enigmas. The woman is deprived of the right of having a voice to defend herself and at least a chance to speak about the reasons of her refusal of sleeping with his legal master, ‘phallogocentric’ agency which grants power to its possessor in language and in culture (Cixous, 1981, p. 165-167).

The narrator who is mentally and physically enchanted by his wife tries to depict her as a satanic and evil person and a debauchee. However, the narrator recognises her very well and knows that this is the same ethereal woman, reminiscent of ancient glory of Achaemenids and Sassanid era, his painful love. Her black dress of very thin and light warp and woof, apparently of silk, biting her index finger of her left hand, her legs, which were bitter, soft and acrid, like the taste of the bitter end of a cucumber and many other revealing and hidden evidences all testimony that this *Lakateh* is identical with the ethereal girl who was the main source of his inspiration and hope: “Was she the gentle lady, the delicate, ethereal girl who wore a wrinkled black dress, who played hide-and-seek with me on the bank of the Suren river, the childish, transient and free girl whose provocative, sexy calves were visible through her skirt?” (Hedayat, 1984, p. 86). The narrator has a loath with love or a love with hatred for the woman and these force him to defame and stain her whereas every atom in his body desires her. Actually; in second part of the story, Hedayat is busy taking revenge from the Arabs, the Mongols and Rajaleha, the rabbles by focusing his own hatred on the occupied woman as the rotten image of the archetypal image of the ethereal girl who does not deserve a decent name because in the narrator’s, she has already lost her virginity so she deserves whatever the patriarchal society brought on her and must deprived of any voice to defend herself.

CONCLUSION

Basically Women in almost all of Hedayat’s works, particularly in his psycho-fiction works are portrayed as a manifestation of evil and malevolent forces. Such portrayals of women as either a whore or an angle who is absent in this era but a shadow of her, because they belong to Iranian glorious historical past which had been contaminated by the invasion of different ethnic foreign groups, the Arabs, the Turks, the Mongols, the Afghans, and Later on the Russians, the British and finally the Americans, is the emergence of someone who is mentally suspicious and at large instable who consider himself as outcast and built a rift between himself and the other from the beginning of the story. “I have realized that a frightful chasm lies between others and me” (Hedayat, 1984, P.2). Love is an illusionary phenomenon which occurs in the world of imagination to satisfy his desires. What is significantly obvious in Hedayat’s works is his representation of the Iranian women as undeserving of

love not because they lack the qualities of women, but because they are void of all the purity and glorious of Sassanid and Achaemenid women. In the narrator's view, to love a woman is to love an ideal image which belongs to the past and the only place where it can live is in the imagination. The real woman, no matter how beautiful and attractive she is, is bound to be contaminated by the invaders. It is why when the narrator faces the ethereal woman, he reacts contradictorily. On the one hand, he pours poisoned wine into the throat of the ethereal woman, and on the other hand, he is having sex with her corpse. The materialization of such notions in Hedayat's works, perhaps, is among the issues that concern the people of the upper classes of the time to whom Hedayat belongs. The whole story of the *Blind Owl*, is the story of a defeated and impotent man who is not sure if he knows or does not know that his wife betrays him or not and he himself drives her toward betrayal and then murders her for this sin (Golamhosseini, 2010).

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Khalil Mahmoodi
Dr. Shanthini Pillai
Dr. Raihanah M M
Esmail Zeiny Jelodar
School of Language Studies and Linguistics
Faculty of Social Sciences and Humanities
Universiti Kebangsaan Malaysia
Khalil.mahmoodi@gmail.com

Malay Numeral Classifier Usage in Caretaker-Child Interaction

KHAZRIYATI SALEHUDDIN
HEATHER WINSKEL

ABSTRACT

To the nativists and cognitivists, input plays a minor role in language acquisition; however, more recent studies have shown that to a certain extent, the frequency and usage of lexical terms in children's linguistic environment do play a role in language development, especially when they involve interaction. This paper presents an investigation on the usage of eight Malay shape-based numeral classifiers in eleven caretaker-child interactions. A semi-structured elicited procedure was designed to stimulate the caretaker and child to interact with each other in a naturalistic setting. Since Malay numeral classifiers are most prominently observed in counting activities, an interactive game was designed to identify what numeral classifiers caretakers would choose to talk about more in a situation where all numeral classifiers had the same chance to be talked about. Parents' usage of numeral classifiers and their reactions to children's usage of numeral classifiers are highlighted in this paper. Results indicate that Malay numeral classifier usage is not pervasive in Malay caretaker-child interactions. They suggest that the degree of obligatoriness of numeral classifiers in the Malay grammar plays a role in caretakers' numeral classifier usage and their reactions to children's usage.

Keywords: caretaker, categorisation, children, input, language acquisition,

INTRODUCTION

“Numeral classifiers” is one of the most recognised linguistic devices of categorisation (Craig, 1986) that is common in most Sino-Tibetan languages (e.g., Chinese), Atlantic-Congo languages (e.g., Swahili), and Austronesian languages (e.g., Malay) (Adams & Conklin, 1973; Aikhenvald, 2003; Allan, 1977; Craig, 1986; Croft, 1994; Goral, 1978; Kiyomi, 1992). As a syntactic-semantic category, numeral classifiers syntactically form part of a noun phrase together with a noun and a numeral (Richards, Platt, & Weber, 1985); and semantically, they provide descriptions about the physical, conceptual, and functional properties of particular objects in particular cultures. Numeral classifiers are used in enumeration process to acknowledge the membership of a referent in a particular category via the use of one common label for different objects (Mervis & Rosch, 1981). For example, Malay has different names for different objects (e.g., “*komputer*” for *computers*, “*rumah*” for *houses*, and “*kereta*” for *cars*); yet, in counting these objects, the same numeral classifier (i.e., *buah*) is used to indicate that these different objects belong to the same category (e.g., “*tiga buah komputer*” [three NumCl computers], “*tiga buah rumah*” [three NumCl houses], and “*tiga buah kereta*” [three NumCl cars]).

Malay numeral classifiers are often regarded as difficult due to the high degree of arbitrariness that apparently results in a lot of exceptions to the classification rule (Dirin, 2000; Othman, 2004). At surface level, their categorisation is often seen as loose, opaque, and “semantically non-transparent” (Omar, 1972: 89) that one can see no reason why “cars” are classified with a numeral classifier that is literally translated as “fruit” (*buah*) as in “*tiga buah kereta*” (3 NumCl cars), and neither can one see why fruits, on the other hand, are classified with the numeral classifier that is literally translated as “seed” (*biji*), as in “*tiga biji durian*” (three NumCl durian). While this may be true for a surface level description of the Malay numeral classifier system, to a great extent, the classification of objects in the Malay numeral classifier system at the deep structure is far from arbitrary (Salehuddin & Winksel,

2008). The classification of Malay numeral classifier is very systematic; yet the classification is perceived as arbitrary due to the homophonous nature between some numeral classifiers and some objects (e.g., *biji*, *buah*, and *batang*) (Salehuddin, Winskel, & Marlyna, 2011). Despite being systematic, the classification of objects in the Malay numeral classifier system remains complex because of the mixed semantic criteria in classifying members of a given category. For example, in classifying objects that are rounded or polyhedral, one would have to also consider whether the objects are big, medium in size, small, or fine (Salehuddin & Winskel, 2008).

Although numeral classifiers plays an important role in the Malay syntax (e.g., Dirin, 2000; Omar, 1972, Othman, 2004), their usage, to many average Malay language users today, is seen as superfluous. This is because, to many language users, numeral classifiers merely “echo” the semantic features of the head noun (Hopper, 1986, p.310). As a result, for reasons of economy (*cf.* Grice’s *Maxim of Quantity*), a majority of Malay speakers tend to omit numeral classifiers, as in “*tiga kanak-kanak*” (three children) and “*tiga arnab*” (three rabbits) (Salehuddin & Winskel, 2009). However, according to Salehuddin, Winskel, & Marlyna (2011), the presence of numeral classifiers in the Malay written discourse is necessary not only because it highlights the semantic features of the head noun, but also because numeral classifiers perform several pragmatic functions namely as references and indications of definiteness. Numeral classifier can also be absent in any Malay discourse; however, its absence in the written discourse should not be unsystematic. In fact, it should only be omitted from the discourse when the need to highlight the sense of indefiniteness of a particular noun when the noun is being referred to arises. Unfortunately, the average Malay language users today appear to omit numeral classifiers arbitrarily without considering whether or not they are permitted to do so. As a result, not only do we see numeral classifiers being incorrectly used in the modern day linguistic environment but also we frequently see numeral classifiers being randomly omitted in the Malay language when in fact their presence is necessary. Regrettably, incorrect usage and random omission of numeral classifiers by Malay language users themselves may result in a lesser exposure to numeral classifier usage, or input, in the Malay children’s linguistic environment.

Input has been a topic of discussion in language acquisition for a long time. Its role in language acquisition, however, varies according to the different learning theories. Input was seen as playing a very important role in language acquisition when the Behaviourist Learning Theory was popular in the 1950s. This is because, language at that particular point of time was seen merely as an outcome of human behaviour that results from a system of habit; and the only way to learn language was through imitation of habits that are available in one’s environment. However, there was a pendulum shift towards the end of the 1950s. Chomsky (1959) criticised the behaviourist learning theory as children were observed not to produce the kind of speech that is available in adults’ production. Children, for example, overgeneralise past tense rules to irregular verbs (e.g., *puted*, *cuted*) and refuse to correct their incorrect utterances despite overt corrections by adults (e.g., Mc Neil, 1966). Thus, contrary to the behaviourists’ view of language learning, input was later viewed as playing a minor role in language acquisition by the nativists and cognitivists. Rather than being viewed as imitators of language, language learners were then viewed as “creators of language systems” (Corder: 1967).

More recent studies, however, indicate that frequency and usage of lexical terms in children’s linguistic environment plays a role in language development (e.g., Goodman, Dale, & Li, 2008; Tare, Shatz, & Gilbertson, 2008), especially when they involve interaction (Ellis, 1984). Interaction is seen as playing a more crucial role that Caroll (2004, p. 237) argues that “speaking correctly was the consequence of being raised in an environment in which correct language models were present and in which children’s speech errors were corrected”. Children’s interaction with adults gives the latter an opportunity to get information about the form, the syntax, the semantics, and the pragmatic functions of particular words (E.V. Clark, 2003). Some studies (e.g., Gallaway & Richards, 1994; Snow & Ferguson, 1977) suggest that words are learned earlier by children when the words are produced more frequently in speech directed to them. As for numeral classifier acquisition, children’s linguistic environment is also considered as an important factor in its development (Matsumoto, 1985; Yamamoto, 2005). For example, in Japanese, it was found that higher frequency numeral classifiers in both speech and written texts (e.g. *-tsu*, *-ko*, *-hiki*, and *-dai*) “emerged maturationally” earlier than lower frequency numeral classifiers (Yamamoto, 2005, p.119).

Studies on Malay shape-based numeral classifier acquisition found that the production and comprehension of Malay shape-based numeral classifiers increase with age (Salehuddin & Winskel, 2009a, 2009b). It was suggested that the order of Malay numeral classifier acquisition, to a certain extent, correlates with the frequently occurring shape-based numeral classifiers in the Malay written discourse (Salehuddin & Winskel, 2009a). The more frequently occurring numeral classifiers in the Malay written discourse are acquired earlier than the less frequently

occurring numeral classifiers. If in the written discourse, Malay numeral classifier usage is quite pervasively omitted by its language users (e.g., Salehuddin & Winskel 2011), does the same phenomenon take place in the Malay spoken discourse?

This study was conducted to investigate the use of eight Malay shape-based numeral classifiers (i.e., *batang* [1D: +rigid], *utas* [1D: -rigid], *keping* [2D: +rigid], *helai* [2D: -rigid], *buah* [3D: big], *ketul* [3D: medium], *biji* [3D: small], and *butir* [3D: fine]) in the Malay spoken discourse. Specifically, the study was carried out to identify what numeral classifiers caretakers would choose to talk about more in a situation when all numeral classifiers had the same chance of being talked about.

METHOD

Malay numeral classifiers are most predominantly observed in counting activities; yet, counting does not occur frequently in natural settings. Since one of the best methods to examine the role of input in acquisition is via ‘dyadic adult-child play setting’ (Scott, 1988, p.51), a semi-structured elicitation procedure in the form of a game was used to examine numeral classifier usage in caretaker-child interactions. “*Putar, Cari, & Kira*” (“Spin, Seek, & Count”) was a ‘made-up’ game designed to stimulate caretaker and child to interact with each other in a naturalistic setting, playing a counting game by spinning (*putar*) a spinning wheel, seeking (*cari*) the object that is revealed by the spinning wheel, and counting (*kira*) the objects in the picture book.

PARTICIPANTS

Thirty-five invitation letters were distributed to adults who had children aged between 3 and 5 years old living in the same house with them, to participate in the “*Putar, Cari, & Kira*” game. However, only 11 caretakers responded and agreed to participate with their child/grandson/nephew in the game. They were all from the same vicinity with the participants in the two experiments conducted by Salehuddin and Winskel (2009a, 2009b). The participants were all native speakers of Malay and spoke standard Malay as their first language. The caretakers were between 22 and 56 years old (mean = 37.55 years old) whereas the children were between 4;4 and 5;9 (mean = 5.14 years old). All participants were from middle SES. Only three of the caretakers were male and among the children five were female. Although the caretaker-child relationship varied (as described in Table 1), all caretakers played a prominent or central role in bringing up the child. For example, the grandson in Pair 2 lived with the grandmother because his parents worked at an outstation, whereas the nephew in Pair 11 lived in the same house with his uncle and they both spent a lot of time together.

TABLE 1. Description of Participants in the “*Putar, Cari, & Kira*” Game

	Caretaker		Child		Relationship
	Year	Gender	(Year:Month)	Gender	
Pair 1	38	F	5;7	M	mother-son
Pair 2	56	F	4;7	M	grandmother-grandson
Pair 3	42	F	5;6	M	mother-son
Pair 4	38	F	4;7	M	mother-son
Pair 5	42	F	5;9	F	mother-daughter
Pair 6	47	F	5;6	M	mother-son
Pair 7	26	F	5;8	F	mother-daughter
Pair 8	28	M	5;0	F	father-daughter
Pair 9	29	M	4;4	F	father-daughter
Pair 10	45	F	5;0	F	mother-daughter
Pair 11	22	M	5;0	M	uncle-nephew

STIMULI

“*Putar, Cari, & Kira*” consisted of a ten-page A3-size picture-book and a set of ten windowed spinning wheels. The ten-page picture book comprised of pictures of five familiar settings to children, printed on glossy photo paper. The five different settings included a bedroom (labelled “AB”), a dining room (labelled “CD”), a kitchen (labelled “EF”), a highway (labelled “GH”), and a park (labelled “YZ”). Pictures of objects ranged from very typical to very atypical exemplars of Malay shape-based numeral classifiers as used in Salehuddin and Winskel (2009a, 2009b) were also printed on glossy photo paper and were later cut into picture cut-outs.

Pictures of exemplars of the same numeral classifier from all five typicality types were glued on one same spinning wheel. These pictures were positioned at an angle of 72° apart to make sure that the distance between one picture and the other was evenly distributed. There were altogether 10 spinning wheels (for 10 numeral classifiers), and each one of the spinning wheels was windowed with a 72° angle so that at any one time, each spinning wheel would reveal only the picture of one object (Figure 1). Each spinning wheel was labeled with the letter “A” (for *buah* [3D: big] exemplars), “B” (*utas* [1D: -rigid] exemplars), “C” (*keping* [2D: +rigid] exemplars), “D” (*ketul* [3D: medium] exemplars), “E” (*helai* [2D: -rigid] exemplars), “F” (*butir* [3D: fine] exemplars), “G” (*biji* [3D: small] exemplar), “H” (*batang* [1D: +rigid] exemplars), “Y” (*ekor* [animate: animal] exemplars), and “Z” (*orang* [animate: human]). The labels were placed at the centre of the respective spinning wheels.



FIGURE 1. The spinning wheels for *ekor* (wheel labeled “Y”) and *orang* (“Z”). The window on each spinning wheel revealed only one picture at a time. Each picture on the spinning wheel was labeled with the object name.

The remaining picture cut-outs of the objects were glued in the picture-book on five different picture settings. The number of objects of each exemplar varied between two and four to encourage counting. Exemplars of *buah* [3D: big] and *utas* [1D: -rigid] were glued on the picture marked “AB” (bedroom setting), *keping* [2D: +rigid] and *ketul* [3D: medium] on “CD” (dining room setting), *helai* [2D: -rigid] and *butir* [3D: fine] on “EF” (kitchen setting), *biji* [3D: small] and *batang* [1D: +rigid] on “GH” (highway setting), and *ekor* [animate: animal] and *orang* [animate: human] on “YZ” (park setting) (Figure 2). The various picture settings were used to contextualise the presence of the objects, and hence, stimulate conversation between caretakers and children.



FIGURE 2. The A3-size picture book showing the setting of a park to contextualise the objects. “YZ” was labeled at the top right-hand corner of the book. Pictures of objects were glued on the setting to create a 3D effect.

PROCEDURE

Each caretaker was first informed that the objective of the task was to investigate children's development. All of them were told to interact with the child in as natural or normal a way as possible. In the process of instructing the caretakers what to do or what was expected from them, the word "*penjodoh bilangan*" (numeral classifier) was never mentioned by the researcher; although in demonstrating the task/game to the caretakers, the researcher used numeral classifiers when counting the objects, for example, *satu ekor ayam, dua ekor ayam* (one NumCl chicken, two NumCl chickens) and *seorang bayi, dua orang bayi, tiga orang bayi* (one NumCl baby, two NumCl babies, three NumCl babies). The interaction between each caretaker and child were audio recorded and observed by the researcher. A clip-on microphone was attached to the child's collar throughout the session.



FIGURE 3. A caretaker and a child interacting while playing the "*Putar, Cari, & Kira*". The child is spinning the windowed spinning wheel.

PRACTICE TRIAL

Using the "*YZ*" picture setting (a park) (Figure 2) and the "*Y*" and "*Z*" spinning wheels (exemplars of *ekor* [animate: animal] and *orang* [animate: human]) (Figure 1), caretakers were first shown how to play the "*Putar, Cari, & Kira*" game with the children. Caretakers were told that for each of the picture settings they played, the letters printed on the top right-hand corner of the picture-book must be matched with the letters that were printed at the centre of the spinning wheels; for example, the "*YZ*" picture setting must be played with only "*Y*" and "*Z*" spinning wheels. As a demonstration, the researcher first spun (*putar*) the spinning wheel and when the wheel stopped at a particular picture (e.g., a chicken), the researcher sought (*cari*) the picture cut-out of a chicken on page "*YZ*" and then counted (*kira*) the number of picture cut-outs of a chicken on page "*YZ*" (e.g., *seekor ayam, dua ekor ayam*). The researcher then handed the spinning wheel to the caretaker and asked the caretaker to repeat the procedure. Both researcher and caretaker took turns to do the spinning, seeking, and counting until all pictures on both "*Y*" and "*Z*" spinning wheels were accounted for. When the caretakers had fully understood the procedure they were told that they could now play the game with the child.

THE GAME

The same procedure administered in the practice trial took place in the experimental session, only this time, the game was played by the caretaker and child. Caretakers and children took turns to spin the "*A*" through "*H*" spinning wheels to seek and count the objects on pages "*AB*", "*CD*", "*EF*", and "*GH*". Each caretaker-child pair took between 12 and 22 minutes to complete the game (average 17.5 minutes)

RESULTS

Out of the eleven caretakers, only five used at least one numeral classifier in the game, with two caretakers using all but two numeral classifiers either in counting the objects or prompting the children to count. None of the caretakers produced the *butir* [3D: fine] numeral classifier in their interactions. Out of the eight numeral classifiers tested, *helai*

[2D: -rigid] was the most frequently-produced numeral classifier (12) followed by *biji* [3D: small] (8), and *batang* [1D: +rigid] (8) (Table 2).

TABLE 2. Frequency of numeral classifier usage among caretakers

Numeral classifier	Pair 5	Pair 7	Pair 8	Pair 10	Pair 11	Total
<i>helai</i> [2D: -rigid]	3			5	4	12
<i>biji</i> [3D: small]	3		2 (1)		3 (2)	8 (3)
<i>batang</i> [1D: +rigid]	3	2	1	1	1	8
<i>keping</i> [2D: +rigid]	1 (2) ^a		3		1	5 (2)
<i>utas</i> [1D: -rigid]			3		2	5
<i>ketul</i> [3D: medium]	1		2		1	4
<i>buah</i> [3D: big]	1			1		2
Total	12 (2)	2	11 (1)	7	12 (2)	44 (5)

Numbers in brackets represent the incorrect usage of numeral classifiers by caretakers, for example, 3 **keping piring* instead of 3 *biji piring*.

A majority of caretakers used numeral classifiers as a prompt to get children to count. For example:

- Caretaker 5 : *Ada berapa helai baju yang berwarna merah?*
there is how many NumCl shirt that colour red?
'How many red shirts are there?'
- Child 5 : *Satu, dua.*
one two
'One, two.'

- Caretaker 5 : *Ada berapa helai seluar?*
there is how many NumCl pants
'How many pants are there?'
- Child 5 : *Satu, dua*
one two
'One, two.'

Some caretakers demonstrated counting using numeral classifiers to their children. For example,

- Caretaker 7 : *Satu batang pensil, dua batang pensil, tiga batang pensil.*
one NumCl pencil two NumCl pencil three NumCl pencil
'One pencil, two pencils, three pencils.'
- Child 7 : *Satu pensil, dua pensil, tiga pensil.*
one pencil two pencil three pencil
'One pencil, two pencils, three pencils.'

Some caretakers corrected their children when the latter wrongly used numeral classifiers, for example,

- Child 11 : *Pensil ada tiga *biji.*
pencil there are three NumCl (*biji* [3D: small])
'There are three pencils.'
- Caretaker 11 : *Batang*
batang [1D: +rigid]
'*Batang.*'
- Child 11 : *Pensil ada tiga batang.*
pencil there are three NumCl (*batang* [1D: +rigid])
'There are three pencils.'
- Child 11 : *Tali, tiga *biji tali*
rope three NumCl (*biji* [3D: small]) rope
'Rope, three ropes.'

- Caretaker 11 : *Tiga utas tali*
 three NumCl (*utas* [1D: -rigid]) rope
 ‘Three ropes.’
- Child 11 : *Tiga utas tali*
 three NumCl (*utas* [1D: -rigid]) rope
 ‘Three ropes.’

Except for one caretaker (pair 11), the other caretakers did not insist that their child use numeral classifiers in their counting.

- Caretaker 8 : *Ada berapa keping gambar?*
 there are how many NumCl photograph?
 ‘How many photographs are there?’
- Child 8 : *Satu, dua. Dua gambar.*
 one two two photograph
 ‘One, two. Two photographs.’
- Caretaker 8 : *Ada berapa keping CD?*
 there are how many NumCl CD
 ‘How many CDs are there?’
- Child 8 : *Satu, dua. Dua CD.*
 one two two CD
 ‘One, two. Two CDs.’
- Child 11 : *Rantai, tiga rantai.*
 necklace three necklace
 ‘Necklace, three necklaces.’
- Caretaker 11 : *Tiga utas rantai.*
 three NumCl necklace
 ‘Three necklaces.’
- Child 11 : *Tiga utas rantai.*
 three NumCl necklace
 ‘Three necklaces.’
- Child 11 : *Seluar, dua seluar.*
 pants two pants
 ‘Pants, two pants.’
- Caretaker 11 : *Dua helai seluar.*
 two NumCl pants
 ‘Two pants.’
- Child 11 : *Dua helai seluar.*
 two NumCl pants
 ‘Two pants.’

Two caretakers also demonstrated the use of numeral classifiers as a referring expression (anaphoric expression). Once the child mentioned the name of the object, the caretaker asked for the number of times the object appeared on the picture setting, using the numeral classifier, without naming the object itself.

- Caretaker 5 : *Ini apa?*
 this what
 ‘What is this?’
- Child 5 : *Sungai*
 river
 ‘River.’

Caretaker 5 : *Ada berapa batang?*
there are how many NumCl
'How many are there?'

Child 5 : *Satu, dua.*
one two
'One, two.'

Caretaker 11 : *Ini gambar apa?*
this picture what
'What picture is this?'

Child 11 : *Rambutan.*
rambutan
'Rambutan.'

Caretaker 11 : *Berapa biji?*
how many NumCl
'How many?'

Child 11 : *Tiga biji.*
three NumCl
'Three.'

Only one child used numeral classifiers in his production voluntarily, (i.e., not as a result of prompting or imitating the caretaker). However, this child only used *biji* [3D: small] in place of other numeral classifiers, suggesting that *biji* was functioning as a default numeral classifier for the child.

Child 11 : *Daun ada dua. Dua *biji daun.*
leaf there are two two NumCl (*biji* [3D: small]) leaf.
'Leaves, there are two. Two leaves.'

Child 11 : *Dua *biji saputangan.*
two NumCl (*biji* [3D: small]) handkerchief
'Two handkerchiefs.'

In caretakers, *biji* [3D: small] and *keping* [2D: +rigid] appear to be used as default numeral classifier. *Biji* was used as alternative numeral classifier in place of *butir* [3D: fine], whereas *keping* was used in place of *helai* [2D: -rigid] and *biji* [3D: small].

Caretaker 11 : *Ada berapa *biji bintang?*
there are how many NumCl star
'How many stars are there?'

Child 11 : *Satu, dua, tiga, empat.*
one two three four
'One, two, three, four.'

Caretaker 11 : *Ada berapa *biji batu permata?*
there are how many NumCl precious stones
'How many precious stones are there?'

Child 11 : *Satu, dua, tiga, empat.*
one two three four
'One, two, three, four.'

Caretaker 5 : *Ada berapa *keping kertas kat sini?*
there are how many NumCl paper near here
How many sheets of paper are there?

- Child 5 : *Satu, dua.*
 one two
 ‘One, two.’
- Caretaker 5 : *Ada berapa *keping pinggan?*
 there are how many NumCl plate
 ‘How many plates are there?’
- Child 5 : *Satu, dua.*
 one two
 ‘One, two.’

DISCUSSION

As stated earlier, this task was aimed at identifying what numeral classifiers caretakers would choose to talk about more in a situation where all numeral classifiers had the same chance of being talked about. The findings showed that although caretakers do use some numeral classifiers in the counting game, the accessibility of different numeral classifiers to different children varies, because of the huge individual variation (e.g., Pair 7 vs. Pair 11). This could be due to the fact that not all adults know the appropriate forms of numeral classifiers, or that they choose to use numeral classifiers randomly. Although this task is not able to show how it can influence numeral classifier acquisition order, it is able to show that caretakers do use numeral classifiers in colloquial languages when interacting with children. This task also shows that although the numeral classifier *buah* is the most frequent numeral classifier found in texts, *buah* appears to be the least frequently used numeral classifier in the counting game. The discrepancy is not explainable.

Malay is a numeral classifier language that predominantly uses numeral classifiers in counting processes and as references in discourse. The degree of obligatoriness of Malay numeral classifiers is to a lesser degree than in languages like Thai, a language that uses numeral classifiers more extensively even in situations when a numeral classifier is not used with a numeral. Since in Malay, nouns can occur without the presence of numeral classifiers in situations that does not involve a numeral, Malay language speakers can still be understood despite the absence of numeral classifiers in a Malay speaker’s speech.

The current study also reveals that numeral classifiers are not used frequently in everyday language and speech directed to Malay children. In the “*Putar, Cari, & Kira*” game, it was found that not all adults produce numeral classifiers in their production. Furthermore, caretakers rarely insisted that children use numeral classifiers in the counting game. This indicates that the usage of Malay numeral classifiers in everyday colloquial language is fairly optional in usage (see also Salehuddin & Winskel, 2008b). Similarly, Japanese numeral classifiers are regarded as “communicatively marginal items” since non-usage of the numeral classifiers does not “entail a breakdown in communication” (Yamamoto, 2005, p. 179). The semantic information contained in numeral classifiers is rather redundant and is not semantically essential for communication in striking contrast to nouns and verbs.

As a result, Malay numeral classifiers do not occur reliably in adults’ language (as indicated in the low frequency in both the written [Salehuddin & Winskel, 2009a] and the spoken discourse [the current study]). This suggests that the degree of obligatoriness of numeral classifiers in the Malay grammar plays a role in caretakers’ numeral classifier usage and their reactions to children’s usage. Perhaps, as a result, numeral classifiers are acquired relatively late, which is evident in both the comprehension and production of Malay shape-based numeral classifiers.

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Name of author/s: Khazriyati Salehuddin & Heather Winskel
Affiliation/s Universiti Kebangsaan Malaysia & Southern Cross University, NSW Australia
e-mail of corresponding author khazdin@ukm.my;

Power Relations and Patterns of Resistance in Iranian EFL Classrooms

Kobra Hosseini
Faiz S. Abdullah

ABSTRACT

Power relations are an integral part of social interactions in any domain of social practice. While there is a body of literature that deals with social relations of power and emancipation/empowerment in education, issues concerning power distribution in EFL classrooms in non-western contexts have been dealt with in a limited way. In the same vein, the suppression and silencing of Iranian secondary school EFL learners have, to date, remained untouched. From a sociocritical standpoint and applying Fairclough's three-dimensional critical discourse analysis framework, this paper investigates the representation and realization of aspects of power, agency and resistance patterns in Iranian secondary school EFL classrooms. The data was collected from observation of two classrooms, an urban and a semi-urban area of Iran, respectively. The analysis of the data, which included classroom observation as well as related field notes indicated that the balance of power between the teacher and the students was clearly in favor of the teacher in all the classroom contexts observed. The teachers seemed to play a disproportionately dominant role to the extent that the students were kept apparently passive and powerless via a range of discursive strategies. Where evident, patterns of resistance were manifested in different ways in different areas of classroom practice.

Key terms: *Power relations; Classroom discourse; Critical Discourse Analysis; Discursive Practices; Resistance*

INTRODUCTION

ELT classrooms in many parts of the world are still teacher-fronted classes in which the teacher is the all-knowing sage, whose knowledge empowers him/her to control every aspect of the classroom teaching/learning process. Likewise, high school EFL classes in Iran are mainly teacher-centered in such a way that students are kept as the passive recipients of the knowledge which is transmitted to them from their teachers and text books. While the ELT program for Iranian high schools has been designed to meet the principles of Communicative Language Teaching (CLT), the way most EFL teachers dominate their classrooms appears to have little to do with learner-centeredness as the cornerstone of CLT and other contemporary approaches to language teaching. Research shows that unequal teacher-student power relations in teacher-fronted classes could impact the outcomes of language learning in a negative way .

Despite being indispensable to all social relations, power as a multifaceted phenomenon is a fuzzy concept to define and too complex to understand. The neo-Marxian social theorist Michel Foucault insists on the functions of power and prefers to describe what power does and the way it works rather than defining what it is. According to Foucault's Power-Knowledge theory, power produces and reproduces its own field of exercise through the discourse of knowledge (ibid). This theory can be illustrated in teacher-student classroom relationships since teachers as the knowledgeable participants of classroom interactions are inherently given the power to exercise their knowledge over the students. The teachers' "natural" access to knowledge construction in the classroom provides them the power to pass their knowledge on as true, or in the Foucauldian sense, the "regime of truth" (Foucault, 1980). This presumed nexus between knowledge and power, as Hall suggests, "reveals how techniques of knowledge and strategies of power are mutually dependant".

Teachers' dominance in classrooms has also been challenged by Critical Pedagogy (CP) as oppressive educational practice . CP was born from the marriage of Foucault's power theory and Freire's education philosophy. In opposition to the 'banking model' of education, in which students are kept as passive recipients of the content narrated by the teacher, Freire (1970) proposes problem-posing education, which involves an on-going dialogical partnership between teacher and students with the aim of learning the world through interaction.

The role of CP in educational environments including ELT contexts is mainly an emancipatory one as the introduction of any transformation in the existing conditions is likely to free students from oppression. However,

despite its potential in bringing change to traditional repressive educational conditions, most of the discussions on CP have been limited to its theoretical aspects and rarely has it been put into practice in ELT classrooms . Perhaps, what is needed is an explication of the dialectic between theory and practice through a principled analysis of classroom practices (see Kumaravadivelu (1999) below), which would afford the practitioner/teacher a critical awareness of how the interplay of power relations in classroom interactions promote or pre-empt learner empowerment. Such a perspective seems imperative in that it links the largely theoretical orientations of CP with the practical, transformative goals of CDA as a multidisciplinary approach to analyzing classroom discourse.

Kumaravadivelu identifies three analytical categories for classroom discourse studies: (a) classroom interaction analysis which involves describing teacher-students verbal behavior through a limited set of predetermined criteria; (b) classroom discourse analysis which takes a broader scheme in its classroom analytical scope considering whatever that happens in the classroom as a part of the picture to be looked at; and (c) Critical Classroom Discourse Analysis (CCDA) which is an attempt to challenge the role of discourse in keeping the existing classroom power structures. While the function of “interaction analysis” is normative and that of “discourse analysis” is seen as informative, the function of CCDA, as Kumaravadivelu (1999) believes, is expected to be transformative.

CRITICAL DISCOURSE ANALYSIS

Power relations are believed to be exercised through discursive practices which govern who to speak with, who to listen to, what is to be said, and what remains unsaid . Stemming from poststructuralist discourse theories, Critical Discourse Analysis (CDA) is an approach to studying the socio-cultural aspects of discourse. CDA regards discourse as a social practice which is in a dialectical relationship with its context (Fairclough, 1989). The central concern of CDA, as Van Dijk notes, is investigating the way social power abuse, dominance, and inequality are reproduced, exercised and resisted by discourse in the social and institutional contexts. Similarly, Wodak (2001) believes that the fundamental concern of CDA is “analyzing the opaque as well as transparent structural relationships of dominance, domination, power and control as manifested in language” (p. 2). In the same vein, Fairclough (1989, 1992, 2003) notes that by challenging the taken-for-granted assumptions of discursive events in different social practices, CDA attempts to reveal the role of discourse in reproducing and maintaining the existing power structures of social life.

While Van Dijk’s approach to critical discourse studies has got a socio-cognitive orientation, Wodak’s direction of CDA is called by her as the discourse-historical approach. However, Fairclough’s approach to CDA, known as the Textually-Oriented Discourse Analysis (TODA) , has gained much importance among researchers. In his discourse analysis framework, Fairclough (1993) refers to abstract upper-case “Discourse” as the “language use conceived as social practice”, while the countable lower-case “discourse” is used as a “way of signifying experience from a particular perspective” (p. 138). Moreover, he defines a “discursive event” as an “instance of language use, analyzed as text, discursive practice, and social practice” (ibid). His model of discourse analysis, hence, includes the text, its discursive practices (the strategies used in the production and interpretation of the text), and its social practice (institutional as well as socio-cultural context of the text). Fairclough also regards Foucault’s “orders of discourse” as the “totality of discursive practices of an institution and relationship between them” (ibid), which are usually associated with different domains of society.

Two assumptions about language are of central concern in Fairclough’s CDA framework. The first assumption is that language use and its social context have a dialectical relationship. Drawing on Halliday’s Systemic Functional Linguistics (SFL) (1994), he defines three functions of language as the ideational (constituting systems of knowledge), the interpersonal (creating identities), and the textual (producing the texts). Fairclough believes that every text is simultaneously constituted of all these three functions while one may take precedence over others (Fairclough, 1987). Fairclough’s second assumption is that the relationship between language and its social context is not direct, but a mediated one (1989). He explains the dialectical relationship between language use and social context through the processes of “mediation” and “member’s resources/MR”, that is, the relationship between discourse and society is mediated by people’ values and MR.

Putting all these theoretical concepts together, Fairclough presents a three-layer framework which practically analyzes language use in its social context. Fairclough’s framework , therefore, includes three layers of analysis. In the text analysis, which is a description of the text’s linguistic features, Fairclough (2003) adopts a relational approach maintaining that “textual analysis can focus on just a selected few features of texts [in qualitative researches] or many features simultaneously by the ‘quantitative analysis’...” (p. 6). The next stage, discourse

practice analysis, which is interpreting the discursive strategies used in producing and interpreting the text, links the two other layers, text and social practice. Finally, social practice analysis involves the analysis of the relationship between the text and its context of situation, context of institution, and context of society. At this stage of analysis, the findings of the text analysis and those of the discursive practice analysis are explained in relation to the social context in which the text is embedded including the socio-cultural and institutional forces which shape the discourse. Such forces are sometimes described as ideological and hegemonic assumptions. Figure 1 illustrates the interaction between the three layers of critical analysis (Fairclough, 1989, p.25).

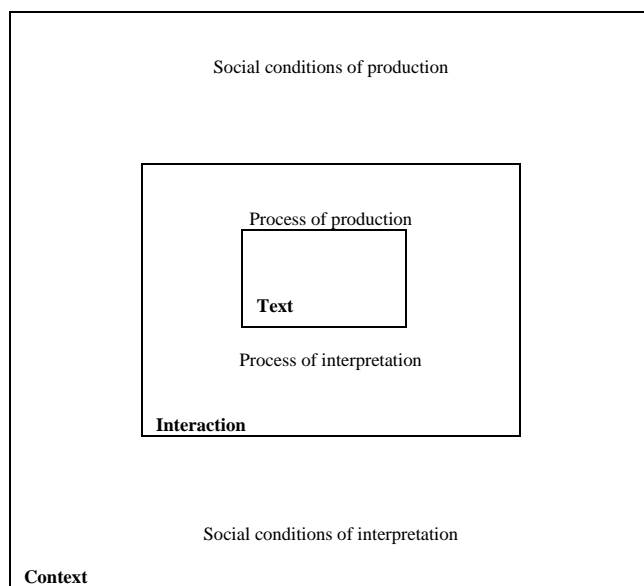


Figure 1. Fairclough's CDA framework (1989, p. 25).

STATEMENT OF THE PROBLEM

As a compulsory subject, EFL learning among Iranian students begins in the first year of their middle school at the age of twelve with a schedule of three to four hours a week. The textbooks are designed to cover the four English skills with emphasis on reading. Having studied English for seven years during their secondary schooling, however, high school graduates have serious difficulty communicating even in basic English .

While the centrality of learners in educational environments has attracted great attention in all pedagogic disciplines, the issue can be considered more critical in EFL contexts as the very nature of language learning makes the role of learner a pivotal one. Learners are supposed to be assigned an active role in their learning process and in teaching/learning decision-making in contemporary language teaching approaches . Nevertheless, the traditional teacher-fronted EFL classes employing the Initiation-Response-Evaluation (IRE) pattern of classroom interaction , still seem dominant in many educational environments around the world as well as in Iranian high schools. Teacher-frontedness is seen as a problem of high school EFL classrooms when for any reason the teacher dominates much of the learning/teaching classroom process in a way that the learners' active involvement becomes harmfully limited. Such a limitation is usually imposed on the learners through the constraining of their contribution as discourse participants in terms of their rights about what to say, what not to say, when to talk, and how much to get involved in the classroom. Nunan believes that such classroom discourse includes unequal teacher-student power relationships in terms of nominating topics and turn-takings in speaking. Literature on the mediating role of discourse in institutional power enactment within the realm of CDA has been increasing. EFL classrooms as educational institutions, however, have only been addressed in a limited way. Van Dijk rightly notes that despite much work on classroom dialogues, little specific attention is paid to the routine enactments of institutional power. The existing related studies, on the other hand, have generally been conducted in Western countries , and no

significant study on the discursive aspects of power relations in high school EFL classrooms has been reported from Iran to date.

Hence, in an attempt to investigate the existing power structure in the teacher-student interactions of EFL classrooms, the present study relied mainly on Fairclough’s framework of CDA which enabled the researcher to systematically identify the traces of unequal power relations in the classroom discursive events. The following research questions were, consequently, formulated to cover the three stages of the Faircloughian model of CDA:

1. What are the textual features of teacher-student power relations in Iranian high school EFL classrooms?
2. What discursive practices are used in teacher-student interactions within the Iranian high school EFL classrooms?
3. How may the social practice of these classrooms discourse be explained?

CONCEPTUAL FRAMEWORK

As part of an ongoing doctoral research project, this exploratory study sought to discover different aspects of the existing power structure in the teacher-students interactions of high school English classes. Since structures are simply the relationships between several variables, in the study we considered some variables and looked for other possible ones that may be addressed in the main study.

Due to the limited scope of the preliminary investigation, we only took some of the textual features such as interactional conventions and modes of meaning-making into consideration in the analysis of the data. With respect to discourse practice analysis, such classroom discursive strategies as elicitation strategies and contribution control were taken as variables to be discussed in this study. Further, we tried to explain, to the extent that the scope of this study allowed us, some institutional and socio-cultural forces that had shaped the classroom discourse. The relationship between different variables, in reproducing the existing power structure within the EFL classrooms in question, was intended to be investigated on the basis of Fairclough’s three-layer framework as shown in figure 2.

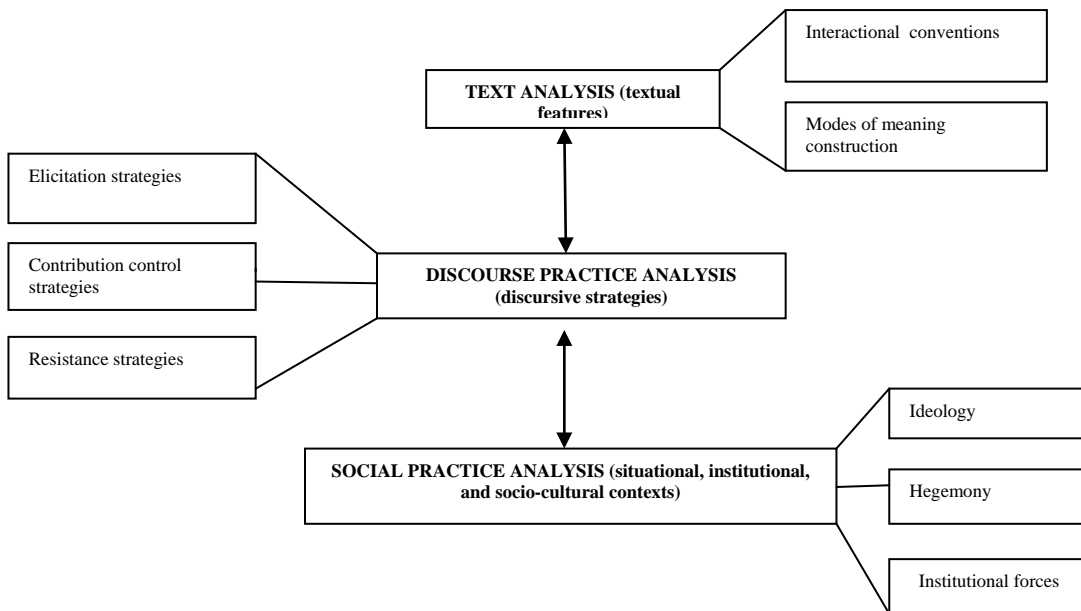


Figure 2. Conceptual framework.

METHODS AND MATERIALS

PARTICIPANTS

Using a convenience sampling procedure, two high school EFL classrooms from an urban and a semi-urban area of southern Iran were selected for the purpose of this qualitative case study. While both classrooms were similar in terms of the students' gender and the size of the class, only one of them (class B) was equipped with computer use facilities. The classroom teachers, on the other hand, were of different gender. Table 1 shows these features of the two classrooms.

Table 1. Participants features.

	Area	No. of Students	Students' gender	Grade	Teacher's gender	Teacher's education	Classroom
Class A	Semi-urban	22	Female	10	Female	MA in TEFL	Traditional
Class B	Urban	20	Female	10	Male	BA in TEFL	Computer-assisted

PROCEDURES

First, the whole teacher-student interactions of a 50-minute classroom session for each case was observed and video-taped. Then, the classroom verbal and non-verbal interactions were transcribed. The transcripts were analyzed next on the basis of textual analysis of Fairclough's CDA framework. The videos were also observed several times to assist in the analysis of the field notes. Both teachers and some of the students in each classroom were also consulted through unstructured interviews (informal conversations) in order to elaborate on some discursive strategies employed by them during the classroom discursive events. The following set of transcript notation was used in the text analysis:

T: Teacher

S: Student

Ss: Students

[: Interruption

... : Pause

(): Undistinguishable talk

RESULTS AND DISCUSSION

Generally speaking, the analyses of the classroom interaction transcripts and classroom observation field notes showed teachers' power enactment over the students in both the classrooms under study. More specifically, the teachers of both classrooms dominated the talk time and turns. The teachers' systematic use of imperatives and questions was also evidence of their more powerful positions in the classroom discourse.

The interruption of the other, as a sign of the powerful discourse participant's attempt to control the less powerful participant (cf. "power in discourse": Fairclough, 2001), has also been an identified phenomenon in both classrooms, which was effected mainly by the teachers. While the students of both classrooms were rarely seen to interrupt the teachers' talk, the male teacher of classroom B was found to more frequently interrupt the students than the female teacher of classroom A. Another considerable feature of both classroom discursive events was the teachers' elicitation strategy which dominated most of the class time. Each part of Table 2 which summarizes the overall results, and issues related to contextual factors influencing these classroom discourses are discussed in the sections below together with some exemplary extracts from the classroom interaction transcripts.

Table 2. Summary of the data analysis

Class	Teacher turns (%)	Student turns (%)	Teacher interrupting students (f)	Student(s) interrupting teacher (f)	Teacher questioning students (f)	Student(s) questioning teacher (f)
A	61	39	8	2	40	0
B	74.6	25.4	20	3	51	0

f = frequency of occurrence

% = percentage of total no. of speaking turns observed

TEXT ANALYSIS (DESCRIPTION)

TURN-TAKING

One of the ways through which power is usually enacted by a speaker in a conversational interaction is the way s/he selects the next speaker. Fairclough notes that “in dialogue between unequals, turn-taking rights are unequal”. He maintains that the dominating phenomenon in turn-taking is normally found in institutions that involve the professional, the “insider”, or “gatekeeper” interacting with the “public”, “client”, “outsider”, or student (Fairclough, 1992, p. 153).

As identified in the following example extracts from the classroom transcripts, the teachers’ domination in turn-taking is obvious in the discourse of both classrooms. It should be noted that the IRE pattern of classroom interaction was found to characterize both classrooms, and which necessarily led to the teachers’ turns to be clearly twice the students’ parts (as shown in Table 2).

Classroom Transcript 1.

Class A(1)

- (3) T: Yellow group! Answer my question. What’s the meaning of “chaleh/godal”?
- (4) Ss: hole
- (5) T: hole, very good
- (6) T: “safinehe fazaei”?
- (7) Ss: Spaceship
- (8) T: Spaceship, very good
- (9) T: “sakhreh”
- (10) Ss: rock
- (11) T: rock, very good
- (12) T: “ask”?
- (13) Ss: picture
- (14) T: No, the new word we’ve learned for it.
- (15) Ss: Photo
- (16) T: right, photograph. Very good.

Class B(1)

- (54) T (pointing to another student): Now, you answer my question. Where do cars go?
- (55) S7: Go in the street.
- (56) T: Yes, cars go in the street.
- (57) T: Where do they move?
- (58) S5: On highways.
- (59) T: [They move on roads, ha, cars go on roads.
- (60) T: What about boats? Where do boats move?
- (61) S3: Move on waters.
- (62) T: [Yes, boats and ships move on water. very good, yes. Ok,

Moreover, since the initiation move of IRE, always done by teacher includes information, direction, or elicitation acts, it usually includes much longer sentences than the subsequent (response) move usually done by students. The following excerpts show how the teachers' talking time is much longer than the students' parts:

Class A(2)

- (47)T: Have you played with a toy car when you were a child?
(48)Ss: Buzzing
(49)T: Have you?
(50)Ss: Yes.
(51)T: What is it?
(52)Ss: Toy plane.
(53)T: Yes, toy plane.
(54)T: What do people usually buy for children on their birthdays?
(55)Ss: Toys.
- (67)T: Have you been on a merry-go-round when you were a child?
(68)Ss: Yes.
(69)T: Where can you find a merry-go-round? Where?
(70)Ss: In a park.

Class B (2)

- (38) T: Ok. You please (pointing to another student) Do you sometimes travel?
(39) S8: travel
(40) T: [Do you sometimes go to another city?
(41) S8: sometimes.
(42) T: [Yes, sometimes. How do you travel? By what?
(43) S8: Train.
(44) T: By train, sometimes by bus, sometimes by car. Yes.
- (45) T (pointing to another student): You, what's your name, I forgot your name?
(46) S9: Naseri.
(47) T: Yes, Mis. Naseri can you make a table?
(48) S9: No, I can't.

MODES OF MEANING

To recall what was said earlier about Hallidayan metafunctions of language, in any discursive event meaning is usually constructed in three major modes. The interpersonal metafunction forms the social relationships through the declarative (statement), interrogative (question), and imperative (command) systems of mood and modality. The ideational metafunction constructs ideas and experiences of the world through different processes of verbal groups (i.e. the transitivity system of language). The textual metafunction helps create textuality through systems of theme/rheme relationship. As Fairclough suggests (1989), "Systematic asymmetries in the distribution of modes between participants are important per se in terms of participant relations: asking, be it for action or information, is generally a position of power" (p. 126).

In the discourse of both classrooms in this study, the teachers' exercise of power over students could be adequately traced through analyzing the metafunctions of language used by them. For instance, both teachers' frequent use of the imperative mood seemed to be a way of expressing identity and influencing the students to act as they were expected. The following extracts are examples for this power inequality in the classrooms discourse.

Classroom Transcript 2.

Class A (3)

- (3) T: Red group! Answer my question. What's the meaning of "chaleh/godal"?
- (169)T: Each group! Now tell me one of the new words you've just learned?
- (178): Now open your books.

Class B (3)

- (4) T: [First raise your hand, then answer my question, ok?
- (6) T: You! Answer please.
- (127) T: Stand up, please. Everybody, stand up (pointing to the class to look through the window). These are real cars, ha?
- (128) T: Sit down, please.

With respect to ideational metafunction of the teachers' language as a trace of power in discourse, we found some moments when teachers tried to establish their own view point regardless of students possible reservations. Hardly were the students provided with any chances of making their points on the concepts that the teachers raised. Examples were when the teacher of classroom A reminded and commented on an anniversary at the very beginning, and when both teachers reminded the students the importance of what they had learned earlier, or the importance of things to be learned then. There were even some moments that the teachers' points (questions) seemed nonsense and confusing. While some of the students looked confused about some of these points made by the teachers, never did any of them ask for any clarification.

Classroom Transcript 3.

Class B (4)

- (47) T: Yes, Mis. Amiri can you make a table?
- (48) S9: No, I can't.
- (49) T (pointing to another student): Can you make a table?
- (50) S10: Um, no.
- (51) T (pointing to another student): Can you make a table?
- (52) S10: Of course not.
- (53) T: If you try, you can make a table. Ha, you only need some tools. For example, you need this (pointing to the picture of a hammer on the board). You need hammer, you need nail, you need many things. Ok?

Class A (4)

- (23)T: There is a toy town in Holland which is called Holland's toy town.
- (24)(Shoma momkene toye TV dideh bashed?) You might have seen it on TV, have you?
- (25)Some students: Yes
- (26)T: (Persian) Now, our lesson is about it today.
- (27) You should learn some new words about today's lesson which is Holland's toy town.

Class B (5)

- (1)T: Before starting the new lesson, I'd like to ask you some questions about the previous lesson, lesson 2, ok.
- (69)T: You are now in classroom. Can you see me? Can you see the boards?
- (70) Ss: Yes.
- (71) T: [Can you see your friends?
- (72) Ss: Yes
- (73) T: [Why? Because there is light. Because sun is in the sky. Ok?

As identified in the above examples, the textual features of classroom discourse serve as traces of the discourse practices engaged in by the teachers of both classrooms and which signify their more powerful positions in the classrooms interactions relative to those of their students. Such asymmetrical distribution of linguistic rights is, in fact, evidence of the discursive strategies of maintaining dominance as used by the teachers, and perhaps to a lesser extent, of the strategies of resistance and/or subservience presumably employed by the students in the classrooms in question. These discursive strategies will be analyzed and discussed through bringing some evidence of the classrooms transcript, in the following section.

DISCOURSE PRACTICE ANALYSIS (INTERPRETATION)

According to Fairclough (1992), discourse practice analysis is a “meso” level of interpretation of the discourse which not only considers the discourse production process but also its producers (see also van Dijk, 1998). In the same vein, Silverstein maintains that agency and subject positioning can take place in discursive interactions.

In the analysis of the discourse practices of the classrooms in question, it was observed that discourse production was conventional in the sense that it was centered on the teachers and not students. The teachers in both classrooms employed different discursive strategies in controlling the classrooms discourse. As Fairclough (1989) points out, the more powerful participants usually put constraints on the less powerful ones in the interaction using such devices as “*interruption*”, “*topic control*” and “*enforcing explicitness*”. In the analysis of the both classrooms’ discursive events all such devices are identified as used by the teachers in controlling the students’ contribution.

INTERRUPTION OF THE OTHER

With respect to interruption, the male teacher (see class B 6) was found to repeatedly interrupt the students who were trying to respond his questions. His impatience for students who were merely attempting to answer his questions, clearly appeared to make students frustrated. The students, however, rarely interrupted their teachers. Interruption could simply be considered as an impolite or even violent behavior in conversational interaction if it is done by the less powerful discourse participants. But it seems natural when done by the more powerful participant like a teacher in a classroom setting as an apparently necessary strategy for classroom management. Discourse naturalization is the process through which some arbitrary ways of thinking or forms of behavior become natural or “common sense” in favor of those in power . The following extracts from the transcripts are examples of the teacher interrupting the students:

Classroom Transcript 4

Class B (6)

- (15) T: Who sent a spaceship around the moon?
(16) S5: Russia
(17) T: [Raise your hand first. (Pointing to another student) You!
(18) S4: Russian spaceship.
(19) T: [Russian sent spaceship around the moon, ok.

- (38) T: Ok you please (pointing to another student) Do you sometimes travel?
(39) S8: travel
(40) T: [Do you sometimes go to another city?
(41) S8: sometimes.
(42) T: [Yes, sometimes. How do you travel? By what?

Class A (5)

(99)T: Do you work with hammer?
(100)Ss: Yes.
(101)T: [Yes, sometimes].
(102)T: Should children play with hammer?
(103)Ss: No.
(104)T: Is it a toy?
(105)Ss: No.
(106)T: Should children play with it?
(107)Ss: No.
(108)T: Why?
(109)Ss: ...cause.
(110)T: [Bahare! (pointing to one of the students) why?
(111)Yas: Because heart buzzing them.
(112)Ss: Hurt
(113)Yas: Hurt.
(114)T: [Because they hurt themselves.

CONTROLLING THE TOPIC

In the analyses of the data, it was also discovered that the topics for the classroom exchanges were always changed by the teachers in every exchange of the interactions, often by raising new questions. At some points, the teachers disregarded the students' responses to the earlier questions, and did not seek for any feedback in checking their understanding of the earlier stages of the interactions before jumping to a new topic. The extracts A (6) and B (7) of the transcripts show the way the teacher changes the topics of the exchanges in the classroom interactions.

Classroom Transcript 5

Class A (6)

(27) You should now learn some new words about today's lesson which is Holland's toy town.
(28)T: (Persian) "amadeheid?" (Are you ready?)
(29)Ss: Yes
(30)T: OK
(31)T: (Writing the word "toy" on the board) Toy, repeat!
(32)Ss: Toy
(57)T: Do you like toys?
(58)Ss: Yes.
(59)T: Toy?
(60)Ss: Buzzing
(61)T: Toy?
(62)Ss: (in Persian) "asbab bazi".
(63)T: (while writing the word on the board) Merry- go- round.
(64)Ss: Merry go round
(168)T: Now, I want to test you.

Class B (7)

(2) T: The first question, how many sides does the moon have?
(20) T: Another question, you! (pointing to another student). Do you have a bicycle at home?
(54) T (pointing to another student): Now, you answer my question. Where do cars go?
(74) T: Now, what's this picture?

The above examples of instructional strategies used by the teachers in this study seem to match the banking model of education which transforms students into malleable, receiving objects whose scope of action is only limited to “receiving, filling and storing the deposits” . Freire views banking education as an oppressive condition in which the students’ efforts to “act responsibly are frustrated” (p. 64). Such frustration could be clearly observed in the present students’ indifference to classroom activities and their preference for being silent .

ELICITATION STRATEGIES

A prominent feature of both classroom discourses was the rarity of open-ended questions. Using an excessive number of closed questions or limited-answer questions, on the other hand, brought about a lack of any true participation of the students in classroom activities. Further, the excessive use of known-answer questions has been subject of criticism as it fails to develop students’ intellectual activity and creativity. The use of such question types can be detected in the extracts A (7), (8) and B (8), (9).

Classroom Transcript 6

Class A (7)

(3) T: Yellow group! Answer my question. What’s the meaning of “chaleh/godal”?

(4) Ss: hole

(37)T: Ok. Do children like toys?

(38)Ss: Yes.

(39)T: What is it?

(40)Ss: Gun

(41)T: It’s a toy gun.

(42)Ss: Toy gun.

(43)T: What is it?

(44)Ss: Toy car

Class B (8)

(20) T: Another question, you! (pointing to another student). Do you have a bicycle at home?

(21) S5: Yes, I have

(22) T (pointing to another student): Do you have a bicycle at home?

(23) S6: Yes, I have.

(24) T (pointing to another student): Do you have a motorcycle?

(25) S7: No

(33) T: Ok, well. You, please answer my question. Do you sometimes go to park?

(34) Ss: Yes

(94) T: Do children enjoy riding on a merry-go-round?

(95) Ss: Yes.

(96) T: Do you enjoy?

(97) Ss: Yes.

Class A (8)

(75)T: Hurt means cause pain and damage. For example, yesterday I was cooking lunch.

(76) I (showing her thumb) I

(77)Ss: [Buzzing]

(78)T: Yes, hurt

(79)Ss: Hurt

Class B (9)

(135) T: Yes, and this boat has (pointing to the sails)....

(136) Ss: Sails

(142) T: Look at the other picture. It's a

(143) Ss: Highway

While not mentioned directly in neither of the classrooms, it was clear that the students were restricted in the use of their L1 unless the teacher initiated such use. This could also be regarded as a oppressive situation since it is evident that generally most Iranian high school students are not competent enough to express themselves solely in English. The L1 is seen by the proponents of CP as one of students' default facility which should not be taken away from them. The teachers of the classrooms in this study, however, believed that they were expected by the school authorities and the parents to force the students to speak English in the classrooms.

STUDENTS' RESISTANCE

The most significant feature of both the classrooms that was identified in observations, field notes, and transcripts was the very passive role of the students in the classroom discursive events. Most students seemed to prefer remaining silent unless they were called upon by their teachers to answer a question. According to Fairclough (1989), the less powerful participants usually use silence as a weapon to be noncommittal about what the more powerful participants say, but those in power usually force the less powerful ones "out of silence and into response by asking questions such as *do you understand, do you agree?* or *what do you think?*" (p. 136). In our study, it was found that the male teacher ended most of his statements with such discourse markers as "yes?", "ok?" or "ha?". He used them with a rising questioning intonation which was meant to elicit students' confirmation. Such discourse markers with a rising questioning intonation are, according to Othman , response elicitors. This can be seen in the following examples from the classroom transcript.

Classroom Transcript 7

Class B(10)

(71) T: [Can you see your friends?

(72) Ss: Yes

(73) T: [Why? Because there is light. Because sun is in the sky. Ok?

(99) T: Ok. You can see this boy (pointing to a picture on the board). He has a hammer in his hand. A real hammer, ha?

(100) Ss: Yes.

(101) T: This is a hammer too (showing a toy hammer). It's a toy hammer, ha?

Silence on part of the students didn't seem natural in the classrooms in question as even when students were asked about very simple and self-evident subjects during the teaching process, only a few of them showed that they wanted to attempt an answer. We note here that students' silence cannot and must not be taken for granted as this silence might be attributed to their reluctance to participate in classroom activities in opposition to the forces they feel emanating from their teachers. This view is based on the observation of the fact that most students tended to ignore their teachers' frequent reminder that they had to raise their hands before speaking up. This type of students' resistance against the teacher's will made us more sensitive about the way students behaved in the classroom. Overall, we could not help but wonder whether the students' silence at some moments could have been their unheard voices against the boring and repressive classroom conditions they were experiencing.

SOCIAL PRACTICE ANALYSIS (EXPLANATION)

While teachers' power in classrooms in its totality cannot be always regarded negatively, the way the teachers of our classrooms dominated the whole classroom life seemed to make the students as lifeless and even petrified objects. Even though the students responded to the teachers' elicitation activities, their involvements were so limited and somewhat mechanical that could hardly promote their own intellectual potential and creativity during the process of their language learning.

The teachers had the discursive practices in their mind as they entered the classrooms. They controlled the start, the orientation to the lesson, and the whole process until the end as they tried to follow their pre-designed lesson plans, not to mention manage the time to cover the syllabus which is usually designed by schooling system (often called the "hidden curriculum"). They had to make the students ready for the high-stake objective tests which are usually administered centrally by the schooling system. The students, on the contrary, were passive and powerless as they could speak only when they were called upon. Their role as the main target of the education process seemed to be relegated in the social practice of teaching-learning.

As highlighted throughout the analysis of the data, the classroom discourse under study was typical of traditional teacher-fronted classroom. Behind such discursive practices lie some institutional and social factors which influence the existing conditions and shape them (Fairclough, 2001). The fact is that like what is still going on in many other educational systems around the world, teachers in Iranian educational environments are entrusted with the "right" to take charge in the classroom while students are expected to obey them. This state of affairs in the practice implies particular ideological assumptions about social identities among and relationships between teacher and students. As Fairclough (1992) suggests, underlying such discourse in classrooms are socio-political ideologies of power hierarchy in education. Fairclough (2003) further opines that discourse has a mediating role between social events and social structures. This mediating role of discourse can function hegemonically in gaining consent for particular positions of power (Gramsci, 2000). Gramsci also says that that "hegemony refers to the manner in which consent is garnered from the masses so that social relations based on domination appear to be normal and natural" .

The hegemony of such classrooms as above appear to be maintained through an unspoken alliance of powerlessness between the teacher and the students for the putative maintenance of acceptable classroom culture through keeping the students as mere recipients while residing agency with the teacher. Such an arrangement reflects an unspoken agreement between teachers and students for the institutional compliancy status quo which is described by Freire as a "state of oppression which gratifies the oppressors" (p. 17). In the same light, in emphasizing the role of social use of language in repressive power relations in education systems and other social structures, Abdullah refers to "Bourdieu's conception of linguistic habitus" as an effective way of describing "symbolic violence" (p. 79). As a consequence of symbolic violence, that is "domination through language", those with subordinate positions are kept or keep themselves silent (ibid).

CONCLUDING REMARKS

In the study reported here, we employed Fairclough's (1989; 1995; 2001) framework of CDA to investigate the nature and representation of the existing social structure in teacher-student power relations in two Iranian EFL classrooms. The results of the data analysis were found to be in line with what is usually expected in teacher-fronted classrooms. With respect to the first research question on the textual features of teacher-student power relations, the data analysis showed that the teacher-student power relations in the EFL classrooms in question were unequal in favor of teachers who dominated the classroom discourse. The teachers' domination in both classrooms was mainly manifested in asymmetrical distribution of talk time and turn-taking. The power of teachers over the students in every aspect of the teaching/learning process was also realized through the modes of meaning construction employed by the teachers, that is, the agency was most often assigned to the teacher in both regulative and instructional registers through the ideational, interpersonal and textual metafunctions of language employed by them.

The analysis of the data also revealed that the discursive strategies employed by the teachers were, knowingly or unknowingly, at the service of establishing their own dominance. Never did the teachers of these classrooms attempt to stimulate their students to be curious or inventive. Neither did they provide their students with any opportunity to be creative and critical in raising their own viewpoints towards achieving productive outcomes in the learning process.

Be that it may, we found very few instances in the data of the study that enabled us to deal comprehensively with the students' discursive practices. This was because of their very limited responses in the classroom interactions. It is acknowledged that the exercise of power, however, is a potentially two-way phenomenon in any socio-political context such as that of a language learning classroom. Therefore, in further studies of the phenomenon, it would be more efficient and insightful if more cases (classrooms) could be investigated over longer periods of classroom observations, for example, by way of ethnographic studies, so that a more comprehensive body of data can be analyzed for the purpose of an in-depth description, interpretation and explanation of the critical issues at hand.

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Authors:

Kobra Hosseini , Universiti Putra Malaysia
Hosseinikobra80@yahoo.com

Faiz S. Abdullah, Universiti Putra Malaysia
mfaiz@fbmk.upm.edu.my

Multilingual Multimodal Designs in the Transnational Creative Industry: Linguistic and Cultural crossings

KOO YEW LIE & SIEW LI LING

ABSTRACT

Multimodality is changing our engagement with the world especially in late modernity. Using the conceptual framework of pluriliterate multimodality, based on Koo's notion of pluriliteracy (2003, 2004, 2007a, b, 2009a, b), Kress and van Leeuwen's (1996; 2001), and Kress's (2000, 2003, 2005, 2007) notion of Multimodality, this paper reports a qualitative study which examines features of multilingual multimodal designs used in the creative industry. The findings indicate that linguistic and cultural semiotic resources, such as hybrid linguistic codes, images, symbols, and sound, are dynamically engaged by multilingual meaning-makers in the creative industry through cultural transposition (Koo, 2007). This paper confirms Koo's GUP research findings that multimodality is a vital part of global meaning-making in the workplace. The simultaneous use of diverse language/s and images must be taught in the classroom as a part of the repertoire of literacies for creative meaning-making in the innovative economy. The paper suggests that such literacies will form part of the expanded resources for engagement in the innovative industry which values cultural crossings across linguistic and cultural diversity and difference.

Keywords: Multimodality; Pluriliteracy; Multilingual and Multicultural Meaning-Making; Cultural Transposition; Cultural Crossings

INTRODUCTION

This study argues for a need for multilingual and multicultural meaning makers to cultivate an ongoing reflexive dialogue in facing challenges embedded in the 'enslavement' of hegemonic ways of meaning-sense-sign making often subjected to dominant Anglo-based practices and discourses. The paper aims to explore and imagine alternative mechanism, novel practices and strategies to build a mindful awareness (Koo, 2004) that requires an attitudinal and perspectival change in search for new pathways in multilingual and multimodal making meaning and learning in pluricultural environments. Through the examination and analysis on the multimodal designs of a transnational multilingual professional in the creative industry in terms of the inter-relationships between image, language (Englishes and Chinese), and sound within broader, transnational sociopolitical and cultural contexts, this research demonstrates that lingual-social-cultural knowledge and resources of the multilingual person can be resourcefully, communicatively and imaginatively drawn upon for global meaning-making situated in multilingual and increasingly digitized environments.

BACKGROUND AND AIMS OF STUDY

The current study is a strand in a broader GUP (Research University Grant) project headed by Professor Dr Koo Yew Lie from Universiti Kebangsaan Malaysia. The study explores the linguistic and discursive ways of a multilingual professional to transform linguistic/cultural knowledge in the design of his images and semiotic texts at the workplace (the creative, entertainment and music industry); and, secondly, to examine the multimodal semiotic

texts of a global professional in terms of the inter-relations between image, language (English and Chinese) and sound within broader sociopolitical and cultural contexts (Koo, 2007c: 6).

Koo's GUP research investigates the discursive strategies of English language communicators in Malaysia and China through a micro and macro ethnographic discourse analysis of English language literacy practices in both sites. The research also examines global language interactions and multimodal designs (Kress, 2001) involving participants of diverse cultures and languages. Using Englishes as a point of entry, Koo argues that the GUP research would help build a new theory on Global Englishes (Koo, 2009a, b). It is hoped that the investigation on the language communication strategies in global sites involving global communicators in the Asia Pacific would provide new insights, theories and pedagogical approach on the ways we educate and train learners in HE and in human resource development in the region (ibid).

As a smaller study of the GUP research, the current paper investigates the strategies that a transnational multilingual/cultural meaning-maker in the entertainment and music industry employs to draw on linguistic/cultural semiotic resources to establish and/or enrich new forms of aesthetic and cultural production in new knowledge economy—focusing on cosmopolitan knowledge in popular culture industry. Secondly, it examines multicultural and multimodal features of (re) presentation of indigenous Chinese cultures in the multimodal designs of the selected subject of study.

NEW COMMUNICATIVE ORDER AND PLURICULTURAL-MODAL MEANING-MAKING

The increasing mobility of people and the rapid advances in new technologies and communications whose end is difficult to predict place us at the threshold of a changing paradigm in literacies practices where traditionally recognized pedagogy and habitual ways of seeing and being are increasingly challenged. Particularly, the rise of "New Work Order" (cf Gee et al., 1996; Holland, 1998 in Street, 1998: 1) that takes a reductionist approach has affected language use at work and in educational contexts. The "New Work Order" has resulted in the New Communicative Order, following the pioneer works of Kress & van Leeuwen (1990) and Heller & Pomeroy (1997) (as cited in Street, 1998: 9) on social semiotics and visual design with a de-centering focus on language and unitary grammar as a restricted whole in meaning-making.

This paper argues that pluricultural multimodality should be drawn upon and treated as social practices and resources for new ways of multilingual/cultural meaning-making and learning. Semiotic texts represent a dialogic "heteroglossia" (following a Bakhtinian characteristic, in Bakhtin, 1985; 272 as cited in Street, 1998: 10), an all-encompassing feature of language use and taking account of the "centrifugal as well as centripetal forces" (Bakhtin, 1985; 272 as cited in Street, 1998: 11) that could be integrated in the teaching and researching of language. The chosen texts and designs in this study are representative examples/evidences of multimodalities (Kress & van Leeuwen, 1996; Kress, 2003) in the era of the New Communicative Order. The data demonstrates the construction of hybrid texts and designs drawing from semiotic resources that are creative, meaningful in our socio-cultural-educational communities (Koo, 2008a, 2007a, b, c, 2005).

THEORETICAL FRAMEWORK: PLURILITERATE MULTIMODALITY

This study employs the theory of *pluriliterate multimodality* as the theoretical framework in the investigation of the use of multilingual semiotic resources in multimodal designs (Kress and Leeuwen, 1996). The theoretical and analytic framework is built upon Koo's theory of pluriliteracy (2003, 2004, 2007a, b, 2009a, b) integrated with Kress's multimodality studies (Kress & van Leeuwen, 1996, 2001; Kress, 2007, 2005, 2003, 2000).

Koo's pluriliteracy framework allows the current study to see literacies as social practices, "...as matrices of diverse language literacies/ discourses that are reproduced, and/or transformed to indicate multiple overlapping and /or conflicting membership into communities of practice for particular goals and purposes" (Koo, 2006: 83). Based on a paradigm and perspective committed to sustaining diversity especially of cultures and ways of meaning making, Koo's framework encourages learners, especially those endowed with a multiple repertoire of languages

and civilisational cultures, “to engage, design and position the vernacular, the folk, ethnocultural resources that reside from their primary life-worlds and represented in their mother-tongue or first languages in multimodal forms as resources for the construction of cosmopolitan knowledge as required in the global marketplace” (Koo, 2008a: 239). Through the illustrative case of a multicultural creative worker, the current study demonstrates such juxtaposition of his primary and secondary life-words as reflected and captured in his music creation—“chinked-out” (Wang, 2004, 2005).

This study is also built upon Kress’s (Kress & van Leeuwen, 1996; 2001; Kress, 2000, 2003, 2005, 2007) multimodality and social semiotic theory. They argue that the design of multimodal text involve language, media and communication requiring multimodality, multimedia and multi-skilling, and it provides inspiring theoretical input for courses in interactive multimedia design. Kress argues that multimodal approaches to representation and communication in the new media age are based on the assumptions (a) that communication is always and inevitably multimodal; and (b) that each of the modes available for representation in a culture provides specific potentials and limitations for communication (Kress & van Leeuwen, 1996 in Kress, 2005: 5). All representational and communicative modes have to be explicated through their multiplicity, context dependent, carrying specific lingual-socio-cultural significance for post modern communication. Multimodal study looks at two kinds of thought processes – ‘design thinking’ and ‘production thinking’ and how they interact in the production of communicative designs (Kress & van Leeuwen, 2001). Meaning makers like the subject of the current study would inevitably draw on a wide range of their cultural semiotic resources, such as linguistic codes, images, icons, symbols, signs, colors, in their meaning making and designs. Such production and negotiation is now increasingly taking place through integration of communicatively produced linguistic and nonlinguistic mediational resources, means and modes.

We argue that the framework of *pluriliterate multimodality* would help to provide multilingual meaning makers the spaces to “mediate, select and/or hybridise (crossover and/or mix) different linguistic codes, language styles, and register for communication in situated contexts for particular purposes” (Koo, 2008a: 243). Using this framework, potential in identifying new ways of meaning making can be explored and created at the juncture when opportunities and spaces for “normalised judgement of values within secondary life-world literacies” is “to be unpacked in relation to primary life-world experiences and languages” (Koo, 2008a: 243).

RESEARCH METHODOLOGY

This study adopts a qualitative case study as the research method. Qualitative research has become increasingly important modes of inquiry and it is “a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible” (Denzin and Lincoln, 2003: 4). Fischer (2006: xv i) describes qualitative research as “a reflective, interpretive, descriptive, and usually reflexive effort to describe and understand actual instances of human action and experience from the perspective of the participants who are living through a particular situation”. As multilingual (English, Mandarin, Malay, Cantonese and Hakka) researchers, we believe that through an interpretive qualitative examination of the data would in turn help educators to construct an enabling environment in pluricultural contexts for the negotiating of roles, tasks, challenges, ambivalence, awareness and alignments involved in meaning making, we could turn to the investigation on transnational multilingual and multicultural meaning-sense-sign makers in the creative industry in search for ways and strategies that could enrich new forms of cultural production that could engage the cosmopolitan generation.

This descriptive case study is exploratory. It investigates “a contemporary phenomenon within its real-life context [...] that relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as a further result, benefits from the prior development of theoretical propositions to guide data collection and analysis” (Yin, 2003: 13). A description of cultural transposition as evident in the data is provided by selecting multiple cases to “replicate each other” for “predicting reasons (literal replication)” and “contrasting results for predictable reasons (theoretical replication)” (Yin, 2003: 5). The data serves as evidences that are of *some* values that have to be carefully appraised (Gillham, 2000) as reality, and the truth, is not always linear, or tidy, especially in pluricultural environments. Although rather situated, fragmented, and could otherwise be overlooked, it is through these samples as cases in point to initialize albeit small examination to explore the strategies and features such as transposition in multicultural, multimodal designs.

Multicultural, multimodal meaning making through transposition of cultural semiotic resources “represent [s] various pluralist ways of being, seeing, doing, thinking in meaning making, and structure the consciousness of others to pluralist ways of being-seeing-(or doing)” (Koo, 2008a: 244). On the basis of a pluriliteracy perspective (2003, 2004, 2007a, b, 2009a, b) in the analytical framework, the selected samples would help define the proposition of the researchers on the view that the process and production of meaning making cannot be separated from meaning makers’ primary and other life-worlds which are constantly in flux and intersection (ibid). Emphasizing the fluid nature in data sampling, we attempt to reconcile this fissure faced by multilingual meaning-makers using analytic process of the study showing the key strategies and features reflecting on the multicultural, multimodal process.

Due to space constraints, the current paper will center its discussion and findings on data sets collected from the music and entertainment industry. Wang Lee Hom, an American-Chinese musician, is chosen as the primary subject of study. The present research conducts a multiple (within-case) observations on the data. Evidences collected are mainly online artifacts produced by transnational creative industry cultural and knowledge workers (for the purpose of the current paper, these designers refer to Wang and his team), ranging from cultural texts (such as lyrics) to the designs of images. These fragmented and situated units of analysis are accumulated from multiple sources of evidence from the internet in order to collect evidence of different kinds: “what people *say* [...], what they *make* or *produce*, what documents and records *show*” (Gillham, 2000: 20). The accumulated data is varied in “relevance or trustworthiness or completeness” (ibid). They may not be perfectly representative of the larger population where the study is situated. However, they are “at least questionable” (Gerring, 2007: 20) and thus worth for an in-depth study.

DATA COLLECTION AND PROCEDURE

The data collection strategy—archival method, “involves describing data that existed before the time of the study” (Jackson, 2007: 87), in which data is not produced as part of the study. Archival research may be conducted using newspapers or magazines as data sources. This current study employs internet as the primary source to access, retrieve and collect press interviews, multimodal designs and artifacts produced by Wang Lee Hom and his team. We believe these representative data sets will help to describe fractions of reality of the transnational creative and cultural meaning-makers. Data of this kind are a valuable resource for understanding how vernacular language and culture in social-cultural processes is fused, altered, and expanded to (re) construct meaning for general public, for self, and of self. This knowledge matrix should not be peripheralized in multicultural and multimodal meaning-making.

SYMBOLIC CULTURAL TEXTS AS SITE OF INVESTIGATION

Text itself is arguably “a site where diverse local, international and global cultures intersect” (Koo, 2006: 89). Texts articulate the distinctive features, characteristics and experiences of speech communities where they are drawn upon. Cultural texts and symbolic artifact reflect society but at the same time take part in its formation (ibid). Jacquemet (2005) asserts a need to consider “the recombinant qualities of language mixing, hybridization, and creolization” (2005: 257) in meaning making, when the rapid human mobility and global communication are transforming the communicative environment characterized by the ‘disorder-ness’ of the late modernity. By examining cultural texts, such as song lyrics produced by Wang and his team, we intend to investigate strategies and features involved and employed by these transnational creative multicultural workers in their pluricultural- multimodal designs.

DATA SETS AND PROFILE OF SUBJECT

Our rationale for drawing on representative data from the music and entertainment industry is to provide a multi-faceted picture of the actual mechanisms of transposition of indigenous cultural semiotic resources at work. The data sets for analysis are mainly taken from press interviews, Wang’s tenth Mandarin studio album, *Shangri-La* (released in December 31, 2004), and eleventh album, *Heroes of Earth*, which was released in 30 December 2005. We examine his “Chinked-out” music to understand how Wang makes use of a and transforms his multilingual background in constructing new knowledge in the contemporary Chinese music industry. The analysis focuses on his music as a culturally-inspired, aesthetic product which exemplifies the fundamental characteristics of the culturally transposed, “chinked-out” genre.

Alexander Lee Hom, Wang is an American born Chinese musician, actor, producer originally comes from Taiwan. Wang is a fluent English-Mandarin bilingual. He is one of the most influential figures in the 21st century Chinese pop music. A graduate of music from the prestigious Williams College and Berklee College of Music in the U.S, Wang is the youngest winner of the “Best Male Artist of the Year” and “Best Producer of the Year” in the 1999’s Taiwan Golden Melody Awards (GMA) history—the “Grammy Awards” of Chinese pop music. In 2007, *Heroes of Earth* was listed as one of the Ten Best Selling Albums by the International Federation of the Phonographic Industry (IFPI) Hong Kong. The album was the Longest Number One Album listed by Hito Radio and Top Ten Albums of 2006 KKBOX Online Music Billboard.

FINDINGS AND DISCUSSION

Significant findings revealed between the data collection points could help us to understand the conditions under which questions about aspects of new forms of pluricultural, multimodal meaning making are communicatively produced and mediated by the subject of study (Wang Lee Hom and his team). The findings provide an in-depth examination of multicultural, multimodal juxtaposition as a necessary approach in contemporary social practices, especially on the production of cosmopolitan knowledge in popular culture industry that engages the new generation in bi/multilingual settings, where there is “...a blurring of traditional national and cultural identities” (Holliday, 2009: 28). This section discusses findings of the analysis on transposition strategies that Wang employs to mediate and add value to his cultural proclivities as a transnational multilingual cultural knowledge worker in the contemporary Chinese music and entertainment industry, in seeking forms of ‘empowerment’ of his situated experiences in the course of multilingual, multimodal making meaning in new times.

TRANSPOSING INDIGENOUS KNOWLEDGE FOR MULTILINGUAL AND MULTIMODAL MEANING-MAKING THROUGH “CHINKED-OUT”

Wang’s experiences, designs and performances provide illuminating findings on a deconstruction and remaking of Global Chinese and indigenous knowledge at different levels in the process of performing social-cultural and interpersonal functions in society. In his search for a new ‘sound’ in (re)presenting the Chinese popular music in the global music platform, Wang has borrowed a historically derogatory racial remark, “Chink”, and infused it with voices and vibes from the cosmopolitan-traditional new Chinese:

...I coined the term “chinked-out”. Derived from the historically derogatory racial slur “chink”, used to out-down Chinese people, “chinked-out” repossesses the word, turns its negative connotations upside-down, and uses them as material to fuel the new sound of this music. The term describes an effort to create a sound that is international, and at the same time, Chinese. In this album, I decided to implement some of China’s most precious and untapped resources, the music of its “shao shu min zu,” or ethnic minorities, concentrating on the regions of Yunnan, Shangri-La, Tibet, Xinjiang and Mongolia. This is NOT one of those “world music” CDs. It’s an R&B/hip-hop album that creates a new vibe the whole world can identify as being Chinese (Wang, 2004).

Wang’s chinked-out is a fusion of Chinese minority communities’ music (少数民族 shaoshu mingzhu) and the classical Chinese opera—*Peking Opera* (京剧) and *Kunqu* (昆曲) with the African American hip hop.

... the “chinked out” style is a school of hip hop – that’s the way I like to think of it - that incorporates Chinese elements and sounds. Uh, I started it off in my last album called *Shangri-La*. And this album incorporated the music of ethnic minorities, in China, in Tibet, in Mongolia, Shenzhen. There’s 50 some odd --some people say 54, 55 different ethnic minorities -- tribal music. It’s a -- beautiful and original to Chinese culture. And this new album called *Heroes of Earth* incorporates Peking Opera and Quen-chu which are thousand year old traditions that are also unique to Chinese culture. Very unique instrumentation, costumes, singing styles. And it invigorates hip hop music. I don’t think anyone has ever done this before in hip hop, in the hip hop world (Wang, in CNN Talk Asia 2006).

The term “Chink”, originally a racial remark for the Chinese, is redefined and given a positive nuance through the conception of chinked-out, which, in turn, becomes a global metaphor of Chinese popular culture—a music genre with transnational voices and identities of the global new Chinese. Indeed, the negotiation and (re)presentation of cultural identity through Wang’s music innovation is aligned with Wang Gungwu’s (2000) argument that there is “nothing essentialist about the Chinese identity that the Chinese overseas affirm because they negotiate

interminably as to what they want” (Wang, 2000: 54). As a successful multilingual cultural performer, Wang has done this by “developing [his] own sound, drawing from the rich resources that abound in Chinese culture” (Wang, 2004):

Chinese pop music does not have a strong enough sonic identity. Instead of being purely karaoke driven, instead of covering or imitating other countries’ popular songs, we can focus on *developing our own sound, drawing from the rich resources that abound in Chinese culture* (researchers’ emphasis) (Wang, 2004).

BLENDING SOUND AND RHYTHMIC PATTERNS FROM CHINESE MINORITY COMMUNITIES’ MUSIC

Deeply engaged in the flow of constant remix (Pennycook, 2005), Wang has ‘refashioned’ his identities as a global Chinese citizen through an abundance of intercultural language mixing and East-West transidiomatic practices. In the pre-production of *Shangri-La* (2004), Wang visited rural areas in the inner cities of Taiwan, Tibet, Mongolia and Yunan to assemble the tribal sounds of the minority communities in China with his digital equipments. These collections were later on synthesized and incorporated in the album that aimed to introduce and revitalize tribal music of the Chinese minority communities to the global audience.

Transposition in chinked-out can be traced by investigating the Afro-American hip hop stylistic elements and traditional techniques of the Chinese minority communities’ music. Such techniques include the use of native singing style and music instruments, such as Tibetan female singing, which has been modified and represented as a kind of electrical sound; Chinese drum and flute in *Zhu Lin Shen Chu* (Deep inside the Bamboo Groove) in *Shangri-la* (2004); indigenous vocal techniques of enunciation through singing and rhythmic patterns, such as the incorporation of Mongolian guttural singing “Xoomei” in *Zhai Na Yao Yuan De Di Fang* (In A Far Away Place); traditional Chinese pentameter composition techniques, 宫gōng 商shāng 角jué 征zhǐ 羽yǔ in *Yi Shuo Jian Dan De Qin Ge* (A Simple Song); and, most obviously, a synthesized chinked out of traditional hip hop in *Fang Kai Ni De Xin* (Release Your Heart).

Using blending as a strategy in his designs, Wang and his team construct a novel hybrid sound that reaching out a broader transnational consumer market. This transposition opens up meaning makers and learners to new possibilities to engage with the remaking of semiotic resources (sound) to create our own ‘sense’ in transforming cultural-linguistic-semiotic resources for multicultural, multimodal meaning making and design.

BLENDING THE RHYMING TECHNIQUES AND THE SOUND FROM *KUNQU* AND BEIJING OPERA

Regev (2007) points out that transposition takes place most notably in the making of ethno-national variants on whatever music-style happens to be in vogue in the Anglo-American-dominated global field at a given moment. In the case of Wang Lee Hom, transposition consists of taking stylistic patterns of Afro-American hip hop and using them within transnational contexts, and application of ethno-national traditional patterns of the Chinese classical music into the realm of hip hop.

HUA TIAN CUO (MISTAKE IN THE FLOWER FIELD), 2005

Kunqu (昆曲) is crucial to the construction of chinked-out music, where texts, sounds, and performance from the traditional Chinese theatre are borrowed and remade to capture the essence of East Asian culture through the production of cosmopolitan knowledge in popular culture industry that engages the new generation in bi/multilingual environments today. Particularly, *Hua Tian Cuo* (*Mistake in the Flower Field*) is a song that incorporates a singing technique from *kunqu* to blend its melismatic effect with modern R&B that makes it one of the prominent features in chinked-out:

...there’s a lot of melisma (the singing of a single syllable of text while moving between several different notes in succession, as heard in plainsong or the blues) in that song. I wanted that melismatic line to refer to traditional Beijing opera and *kunqu* (traditional Chinese theatre) because language is something that’s really important to me. I like to explore the potential of the Chinese language, to see how it can offer a more satisfying experience than English. (Wang, in *The Star*, December 28, 2008).

HEROES OF EARTH (GAI SHI YING XIONG), 2005

The use of Chinese classical music instruments from Beijing Opera in *Heroes of Earth (Gai Shi Ying Xiong)* has established a theatrical rumpus in the production of a chinked-out song. The prologue in *Heroes of Earth* combines classical Beijing opera music instruments for its melodic scheme. In the beginning of the song, we can find a dramatic voice (typical feature of the Beijing opera) that announces the “arrival” of *Xiang Yu* (項羽, a famous historical war character in Chinese history) performed by Master Lee Yan, one of the most prominent Peking Opera actors from China. Furthermore, the integration of music instruments of traditional Chinese opera percussion, such as hardwood clappers, Chinese drums (*Tang Gu*), cymbals (*Nao Bo*), and gong (*Luo*) embellishes the song with the vibes of new Chinese (re) presented through chinked out.

BY THE PLUM TREE (ZAI MEI BIAN), 2005

A rhyming technique from the *Kunqu* in which the performer sings in an acceleration of rhythm (a distinctive feature of *Kunqu*) is used in the composition and singing of the Mandarin rap in *By the Plum Tree (Zai Mei Bian)*. This dense rhyming scheme in Chinese is different from the multisyllabic rhyme in English, which contain two to three or more syllables. For example, “authority-majority-sorority”, “killa-gorilla-skrilla-villa”, or “skull-coal”. The lack of consonant endings in Mandarin makes it difficult to compose a multisyllabic rhyme in Mandarin, where sibilants are more pronounced in Mandarin. To “compensate” this, Wang borrows the rhyming technique from *Kunqu* to achieve the effect of dense rhyming in the song.

CODE MIXING AND CODE-SWITCHING IN *BY THE PLUM TREE (ZAI MEI BIAN)*

As an illustrative case for the text analysis, Wang’s *By the Plum Tree* incorporates classical text from the Chinese literature and play “*Peony Pavilion*”. The work was composed in 1598 by the legendary liberalist play-writer, Tang Xian Tu, during the Ming dynasty. According to Birch (2002), *Peony Pavilion* is Tang’s most protracted and profound meditation on the nature of love. The play portrays a theatrical love story between Bridal Du, daughter of a high ranking government officer and Liu Meng Mei, a young lad from a poor family who was aspired to become a scholar. Their love is forbidden due to disparity of family background and social class. The story is intertwined with mysterious dreams, family and friendships, challenges on the prevailing Confucian practices and principles in the Ming society, and death.

By the Plum Tree contains many Chinese ditties, Chinese accelerations of rhythm (a distinctive feature of *Kunqu*), and a lot of theatrical rumpus in the combination of eastern and western sounds. We argue that *By the Plum Tree* serves as a transnational multilingual-multimodal product that radiates a notable self-confidence and unprecedented relish in experimenting with the expressive possibilities of the Chinese traditional music. The song illustrates the multiple affiliations of Wang’s mediation and his fluidity in juggling his hybrid realities in the global and transnational context. The song is written in six stanzas as represented in the following diagram:

DIAGRAM 1 Lyrics Structure of *By the Plum Tree*

By the Plum Tree consists of three codes of the Mandarin language – the classical Mandarin texts from “*Peony Pavilion*” by Tang Xian Tsu; the modern Mandarin lyric written by the second composer (Ah Xin from the Taiwanese rock band, *Mayday*), and Wang himself composed the rap section at the end of the song in pidgin Mandarin—a form of Mandarin that is “neither standard nor unintelligible” to most Mandarin speakers. It is argued that a rewriting of the play in modern Mandarin mixed with classical and pidgin Mandarin in *By the Plum Tree* aims to accommodate the global, transnational audience. The text from *Peony Pavilion* (牡丹亭) is pointing to the changes in discourse, language, and modes of performance that Wang needs to accomplish in the song to reach a wider audience through a linked-out. The mix of codes as a cultural transposition strategy illustrates how national literature can be transformed and rewritten into another “mode (s)” to express transnational solidarity, as it crosses the frontier among cultures, languages, and modalities in order to approximate varying cultural competencies and literacy practices.

Literary enlargement occurs in the song when excerpts from *Peony Pavilion* are situated, or embedded in “a web of textual relationships” (Sabine, 2004: 19). The insertional code mixing are analyzed in the song to examine the engagement between excerpts from *Peony Pavilion* and the song as these linguistic elements “build upon, allude to, refine, controvert, and resonate with each other” (Sau-ling Wong in *ibid*: 19). *By the Plum Tree* is taken from scene 26 in the play, “*The Portrait Examined*” (Archive of China Peking Opera 中国京剧戏考, n.d). In this scene, Liu finds his name in a poem written by Bridal Du, someone who he has never come across in real life, in the painted scroll of a portrait of the maiden. He falls in love with the lady in the painting, only realizes that she is the girl who keeps appearing in his dream.

The first stanza of the song contains a great deal of cultural referentiality from *Peony Pavilion*. It introduces the main characters, Liu Meng Mei and Bridal Du Li Niang, in line 2 and line 3, with a synopsis of the play (line 1-5) in modern Mandarin. A theme from the play on the nature of love is delineated (“endless love is no longer admired” in line 5). The idea of “perishing for love” in line 3 is interleaved with a Chinese proverb “消香殒碎” (xiao xiang yun sui) to describe the decease of Bridal Du in the name of love.

Furthermore, two Chinese classical expressions, “春水望斷” (chun shui wang du an) and “夏花宿妝殘” (xia hua shu zhuang can) in line 12 depict Bridal Du’s yearning and pain in seeking her true love. “春水”, literally “spring water” is a metaphor for a number of meanings or objects in the song. The term could be used to describe the beautiful eyes of a female, or as a symbolical association to an unfathomable misery, or anxiety as a result of waiting. “望斷” tells the readers that Bridal Du has looked as far as her eyes could reach but there is no sign of Liu. It portrays the loneliness of Bridal Du in waiting for him. “夏花”, or the flower of summer, is a metaphor that relates the beauty of life with summer. In addition, it has to be noted that “宿妝殘” is taken from the 10th scene, “*The Interrupted Dream*” from the *Peony Pavilion*. It refers to Bridal Du’s residual make-up. “夏花宿妝殘” signifies the withering of Bridal Du’s existence in a prolonged waiting for her true love.

We argue that cultural transposition of a symbolic classical Chinese opera in the design of chinked-out may indicate Wang’s attempt to preserve the cultural identities of his and the overseas Chinese especially those living in bi/multilingual settings where there is “...a blurring of traditional national and cultural identities” (Holliday, 2009: 28), and emotional binding of “root” among the Chinese communities. In the process of mediating and connecting his knowledge of the Chinese arts to the global-local audience, Wang roots the Chinese language in the transcultural community with its hybrid genetic sequences, that is, a mixing of three codes of the Mandarin language, which has resulted in a hybrid discourse around a modern, yet cultural performance unique to new Chinese generations.

CHINKED-OUT: A WORK OF TRANSNATIONAL IMAGINATION

It is suggested in this study that transcultural chinked-out is “a work of (Transnational) imagination”, a concept borrowed from Louie (2004: 72) on American Chinese diasporic community:

Diaspora is a space of hybridity that cannot reference the homeland as a place of unmediated identification or easy return. Rather than being reclaimed through a permanent return, the ancestral homeland is a place that must be recovered through the work of the imagination—through the re-creation of histories and processes of reterritorialization (Hall, 1990 as cited in Louie, 2004: 72).

The incorporation of a Chinese classical literature and play from the Ming dynasty in the composition of chinked-out suggests an imagined time space, in which members of particular community where Wang is a member “will never know most of their fellow-members, or even hear of them, yet in the minds of each lives the image of their communion” (Anderson, 1991: 6). However, this imagined time space has important effect for someone who has a shared hybrid identity, like Wang. Borrowing Gellner’s term (as in *ibid*: 6) in his explanation on nationalism, Wang, who is becoming more conscious of his Chinese identity, “invents” his own third space where it does not exist as in his mind “lives the image of their communion” (*ibid*: 6), although he neither “know” nor “hear” of the “Chinese world” in his ancestral homeland.

THE DESCENDANT OF THE DRAGON:

TRANSPOSING INDIGENOUS AUSPICIOUS ANIMAL (DRAGON) IN THE IMAGE OF CHINKED OUT

Siew (2010) analyzes multicultural multimodal design of a series of posters from a Malaysian visual communication company and argues that the information values in design 1 of her samples are not “alienated” in various ‘zones’ of the design, but are blended and morphed in a gestalt representation through its analogy (Stockl, 2004) crafted to serve as a foregrounding for the poster theme. This is in contrast to Kress and van Leeuwen’s (1996) claim that information values ARE attached to various ones of an image. However, in one of Wang’s images (figure 1), we found that Kress and van Leeuwen’s (1996) claim sustains. Although Siew (2010) has pointed out Kress’s model is Anglo-centric and its application in Eastern environment needs be considered and adapted accordingly, figure 1, however, adopts an Anglo-based composition of meaning though its given-new polarization in the left-right rectangular space of the image. The left section of the image constitutes a music clef in the image of a dragon—Wang’s design to represent chinked-out as a transnational multicultural product for the global Chinese community; and traditional Chinese furniture. This area of ‘given’ is used to represent ‘before’, a ‘given’ situation or issue which leads to his emerging contemplation of what is being ‘Chinese’ (Ang, 2001; Louie, 2004). The top of the image (the dragon music clef) is the ‘ideal’ which serves as the ‘source’ for the ‘new’/ ‘presence’. The right-hand section of the

image, the 'new', is used to represent 'after': the representation and design of the new global Chinese, or, chinked-out. The left has the meaning of 'ancient' and 'traditional', while the right represent the 'presence', or 'new'.



FIGURE 1 Image from the album, *Shangri-la* (2004)

RECOMMENDATION AND CONCLUDING REMARKS

Multilingual/cultural learners are blessed with a repertoire of cultural, linguistic and semiotic resources which could be explored and developed for a more relevant and holistic meaning making and learning experience across curriculum and dominant literacy practices. The research on the multiple ways they make use and transpose these resources could equally have far-reaching implications for learning within as well as outside the "system". The current study is a modest attempt to begin to address this important issue.

Through a description and analysis of Wang Lee Hom's (and his team) multicultural- multimodal designs, this study demonstrates that lingual-social-cultural knowledge and resources of multilingual person can be communicatively, creatively and multimodally deployed for transcultural meaning-making. The findings of Wang Lee Hom's chinked-out music have provided some useful insights on the transcultural intersection of West-East semiotic resources in multiple modes where cultural transposition is the primary creative practice and strategy utilized by these multilingual multimodal creative cultural and knowledge workers in their designs.

With high unemployment and irrelevance of graduates for needed areas of work, this paper albeit small may offer useful points of departure for thinking about the pedagogy of students in HE and that of the work force. This study has through the illustrative data demonstrated that indigenous lingual-social-cultural semiotic knowledge and resources of the multilingual person are potential capital which could be developed as a form of enrichment for a transforming pedagogy that may accommodate multilingual and multimodal literacies practices.

Through an in-depth study on strategies and features involved in the new representational and communicational landscapes (Kress, 2003) with language, images, and sound as the primary investigated semiotic cultural resources for meaning making in new economy, this work may help language instructors and developers in alliance with decision and policy makers from national, international intergovernmental institutions and transnational corporations to rethink and reconsider existing concepts, approaches and models in the learning and teaching of languages, literacies and intercultural communication in our present environments of education. Indeed, Harreveld (2006) points out that in search for a new education agenda providing a greater voice, flexibility,

inclusiveness, and variety, it is inevitable to turn towards education as the panacea. Although this research is qualitative it may have relevance on the issue of pedagogy for multilingual knowledge workers.

In terms of pluriliterate learning in HE and workplace, the present study has confirmed with the findings of Koo's (2007c) GUP research that multimodality must be taught in the classroom where language and images have to be integrated for a more holistic communication and meaning making (Koo 2010, unpublished manuscript for University Research Grant (GUP) Research).

As pointed out by Weininger and Lareau (n.d) who refer to Bourdieu, "any 'competence' becomes a capital insofar as it facilitates of appropriation a society's 'cultural heritage' but is unequally distributed, thereby creating opportunities for 'exclusive advantages'" in societies characterized by a highly differentiated social structure and hierarchy. Through the findings of the study it is hoped that multilingual/ modal meaning makers would become more aware of our own cultural and sense-making practices when we learn the possible ways, complexities, tensions and ambiguities involved in interpreting reality (Koo, 2003, 2007a, b). There should be more critical linguistic reflexivity (Bhatt, 2008) and mindful pluriliteracy (Koo, 2003, 2004) among educators and researchers in responding to access to social hierarchy of "success" where notion of benchmarking should not be essentialized based on any 'absolute', uncontextualized 'model' (Koo, 2011 forthcoming, Unpublished manuscript for Fundamental Research Grant Scheme).

This study demonstrates that vernacular linguistic and cultural forms do have strong presence and appeal in different mediated multimodal designs with strong culture base and yet transculturally oriented and (re) presented. In essence, the strategies and features underlying the design of multimodal designs of multilingual cultural workers in creative industry may help to generate awareness of how meaning makers can transform their cultural resources as commodity for knowledge production. These strategies could be applied to examine multilingual and multimodal designs in others plural society to inform human resource development, and learning in HE and workplace.

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Koo Yew Lie
Universiti Kebangsaan Malaysia
kooyl@ukm.my; kooyewli@gmail.com

Siew Li Ling
Universiti Kebangsaan Malaysia
l_asteroide_b612@yahoo.com

Changing Literacies in Schooling, Higher Education and the Workplace: Sustaining Mindful PluriLiteracy (PL) in Concept, Research and Practice

KOO YEW LIE

ABSTRACT

In a commitment towards increasing access and representation of diverse groups in society, the culture and literacy research group seeks to investigate the shifting and changing requirements for literate identities and literacy practices in schooling, higher Education and workplace contexts. The group sees literacies as contested and situated within particular historical and ideological perspectives. In order to confront the fundamental questions of access and equity which are posed as major challenges of the 21st Century, the research group attempts to identify and analyse what the prior and/or entry literacies of learners are based on their previous sociocultural experiences as the bridging between prior learning and newer literacies are vital for successful socialisation into communities of practice. This type of research engagement would arguably, provide a basis for policy, curricula and pedagogic intervention so that access to and participation in aspirational communities of practice in schooling, Higher Education and the workplace may be strengthened. Research in this track has involved investigations into the questions of 'literacy' and 'literacies' around a theory and framework of Multiliteracies (Kalantzis & Cope, 2001) and PluriLiteracy (Koo, 2003, 2004, 2007a, b, 2009a, b). The PluriLiteracy framework recognises that there are benefits, risks and consequences to any composite of identities and literacy practices deemed important in particular communities of practice and explores this critically (Freire, 1972). Conceptual and empirical methodologies have included the use of multilingual and pluricultural ways of researching Multiple Ways of Being and Ways of Doing as an ethic of inclusion and representation.

Keywords: literacies; Mindful pluriliteracies; language and culture; workplace literacies; higher education;

AIMS OF PAPER

One of the great challenges facing governments, societies, communities, parents, students and educators at the 21st century is the question on the ways of educating learners so that they acquire the habitus, worldviews, attitudes, knowledge, literacies and strategies to succeed in increasingly complex contexts where the local intersects with the global institutionally, nationally and internationally.

In a commitment towards increasing access and strengthening equity, this concept paper on PluriLiteracy seeks to conceptualise the changing literacy practices in schooling, higher education and workplace contexts. The paper sees literacies as contested and situated within particular historical, philosophical and ideological perspectives. In order to confront the fundamental questions of access and equity which are posed as major challenges of the 21st century, the paper attempts to identify and analyse what might be the necessary literacies vital for successful socialisation into communities of practice in schooling, higher education and the workplace.

RATIONALE AND CONTEXT FOR THE CONCEPTUALIZATION OF PLURILITERACY

GLOBALISATION AND THE NEEDS FOR TRANSFORMING GLOBAL-LOCAL CULTURES AND LANGUAGES FOR SOCIAL EQUITY, JUSTICE AND PEACE: THE CASE OF ENGLISH AS A DOMINANT LANGUAGE OF KNOWLEDGE PRODUCTION

The impact of globalization is argued to be uneven and complex with expected benefits, costs, and consequences. Globalization scholars like Stiglitz (2006: 6) highlight the importance of the international flow of ideas and knowledge, the closer economic integration of countries through the increased flow of goods, services, capital, and labour, and the cross-border movement of people. Present day trends towards a more global world have involved productive forces of civil society which can ameliorate material and symbolic violence especially towards marginalized communities. At the same time, globalization is viewed as a double-edged sword, a global tsunami that can result in uncivil costs and consequences especially for those who cannot participate adequately in the global social, economic and cultural systems.

Rising inequities in the world due to inequitable distribution of material and symbolic wealth and resources lead to social unrest as evident in the uprisings in the Middle East where demands for equality and representation of the ordinary citizen are rising. This paper is committed to redistributive social justice focusing on English language use and cultural equity as it recognises that within the larger cultural system of marketplace neoliberal capitalism language (of a certain type, a homogenising Standard English) is viewed to be central to knowledge production and represents cultural capital in global context. More broadly, the forms and uses of standard English is closely associated to cultural resources pivotal to a person's or a community social capital determining to a large extent their 'success', even happiness or futures.

As a multilingual applied linguist situated in the South I am especially concerned with the determination and determining aspects of the cultural (and linguistic) production of meaning consciousness and the values and recognition attached to these meanings. I would like to focus on the cultural production, exchange, distribution, and reproduction of meaning consciousness (O'Sullivan et al., 1994) through the lens of the English Language as a dominant language of privilege in a global system of knowledge production. The valuing of particular meanings is closely related to the concept of social capital (Bourdieu, 1977). In this regard, unthinking reproduction of a standard homogenizing English may reproduce social power inequalities and denies the Southern subaltern adequate participation in knowledge production and the networks these afford (Koo, 2008). Success in society, schooling, higher education and jobs are at stake. Access to social capital often referenced to Northern academic standards does not consider adequately the particular histories and contexts within which Southern meaning-makers are located. Education has to consider these contexts as often people who do not make it to Northern standards are blamed to be lazy, lacking in intelligence or inept without looking at the systems which construct such normalized discourses.

Let us look at a new example of cultural globalization which has economic and other consequences. In dominant internationalisation discourses, Southern meaning-makers including multilingual peoples who for example, do not make it to entry levels established by IELTS and TOEFL may be positioned by the hegemony of Standard English Language in global academic spaces as having unacceptable levels of English proficiency for academic studies. They do not get into universities due to the particular social trajectories that they have been situated in. Likewise, in the pursuit of world ranking by universities (Marginson, 2008), the dominance of Standard English rears its head as one of the key measures of ranking lies in publication in journals indexed in English Language repositories. This is related to the arguments raised by Philipson (1992, 2003) on the empire of English Language Teaching and what may be described as naturalised norms (unjust though they be) in the EFL marketplace. In other words, in the broader marketplace of internationalisation, the politics of recognition of particular language and literacy are entrenched and naturalized in social and organizational systems and practices (ibid). Thus, the inability to acquire naturalised homogenised dominant language and literacy may mean exclusion from material and symbolic goods (Koo, 2008). Contesting these assumptions about what is 'normal' or 'proper' on speaks to my greater commitment towards explaining how these norms are constructed by hegemonic privilege and power of groups in established material as well as political and economic systems.

NEW COMMUNICATIONS AND WORK ORDER: MINDFUL PLURILITERACY

To cope with the increasingly globalised and technologically advanced context of the 21st Century, language and numeracy skills per se are no longer sufficient. Instead, students and workers situated in multiple, intersecting and culturally diverse contexts are increasingly required to have aggregated of literacies such as intercultural, multimodal, critical-creative, technological, civic and interpersonal literacies to negotiate the complexity of local-global institutions, organisations and communities in challenging times and new spaces.

Street's (1998) ideological views on literacy has illustrated a paradigm shift by reconceptualizing the narrowly defined, dominant discourse on literacy within broader social orders—the “New Work Order” (Gee et al, 1996; Holland, 1998 in *ibid*: 1), a result of new conditions of work in an increasingly globalized world. The new changes that I observe in the NWO have affected language use in work and in educational contexts and result in the New Communicative Order following the pioneer works of Kress & van Leeuwen (1990) and Heller & Pomeroy (1997) (as cited in *ibid*: 9) on social semiotics and visual design with decreasing focus on language and unitary grammar as a restricted whole in meaning-making. Kress (2000) argues that new communication in a global context involves multimodal and multimedia literacy and communication literacy on top of face-to-face communication.

The pluriliterate framework builds a transformative view of human learning in relation to space-time compression and their effects on forms of learning and knowing afforded by Communications and Information technologies (Kress, 1996; 2000) in terms of the linguistic, visual, audio, gestural, tactile, and kinesthetic. Kress (1996) conceives of such texts as multimodal texts designed out of the multiple subjectivist positions of meaning-makers. Such designs involve an understanding on how two kinds of thought processes interact in the design and production of communicative messages: “design thinking” and “production thinking”, the kind of thinking which occurs in direct interaction with the materials and media used. Some features for multimodal analysis include examination of the “prominence” of color, saturation, loudness, and spatiality, which can be realized at different levels of mode in terms of images, sound, and gesture. The process of realization in meaning making, as Kress (2007) writes,

...is based on choice, that is, contingent action by the speaker in a social environment with its demands and requirements and in the environment of the resources of ‘the language’ which offer the possibility of choosing and thereby of acting differently. The specific choices made represent the social semiotic work of the speaker, having chosen to realize this meaning in this form as the best possibility offered in this situation. In other words, it is the agency of the speaker in a specific social situation in the environment of available semiotic resources, whether those of speech as here, or of others, which leads to this sign rather than another. This semiotic work realizes the interests of the speaker at this point (Kress, 2007: 17).

In other words, the levels and “production” of the realization process of the semiotic features in designs often depend on and shaped by meaning-makers as they come from different social-cultural backgrounds with their own funds of semiotic resources. In spaces where popular culture, communications, and media are a fact of knowledge making, meaning-makers have to engage and media literate available communications technology and the resources of popular culture to re-imagine spaces of where various prior cultures of learning and prior experience (from primary life experiences) intersect with academic and literate cultures.

SUSTAINING CIVILISATIONAL AND VERNACULAR KNOWLEDGE SYSTEMS

Language expresses, embodies and symbolises cultural reality and reviews the role of culture as a central construct in intercultural communication. Cultural and social relations and identities are discussed in relation to the practices, attitudes, norms, values and emotions of the groups and communities engaged in intercultural communication and in multiculturalism by looking at particular ways of speaking and writing as discourse practices, and ways of living as cultural practices. There are links between culture and global production, consumption and communication and the media in relation to such practices. In this paper, the use of source languages and cultures would represent what I would describe as civilisational and vernacular knowledge as in any language system ontologies (ways of being) and epistemologies (ways of knowing) are embedded. Specifically, Dei (2000: 111) argues that,

Indigenous knowledges do not 'sit in pristine fashion' outside of the effects of other knowledges. In particular, the paper brings new and complex readings to the term 'Indigenous', maintaining that different bodies of knowledge continually influence each other to show the dynamism of all knowledge systems. It is intended to use Indigenous knowledges for the political purposes of academic decolonization. As stated elsewhere (Dei, 2000), I come to a discussion of Indigenous knowledges through an educational journey replete with experiences of colonial and colonized encounters that left unproblematized what has conventionally been accepted in schools as 'invalid knowledge'.

Along similar lines, I have argued against the unproblematized notion of academic knowledge as being out there, in Northern and Western systems (Koo, 2008). Dei (2000: 114) defines indigenous knowledges as ones that,

...encapsulates the common *good-sense* ideas and cultural knowledges of local peoples concerning the everyday realities of living. These knowledges are part of the cultural heritage and histories of peoples (Fals Borda, 1980, Fals Borda and Rahman, 1991, Warren *et al.*, 1995). I refer specifically to the epistemic saliency of cultural traditions, values, belief systems and world views in any Indigenous society that are imparted to the younger generation by community elders. Such knowledge constitutes an 'Indigenous informed epistemology'. It is a worldview that shapes the community's relationships with surrounding environments. It is the product of the direct experience of nature and its relationship with the social world. It is knowledge that is crucial for the survival of society. It is knowledge that is based on cognitive understandings and interpretations of the social, physical and spiritual worlds. It includes concepts, beliefs and perceptions, and experiences of local peoples and their natural and human-built environments.

It has to be noted that indigenous knowledge as represented by the language and multimodality of the multilingual meaning maker is a resource affecting communication and representation. Asian Pacific communities have strong established visual cultures including its evolved traditions of mythology, iconography, symbolism and cosmology (Yeoh Jin Leng, oral communication, May, 2011). These offer rich meaning-making possibilities for a 'local' meaning-maker. How do I look beyond the hitherto dominant verbal paradigm coming from the history and ontology of the verbal script, a paradigm which may be arguably, overly emphasized in conventional schooling and learning institutions, thereby neglecting what may otherwise have been resources especially for the visual or multimodal communicator-learner? How should we build continuous interfaces between visual and verbal literacies within the broader indigenous literate traditions and cultures of the region? How do I discontinuously transform literacies so that I continue to be relevant for changing times, whilst maintaining vital continuous links with the past for our pluricultural identities, sense of place and voice in a global world? This centres the multilingual meaningmaker cultural knowledge (including his/her languages) whose vernacular knowledges and languages are recognized and legitimised as part of a cultural repertoire informing their place, their subject position in relation to knowledge construction and meaning-making.

GLOBAL ENGLISHES (ELF) IN DIVERSE LANGUAGE CONTEXTS

My working theory is that English as a Lingua Franca would feature increasingly in trans- and intercultural interactions. This would involve a diversity of Englishes including those distinguished in terms of styles and registers as well as those differentiated by interests, disciplines, life-styles, occupations, and social standing. ELF is conceptualized always in relation to other languages such as Bahasa Melayu, Mandarin, Tamil and the other vernacular languages of the speakers. ELF is a pluricultural and functional form of transcultural language increasingly used by non-mother tongues speakers and foreign language users of English in global context. ELF users do not themselves constitute a speech community, but are multiple and intersecting "communities of practice" (Eckert and McConnell, 1992 in Hülmbauer et al., 2008: 28) identifiable in terms of three characteristics viz. mutual engagement in shared practices, taking part in some jointly negotiated enterprise, and making use of members' shared repertoire (Wenger, 2004 in Hülmbauer et al., 2008: 28). Hülmbauer et al (ibid) argues that ELF represents only one of several components of the multilingual repertoire of speakers. It often combines with other languages as appropriate to the intercultural communicative situation (Koo, 2009a).

Global Englishes is a global phenomenon which impacts on us, and understanding the injustice and psychological difficulties it causes, there is a need to understand the newer hybrid forms and uses of Englishes. The tendency has been to blame students for poor English failing to understand that English is sociolinguistically situated and the inevitably experiences of human beings (who are outside the mainstream discourses of English) may find themselves very much outside it (eg publications) although there are already forces (eg popular) where simpler and spliffed English is in use (for eg in advertisements which are less 'censored' or edited). Society and education has to recognise that the condition of transnational connections will mean a redefinition of what

Communication is and ELF is, when people of differing cultures meet and interact in English. Institutional and national structures are still waging homogenising 'benchmarks' in education and higher education. On the ground however, are heterogenous Englishes displaying plural cultures. This perspective challenges the dominant one size fits all inner circle and outer circle modes in Standard English discourses which has dominated and continues to control and marginalize pluricultural multilingual communicators.

BUILDING MINDFUL/CRITICAL AWARENESS & PRACTICE

Critical Literacy has been attributed to Freire (1970) who conceived it as a means of empowering the oppressed and marginalised populations against coercion and intimidation by entities such as corporations and/or government. Freirean critical literacy involves examining, analyzing, and deconstructing text in context. Critical or mindful teaching and learning does not involve something done for student or to them for their own good. Rather, it is a process driven by mutuality, not something done by the clever teacher against passive and defenseless students. Critical Literacy Awareness and Practice (CLAP) would create greater consciousness of the possibilities, disjunctures and/or tensions between multilingual meaning-markers' life worlds, and those of dominant systems and institutions. Awareness of the underlying values and beliefs which may underlie dominant literacy practices is unpacked so that the student can take actions as appropriate with a fuller sense of the benefits, risks and consequences of a particular literacy practice. "Conscientization" or mindful/critical awareness is a holistic learning process "where one learns to perceive the social, political and economic contradictions in society and community and take action against oppressive elements and reality" (Matthews, 2006: 14). The PL framework has this strand on Mindful awareness and practice which critiques the ways of knowing and forms of knowledge in education and language education that reproduces dominant languages and discourses which may maintain oppressive organisations/structures and practices.

To the critical theorist, when a reader understands a text, s/he is actually succumbing to the author's prerogative in selecting what to write and how s/he chooses to write it and the arguments that s/he wants to make. Similarly, it is the reader's prerogative to question the content of the text and the way of seeing and assumptions of the writer. The reader may reflect about the missing and marginalized voices of the text. And, s/he may come up with an alternative view, perhaps an enriched view of a dominant practice which may widen perspectives and/or lead to new knowledge and innovation. The critical reader would certainly be engaged in "problematizing" the concept, perspective or issue in a text.

In a knowledge economy and participatory democracy, our students in schools and at the tertiary levels need to produce new knowledge, based on challenging fixed and static given, even established or institutionalized ways of talking about and presenting people, things, ideas and concepts, and to create dynamic new meanings. In the context of schooling and Higher Education, to encourage critical awareness among students, what is apparent is that knowledge in the content features of the discipline is not enough; the teacher needs to be able to relate the world of theories to global and local contexts, to help them question the conventionalities of the world at large and their immediate world. The challenge for lecturers is not simply to be knowledgeable in the content area but also to be able to make CLAP a part of his/her pedagogic purpose so that students may be empowered to make meanings as they learn to inhabit a critical space of learning which may lead to a better and inclusive world for all.

AWARENESS OF THE CULTURAL POLITICS OF DOMINANT LANGUAGES AND CULTURES

The politics of recognition of particular language and cultures entrenched and naturalized in social and organizational systems and practices. Classrooms, for instance, are sites of representation and contestations of such recognition. Literacy participants occupy hybrid subject positions marked by ambivalence and tensions. In this regard, what are viewed as norms of dominant literacy practices which are privileged such as English Language literacy need to be reflected upon in relation to the historical and situated contexts of teachers, learners and learning. Transitions between diverse linguistic communities for example, may provide access to status and power.

Nevertheless, the PluriLiteracy concept believes that all human beings have various pools of knowledge and language codes from which they form plural discourses and designs. However, these are subjects to the politics of recognition; they have different social values, located in economic and capitalist systems. I argue that meaning-makers have to be pluriliterate in the various contexts that they engage in as literacy is situated and contested in relations of power. Given the institutionalised politics of recognition of dominant cultural knowledge/s and the

language codes a person and or community (institutionally and nationally) may not gain easy access into certain institutions and communities with access to symbolic and material resources. S/He has to acquire the 'right' identity kit which includes a values of the institutions, cultural mix of persona, cultural codes of behaviour language codes and discourses (ways of writing-reading-listening). Thus, the inability to acquire dominant language and literacy may mean exclusion from material and symbolic goods. In a world given to the marketplace of internationalisation in ELT, awareness of the cultural politics of English is crucial so that as ELT theorists and practitioners, we do not unconsciously and uncritically reproduce oppressive structures and processes of cultural and linguistic domination and/ hegemony.

THE UNEQUAL CULTURAL POLITICS OF KNOWLEDGE PRODUCTION

Languages and cultures are subject to unequal values, subject to the politics of recognition and judgements and values of institutional systems and corporations—there are contradictions and ironies in this. Hence I have emphasised critical literacy to expose such contradiction in oppressive structures. Broadly, I am committed to the ethic of representation of inclusiveness, flattened structures, which are open to dialogues and comment – reflexivity – in this Voice Engagement in the vein of Heteroglossia or polyglossia including the vernacular, the informal voice alongside the formal institutionalised voice of academiawith a possible hybrid voice involving the two Voices where they intersect.

PLURILITERACY: CONCEPTUAL FRAMEWORK

PluriLiteracy views literacies in terms of aggregates of ways of being which encompasses the values and norms and designs of communities of practice (Gee, 1995). Taken together, these composites of language and semiotic signs may represent designs of meaning-makers, designs which have to be learnt for the intersecting contexts of learning, living and working. (Kalantzis & Cope, 2000) and PluriLiteracy (Koo, 2003, 2004, 2005, 2007a, b, 2009a, b), New Literacy Studies (Lankshear & McLaren, 1993; Street, 1998; 2003; Gee, (1995;1998), scholarship in English as Lingua Franca (Jenkins, 2007; Seidlhofer, 2007; 2006; 2002; 2001).

Central to the concept of diversity underpinning the PluriLiteracy Framework is the multilingual teacher-researcher's exploration and mediation of the third space of meanings, one where diverse and contested cultures intersect. This location makes possible an enlarged 'reading' of the world which may in turn lead to the re-writing, or a re-imagining of a more socially just world (Koo, 2009a) in education and beyond. These are the envisaged and lived pluri-cultural spaces in which the students' or global-local meaning makers' identities, ways of being and ways of doing meaning are arguably, more equally present and are more justly, captured and represented in plural and intersecting contexts.

The PluriLiteracy framework recognises that there are benefits, risks and consequences to any configuration of identities and literacy practices deemed important in particular communities of practice and explores this critically (Freire, 1970). In pluriliteracy analysis, struggle over competing and/or contradictory voices, positions, with ethics, ideology and power embedded, in particular constructions of texts and in the ways in which particular identities are foregrounded. Furthermore, mediation between spaces and cultures of difference viz life-worlds (Gee, 1998) has argued that links between primary and secondary life-worlds need to be explicated and conscientised (in the Freirean sense) by educationists and literacy mediators to help participants whose primary life-worlds are markedly different from secondary life-worlds (Freire, 1986).

These developments and trajectories have impacted on the conceptualisation of PluriLiteracy. Specifically, I am interested in these PROCESSES and PRODUCTS OF MEANING-MAKING Plural identities and subjectivities – situated individuals/collectivities in social practices. Citizenship is experientially local but inevitably global, what one does here in Malaysia impacts on the global, what happens in the Middle East awakes our civic consciousness about participatory democracy. According to (Dei, 2000: 117), "The relevance of 'identity discourse' in Indigenous (and global –addition mine) knowledge production is that identity has implications, both within a discursive context, and within the spaces/lenses one inhabits and through which one engages as historically". Hence, multiple identities bring about a variety of meaning-making discourses and representations of individuals and communities through language and other semiotic modalities. Furthermore, the negotiation and representation of identities often involves struggle over competing subjectivities and/or contradictory voices, positions, with ethics, ideology, and power

embedded, in particular constructions of texts and in the ways in which her various identities are simultaneously presented or represented.

WAYS OF KNOWING FROM VERNACULAR, LOCAL AND NEW CULTURES THROUGH THE USE OF MULTI-LANGUAGES
(THEIR VARIETIES, DIALECTS, SLANG, DISCIPLINARY OR OCCUPATIONAL REGISTER, SPECIALIST GENRES, STYLES,
ORAL VIS A VIS WRITTEN TEXTS ETC)

I am interested in the intermeshings of these languages as unified meaning systems with a right to existence as they are inevitable as a condition of locality-globality. Pluri-languages would involve native or mother tongue, second or third languages, academic languages, occupational languages, social languages and ELF where these languages cross and intersect and become hybrids.

GLOBAL ENGLISHES (ELF)

Global Englishes include English as a Lingua Franca and Malaysian Englishes and its varieties. In the global mediascape, pluriliterate meaning-makers would require a repertoire of Global Englishes (in addition to other vital languages) where English language is used in global contexts on the assumption that what is global is experienced locally. The position that the research maintains is that Global English sits at the conjuncture of multiple discourses and several trajectories (institutional, national, global). A global meaning-maker is situated in such a position – the conjuncture of several institutional, national and global spaces. Hence, at any given point in time, his/her English has to be multiply and immediately local, institutional, national and global. Given the current global-local conditions of intense connection and disconnection, depending on who the speaker-listener is, Global Englishes is what it is I see today, the conjuncture of various cultural trajectories. Sometimes, for a speaker, seamless other times ruptured where there seems less shared cultural space.

THE USE OF LANGUAGES TOGETHER WITH DESIGNS (MULTIMODAL DESIGNS)

Due to ICT design with language is a unity and cannot be separated. Note that the young depend on the visual to carry the linguistic load that the other generation seems to be more comfortable with.

CRITICAL LITERACY AWARENESS AND PRACTICE (CLAP)

Koo (2010) calls for a situated CLAP method and perspective to create awareness of the socio-political and cultural complexities that are often taken for granted when dominant literacy practices are normalized while others are marginalized or unrepresented. CLA and practice focuses on the power relationship and promotes reflection, action and transformation. The dialogue is active and represents a cycle of reflection and action upon the world in order to transform it. Freire (1970) terms the process as praxis. CLAP involves an engagement with dialogic voice (Koo, 2010) as it is crucial for the learners to have the courage to “break away from the rules and find a voice and subject position that is in tune with their purposes” (Koo 2010: 30) and goals, multi and interdisciplinary, crossing a complex of cultural, institutional and national borders. In other words, to be able to “read” the world by “rewriting (ing) the world” (Lankshear & McLaren, 1993: xviii).

THE PLURILITERACY METHODOLOGY:
THE INHABITING MULTILINGUAL AND PLURICULTURAL RESEARCHERS

Pluriliteracy researchers grapple with “a multiplicity of complex conceptual structures”, where “many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp and then to render” (Geertz, 1973: 10). They may explore ideas using an uncommon imagination including unconventional methods of research (tracking of Voice) whilst at the same time employ down-to-earth, ethnographic strategies such as interviewing informants, observing rituals, writing/analyzing journal to collect data. The linguistic and cultural texts are essential sites of investigation, where the text (the researcher own text and the teacher of the research subjects in tandem) becomes a means and a point of departure for understanding their own context history, linguistic, cultural contexts and trajectories. Pluriliteracy researchers

emphasize the need to build a greater literate awareness of cultural resources (ways of knowing) and language choice around one's meaning-making by reflexively examining the ways in which text and talk may unwittingly reproduce or mindfully transform realities for more socially diverse and just communities, nations and global society. Through the concept of a situated inhabiting pluricultural researcher, may use (but not exclusively) the following approaches and/or strategies:

Engage diverse ways of knowing and vernacular funds of knowledge (alternative knowledge systems are often primary knowledge systems which have become invisible) – primary life-worlds, secondary life-worlds and what is currently out there. Normalised judgment of values within secondary life-world literacies need to be unpacked in relation to primary life-world experiences and languages (within larger systems of power). Engage Discourses and Representations of Multiple and Competing Discourses (Gee's sense of the word) and representations situated in intersecting environments where there is no one unified environment, instead there is a composite environment, a conjuncture of trajectories that the meaning-maker travels in and along and is situated in (perhaps for moments). Examines dialogue, voice and praxis (action) based on student linguistic and cultural funds of knowledge.

Examine lived experiences, including performative literacy practices, radical experimentations with the writing of theory and interpretation by the meaning-makers which include voices, performance texts, and multimedia 'mystories' (Ulmer, 1989: Part 3; also Richardson, 1990a as cited in Denzin, 1991: 27) (as plural aggregates) through the use of various languages (for e.g., national, vernacular languages/dialects and international languages) including those related to primary life-worlds which are often marginalized and not recognized as 'worthwhile' in mainstream literacy events as they are often not officially locked into formal and organized structures.

Explore meaning making as process and product—through the inflecting of multiple, intersecting meanings knowledge in diverse languages including “international Englishes in flux”, ELF, Malaysian English, Mandarin, Bahasa Melayu, Tamil, minority languages, various social languages, ELF in its varieties and in terms of specialised register, etc.

Analyse reflexive dialogues on the socio-political and cultural construction of cultures, literacy and the politics of recognition of literate production of meanings especially to provide access and representation to marginalised or minoritised learners. This would mean that serious attention is given to empowering learners through critical reflection and the development of dialogue and voice concerning their perception of the world. Reflexively explore an assemblage of meaning-making texts and designs. For example, narratives, journal writing produced alongside academic genres, multicultural-multimodal designs. In these cases, stream of consciousness method is often used in reflections. Explore the crossings-transitions between texts for diverse contexts of literacy. For example, those between academic and less academic texts and/or hybrid texts in terms of diverse communities of practice

PLURILITERACY AND CONSEQUENTIAL RESEARCH

Within the institution of schooling, Higher Education and workplace, the subaltern especially the students or the worker tends to be held mainly responsible for problems of literacies, where his/her language or skills seen as key to his 'failure' or inability to excel. Less assessment is made of quality of provision from institutions and 'gate-keepers'. The paper has looked into inclusive pathways (language use and designs) to make access into communities of practice possible especially for those for whom access (including subaltern learners, minoritised learners) are limited or difficult.

In this regard, the cultural and linguistic aspect of globalization involving meaning-making by citizenry, including students and academia in schooling, higher education and the workplace are important. Multilingual representations of meanings of localization-globalization are important for democratization of knowledge and for building a more equitable world citizenry. The discourses of globalization as experienced by diverse people in various domains of public and private spheres need to be looked at situationally, critically, multi/plurilingually, multimodally and in relation to civilisational cultures which would perhaps allow for alternative forms of representations for planetary diversity and sustainability.

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Koo Yew Lie
Universiti Kebangsaan Malaysia
kooyl@ukm.my; kooyewli@gmail.com

Error Analysis of Translation from Persian into English: A Cultural Specific Perspective

MAHSA ARDESHIRI
NOORIZAH MOHD NOOR
ROSNIAH MUSTAFFA

ABSTRACT

The ability to translate well is not a naturally acquired skill; it is learned as a set of practices in formal instructional settings or other environments. However much of the translated texts have been discovered to be faulty as they lacked effective sense, lost their meaning and in some cases the sense of the main message in the source language was omitted. Similar problems have surfaced with Iranian ELT learners when translating from Persian to English. Further investigation revealed that studies on error analysis on translation focused on translation as a product. Given this background, this paper explores another dimension of error analysis on translation based on Na Pham's (2005) Error Analysis Model which considers translation as a process that involves translation strategies, pragmatic implication and awareness of cultural-specific aspects of the target language. The significance of using this model is that it analyzes the translation errors in three dimensions (linguistic, translation and culture-specific aspects). Case study in qualitative research design will be conducted for this research. Moreover, 70 subjects will be selected through purposive sampling and the data collection will be done through translation elicitation texts, interview and field notes. The paper hopes to come up with a guideline for translation teaching and translator trainees within the context of the Iranian educational system. It is also hoped that this study will provide a new perspective for the objective assessment of some translation devices and instructions for the teachers in Iranian universities by considering the linguistic aspects, translational strategies and cultural elements.

Keywords: Linguistic Errors in Translation; Translation Errors; Error Analyses in Translation; Culture-specific aspects in Translation; Translation

INTRODUCTION

By the process of translation, new thoughts, philosophies and points of views are transferred from one language to another one. Translation is an activity comprising the interpretation of the meaning of a text in one language to the other language (Gao, 2010). In Yarmohammadi (2010) point of view, an ideal translation is the one that no one recognizes as a translation. In other words, the translated text should read as it was written in the target language originally.

The skillful translator who can transfer the cultural signs and the main core of the source text to the target text professionally is needed to create an ideal translation. Moreover, the professional translator should consider the translation strategies, pragmatic implication and also be aware of cultural-specific aspects of the target language (Yarmohammadi, 2010). According to Jamalimanesh (2009), translators play a decisive role in the process of transferring the sense of the source language (SL) to the target language (TL). The role is connecting two different cultures like a bridge. There are similarities and differences between target and source cultures. Generally, the similarities are accepted by the target culture whereas the reception of the differences mostly depends on target

readers' expectations (Gao, 2010). It is essential that the adaptation of social varieties and cultural signs are one of the main challenges for translator trainees (Antonini, 2009).

English is the first foreign language in Iranian educational system (Chalak and Kassaian, 2010) and English translation courses in B.A program have been taught in recent years in Iran. English Language Translation (ELT henceforth) students must pass 4 years of study in the field of language proficiency, linguistics, and all the theories of translation and strategies of translation in various fields such as literary texts, economic texts, political text and religious text. But the graduated students still have many problems in translation and their translated tasks still lack in meaning. According to Riazi and Razmjoo (2004), today, training skillful translators requires a change in the curriculum of teaching translation and translator training B.A program in Iran.

According to the requirement of competent translators, several researchers in Iran have studied Error Analysis (EA henceforth) in translation, which is the study of errors made by second and foreign language learners to cover the complexities of the texts and translations (Golestany, 2009; Jamalimanesh, 2009; Khodabandeh, 2007; Riazi and Razmjoo, 2004).

EA explores analytically the actual errors which are produced by foreign language learners and tries to describe causes of errors (Brown 2000; Schakne, 2002). The reason why this study employs error analysis is that "using error analysis helps to describe and explain the variety of techniques for identifying, classifying and systematically interpreting the mistakes made by language learners and help to identify the weaknesses, throughout the last few decades (Khodabandeh, 2007). Moreover, Na Pham (2005) suggested that "errors in translation affect the final product and the degree of misunderstanding of the readers. "According to Corder (1967) who was the first to advocate the importance of errors in the language learning process, researchers could learn a great deal about the second language acquisition process by inferring the strategies that second language learners were using through classification of the errors that learners made. As Conde (2011) notes, error detection has been the traditional basis for translation evaluation.

This study will conduct EA to find out why students' translation incapability persisted despite years of instruction. Analysis of the error in this thesis will adopt the procedures suggested by Corder (1974) as a baseline, namely: (a) data-collection, (b) identification of errors, (c) classification of the errors identified, (d) attempted explanation of the causes of the errors, and (e) evaluation of the errors. Also Na Pham's (2005) Error Analysis Model in translation which involves translation strategies, pragmatic implication and also cultural-specific aspects which is adopted from Che Suh's (2005) strategies for translating culture will be the conceptual framework of the study.

The significance of using this model firstly is that it analyzes the translation errors in three dimensions (linguistic, translation and culture-specific aspects) deeply. Secondly, the previous studies in Iran focused on error analysis on grammar, lexical, linguistics and structure (Khodabandeh, 2007; Rahimy, 2003) and rarely in translation errors and also no more in culture-specific aspects for translation. But in this model the study can analyze a new dimension of the errors which are culture-specific errors on ELT students in Iran in details which is not studied before. Thirdly, it collects the most considerable factors in translation process which are the most translation errors would be coming from and it has new insight to the errors in translation. Finally, its structure would be helpful for the study to classify errors and design the guideline for both teachers and students.

STATEMENT OF THE PROBLEM

Effective and efficient use of the information and knowledge in developing countries makes translation of the original sources inevitable. Iran is also not divided from these technologies and information. Obviously it seems too necessary for Iran to have expert translators to access these facilities. Many university students majoring in English Language Translation have graduated from Iranian universities in last two decades. ELT teaching and teaching foreign languages in general at university level covers a four-year period. The most important problem is that very few of these graduate students qualify as good translators. Additionally, most of the translated texts and oral translations in Iran lack on effective sense and they lose their meaning. Specifically, in some cases, the sense of main message in the source language which is play the most important role in the translation, is omitted.

AIMS OF THE STUDY

The aims of the present study are four folds: Firstly, this research intends to explore the category of errors among Iranian ELT students that may have contributed to the development of translation incapability. Secondly, it investigates the most common errors found in Iranian ELT students' translation in terms of category and subcategory of errors. Thirdly, it seeks explanation as to why students' translation incapability persisted despite

years of instruction. Finally, it tries to find out the students' awareness of culture-specific elements in their translation.

RESEARCH QUESTIONS

This study seeks to find answers to the following questions:

1. What categories of errors are found in Iranian ELT students from Persian into English translation?
2. What are the most common errors that Iranian ELT students make in translation in terms of category and subcategory of errors?
3. Why do ELT students make errors in translation from Persian into English?
4. How do ELT students consider cultural strategies for translation?

SIGNIFICANCE OF THE STUDY

Translation error analysis is a useful tool to reduce subjectivity in evaluating translations when it comes to linguistic aspect, translation strategies and cultural signs (Na Pham, 2005). Qualitative error analysis in translation has been used to compare English and different languages but rarely in English and Persian. There are many studies in Iran in this area but not with the focus on both linguistic errors and translation errors in details (Golestany, 2009; Jamalimaneh, 2009; K hodabandeh, 2007; Riazi and Razmjoo 2004). In Persian context, translation training is carried out together with language teaching. This kind of distinction between translation errors and linguistic errors can help teachers know in which area of language competence the students may need more instruction and in which area of translation they may need to improve their skills. As Kiraly (1995) indicated: "Error analysis should help translation teachers understand the problems (linguistic, cultural, textual, production) that occur during the process of a translator's training".

Moreover, this study is one of the rare works to investigate the transfer of cultural elements through an error analysis in students' translation. This is the new point which differentiates this study from others. Concerning these cultural problems, many studies have been done about the problems of translation from English into other languages and vice versa, but only a few attempts have been done for English and Persian. Additionally, this study is one of the few studies to research the problem of cultural elements from Persian into English. It will highlight, through an error analysis of English and Persian cultures, those cultural elements that are difficult for the students to transfer.

DEFINITION OF KEY TERMS

TRANSLATION

The word translation suggests movement, transfer, changes of form. So, translation is not just a change of language, but a transformation of many elements of a text in order to make sense for a new audience (Cain, 2001).

CULTURE-SPECIFIC ASPECTS IN TRANSLATION

According to Sharififar (2007), language is the heart within the body of culture and it is the interaction between the two that results in the continuation of life. So language should not be seen as an isolated phenomenon suspended in a vacuum but as an integral part of culture. Thus, translation from one language to another cannot be done adequately without knowledge of the two cultures. In this study, culture-specific aspects are adapted from Che Suh's (2005) strategies for translation which are communicative translation, borrowing, adaptation, addition, omission, compensation, globalization and localization.

ERROR ANALYSIS IN TRANSLATION

Error analysis in translation is the study of errors made by second/foreign language learners which examines empirically the actual errors in the target language produced by second/foreign language learners and seeks to explain their causes (Moghimzadeh, 2008). This study conducts error analysis in translation to find out the errors produced by ELT students and causes of their errors.

TRANSLATION ERRORS

According to Pym (1992), translation errors may be attributed to numerous causes (lack of comprehension, inappropriateness to readership, misuse of time) and located on numerous levels (language, pragmatics, culture). Moreover, errors in translation influence the quality of the final product and the degree of miscomprehension from the reader (Na Pham, 2005). In this study just the level of translation errors will be considered. Translation error in this study are pragmatic complication, inaccurate renditions of individual lexical items in the source text, distortion or change at a level of meaning of the source text, literal translation, free translation, wrong lexical choice, wrong focus of attention by Na Pham's (2005) framework for error analysis in translation.

LINGUISTIC ERRORS IN TRANSLATION

In this study, linguistic errors are divided into the following subclasses: morphological errors, grammatical errors, syntactic errors, collocational errors and inappropriate word form which are adopted from Na Pham (2005) framework for error analysis in translation.

LITERATURE REVIEW

In the last two decades, the emphasis of the researchers in the field of translation teaching and learning was on various issues such as: the product, the development of teaching techniques, design of courses and evaluation of examinations (Aly, 1990; El-Sakran, 2002; Solhy, 2002). However many of the translated texts have been discovered to be faulty as they lacked effective sense, lost the meaning and in some cases the sense of the main message in the source language was omitted. Similar problems have surfaced with Iranian ELT learners when translating from English to Persian. Jamalimanesh (2009) studied on ELT students' problem in translation in Iran and reported students' weakness in comprehension of the texts, unawareness of using dictionary for finding the meaning of the words and influent in transferring the style. In addition to above study which indeed out the some surface factors this study is designed to explore the errors and cause of the errors in Iranian ELT students deeply through error analysis procedure. Error analysis is a type of linguistic analysis that focuses on the errors learners make. It consists of a comparison between the errors made in the Target Language (TL) and that TL itself (Corder, 1974).

ERROR ANALYSIS IN TRANSLATION

Translation errors provide two kinds of information: an indication of how information about language might be organized in the brain and an insight into the developmental process that takes place in translator training (Na Pham, 2005). Dodds (1999:58) also discusses the errors made in translating from Italian into English. The result shows that a restricted form of expression like translation has the advantage of exposing students to problematic expressions in the source text, because students cannot always avoid these expressions.

(Pym 2010) defines three kinds of errors in translation: slip, system and skills. Slips occur when the students can repair the errors when they are pointed out to them. The second type of errors is called system error that is the surface sentence-grammar. The third type of errors involves the skill or ability to use the language, rather than the knowledge of language. The possible reason for these errors is that the language learner has not learned that aspect of grammar yet, or the use of idioms is not culturally appropriate. Another study on lexical, syntactic and textual level and stated that by applying frame theory to translation teaching, teachers can guide students to construe the original meaning on the lexical, syntactic and textual level, so that they may effectively avoid semantic errors in translation (Qing-guang, 2009).

Other study on errors of Iranian learners which built taxonomy of five different types of errors defined that translation errors are any errors which change the desired response in a significant way (Riazi, 2004). These errors occur when there are simple substitutions of one syntactically correct structure for another which is equally syntactically correct, even if semantically incorrect. Apart from syntactic errors, grammatical errors are another field that has recently attracted researchers' interest. Al-Jarf's study (2000) focuses on errors in the system of grammatical agreement. The results show that 62% of the errors of grammatical agreement are interlingual and 38% intralingual. In addition to Riazi and Jarf, who studied on syntactic, semantic and grammatical errors in translation, this study tries to explore all structure, semantic and syntactical errors together and examined all linguistic errors, translation errors and culture-specific items deeply in one framework.

Another study in error analysis in translation is Khodabandeh (2007) who studied on some linguistic errors which Iranian students face in translating headlines. All the students' translations were analyzed in order to investigate

possible cross-linguistic problems in translating headlines. The analysis revealed that the participants' difficulties were grammatical followed by discursual and lexical types. Other study by analyzing linguistic errors has shown that Iranian students of English translation sometimes find foreign journalistic text-types harder than domestic ones to translate (Rahimy, 2003). The difference of this research from Rahimy and Khodabandeh's studies is that this study try to produce a guideline for translation students and translation lecturers for all text types by exploring the linguistic errors, translation errors and culture-specific errors in details and also by probing the possible causes of errors deeply and not just examining journalistic text-type by linguistic errors as Khodabandeh (2007) and Rahimy (2003) did in their studies.

MODELS OF ERROR ANALYSIS IN TRANSLATION

There is no unified framework to classify translation errors. One list suggested by the American Translation Association (ATA), is intended for standard error marking and explanation of work done by professional translators. In this framework, there are 22 types of errors which should be used as criteria for error marking and grading:

1) Incomplete passage, 2) Illegible handwriting, 3) Misunderstanding of the original text, 4) Mistranslation into target language, 5) Addition or omission, 6) Terminology, word choice, 7) Register, 8) Too freely translation, 9) Too literal, word-for-word translation, 10) False cognate, 11) Indecision in word choice, 12) Inconsistent, 13) Ambiguity, 14) Grammar, 15) Syntax, 16) Punctuation, 17) Spelling, 18) Accents and other diacritical marks, 19) Case (upper case/lower case), 20) Word form, 21) Usage and 22) Style. This model focuses more on sentence-level errors, rather than text-level errors.

Koby and Baer (2004), attempted to adapt ATA error marking system for the classroom and to pinpoint the weakness of this grading system: The scale was designed to evaluate translation as a product. Most of the error categories assume units of translation at the level of word, phrase and sentence while translator training today attempts to focus student attention to higher, more global units of translation and translation as text. But (Na Pham, 2005) model for error analysis in translation covers all sentence-level errors and text-level errors in its category of errors which are translation error and linguistic error in a framework. Moreover, subcategories of Na Pham (2005) model include the details of categories of translation such as culture-specific errors, pragmatic implication and linguistic errors which are not mentioned in (Koby and Baer, 2004) and ATA models for error analysis in translation.

CONCEPTUAL FRAMEWORK OF THE STUDY

All errors in the present study will be divided into 2 types: linguistic errors and translation errors. Na Pham (2005) suggested a model of analysis in translation errors:

LINGUISTIC ERRORS

In this study, linguistic errors are divided into the following subclasses: morphological errors, grammatical errors, syntactic errors, collocational errors and inappropriate word form which are adapted from Na Pham (2005) framework for error analysis in translation. All of the linguistic definitions for each part of speech in Na Pham (2005) framework are adapted from the Oxford English Dictionary.

TRANSLATION ERRORS

These are errors which show the inability of the students in expressing the meaning of the source text in the target text, or some distortion of the source text, even though the sentences may be grammatically correct. Translation errors in this study are: Pragmatic errors, Inaccurate renditions of individual lexical items in the source text, Distortion or change at a level of meaning of the source text, Literal translation, Free translation, Wrong lexical choice, Wrong focus of attention.

As the differences in various culture is the most essential factor which the translators should take into account, the researcher adopts the culture-specific strategies of Che Suh (2005) from professional scholars and add to the model of Na Pham (2005) as a conceptual framework. Culture-specific strategies for translation in this study are from Che Suh (2005): a) adaptation, omission, addition, compensation, borrowing, communicative translation, globalization and localization. By analyzing these subcategories of culture-specific aspects in translation errors, the

study can explore the students' errors awareness of learners in strategies for cultural signs. Culture-specific strategies for translation are the new approach in error analysis in translation which is not studied before in Iran.

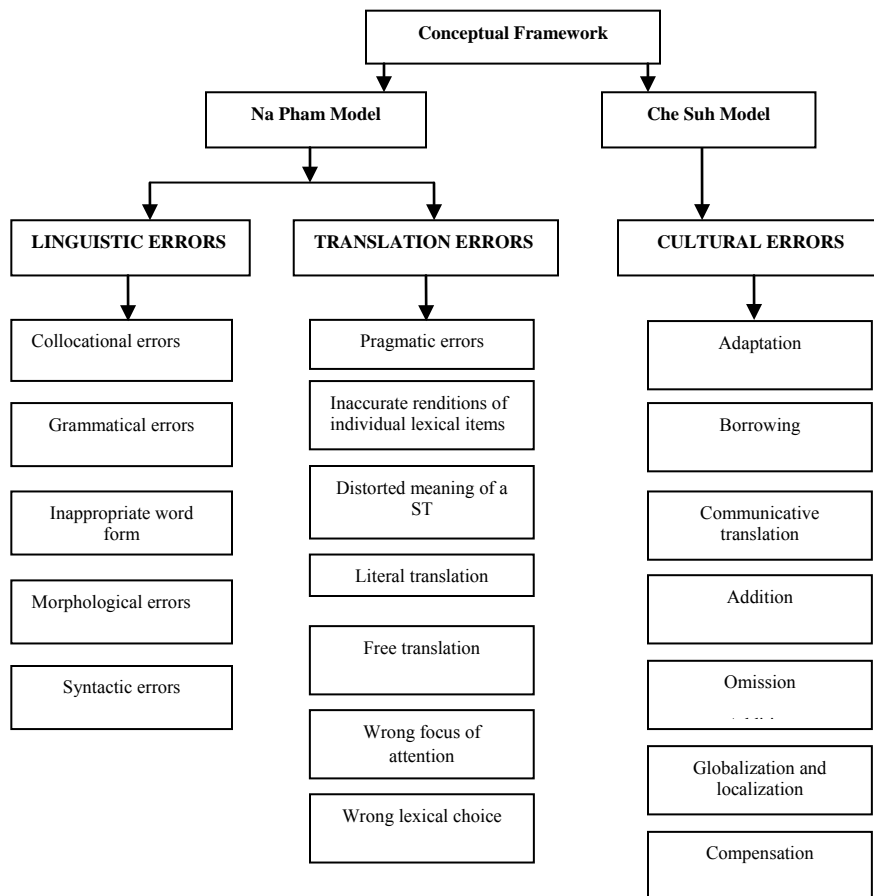


FIGURE 1. Conceptual Framework of the Study

METHODOLOGY

DESIGN OF THE STUDY

Qualitative case study design will be conducted for this study. Justification for using case study design in this research is that the researcher intends to explore each individual errors based on variety of data collection to find out the category of error which EFL students face in translation and to probe the reason of these errors deeply. Qualitative data will be gathered through translation elicitation texts, semi-structured interview and observation field notes.

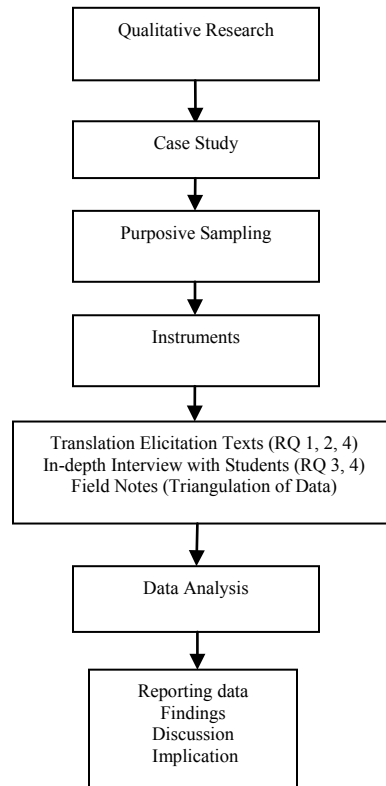


FIGURE 2. Design of the Study

SUBJECTS

Subjects of this study will be the whole senior English Language Translation students (70 students) who have finished 3 years of academic instruction and attended to all courses of translation studies from the Department of English Language Translation of Shiraz Islamic Azad University, Iran with similar educational backgrounds. Justification for selecting this university is its accessibility and the familiarity of the researcher with its professors and lecturers. As this study tries to find out errors that each subject makes and also needs some individuals who are informed rich in the phenomenon to develop a detailed understanding of the problem, purposeful sampling will be used for selecting the subjects (Creswell, 2008).

RESEARCH INSTRUMENTS

Subjects will be asked to translate 3 texts from Persian to English which were chosen by 3 translation professors who have more than 15 years of experience in English language translation teaching in Iranian universities and translation itself with complete knowledge about B.A. ELT students' background in translation. According to Creswell (2008), interview is designed to gain more in depth insight into the students' account of their own process of making errors by allowing them to express themselves freely. The study will use the in-depth interview to find out the possible causes of errors from the students' perspective. For increasing the validity of the data collection the researcher will use multiple data collection which is called triangulation. The researcher triangulate the different data sources by examining evidence from sources and conducting it to build a coherent justification for themes

(Creswell, 2008). For validity of data collection, this study will conduct observation field notes for the accuracy and credibility of data.

DOCUMENTS

Subjects will be asked to translate 3 texts from Persian to English which were chosen by the professors of translation courses in Iran. Texts 1 and 2 are extracted from “*Translation Skill from Experts and Professional Points of View in Translation*” by Janzadeh (2008) which was introduced by professors of translation in Iran universities and also it is taught in the university. Text 3 is extracted from “*Abundance of Light*” by Dr. Dastjerdi (2009) who is a university professor and also a famous professional translator in Iran.

DATA COLLECTION PROCEDURES

The researcher will participate in regular classes as an observer. The investigator will seek to understand students-lecturers’ interactions regarding the translation problems. Notes will be taken as a descriptive field note and will be recorded at researcher’s journal. After classroom observation, the researcher will ask lecturers to give translation elicitation texts to students in the form of a class activity. All 70 students will take part in the task. From among the students who participate in translation task, 10 students will be chosen through purposive sampling from among those who agree to take part in interview. The task will be performed in regular classes. For the students to take the task seriously, the researcher will ask the lecturers to consider the elicitation task as a part of their final score. Subjects will be free to use any dictionaries they like. Participants will be given 120 minutes to translate the texts in order to ensure that students will complete the task and that they will not make errors under the pressure of time. Finally, right after the translation elicitation texts are assessed and analyzed, the researcher will return the texts to the students with errors underlined and categorized after one week. The subjects will be provided with their translations to activate their memory and will be asked to review their errors carefully. The process will be done in their classrooms.

DATA ANALYSIS

The data analysis consists of 3 steps: a analysis of the translation elicitation texts, a analysis of the interviews and analysis of researcher’s field note.

ANALYSIS OF TRANSLATED TEXTS

The learners’ translated texts will be collected and analyzed. Errors will be underlined and classified in terms of their possible sources. This error analysis will yield the types of errors. According to Na Pham’s (2005) translation error analysis, the researcher will design a table which has rows of error categories and columns of possible errors. Each error will be ticked in its error category of framework. The frequency and percentage of errors will be calculated manually (Creswell, 2008).

ANALYSIS OF INTERVIEW

According to Creswell (2008), for analyzing the interview process first of all, the researcher will record and transcribe the data. Then, investigator reads the transcripts of interview carefully for coding the data. The researcher will make a list of all code words and group the similar codes to look for redundant codes for reducing a list of codes. The themes will be identified by examining codes that the participants discuss more frequently.

ANALYSIS OF FIELD NOTES

According to Creswell (2008), for analyzing the field notes, the researcher will design an observational protocol to record both reflective and descriptive information during observation. According to research framework, students’ translations in the class will be analyzed by focusing on the errors students make in their translation and the possible sources of errors. The researcher will read the descriptive and reflective field notes of data. The data will be coded based on the framework of the study to explore the possible errors and the causes of errors.

CONCLUSION

By conducting such a qualitative research which tries to find out the types of errors (translation errors, linguistic errors and culture-specific errors) made by ELT students in translating from Persian to English and probing to find out the causes of errors, the researcher hopes to provide better instructional materials and classroom techniques in translator training program and translation processes and products in Iran.

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Mahsa Ardeshiri, Noorizah Mohd Noor, Rosniah Mustaffa
University Kebangsaan Malaysia (UKM)
Email: mahsaardeshiri@yahoo.com

Byronic Hero as the Epitome of Cultural Diversities

Marziyeh Farivar

Abstract

This paper focuses on the “Byronic Hero” and the various engagements with cultural diversity as portrayed by Lord Byron. A number of Byron’s poems reveal the wandering hero, a person who travels to remote exotic places and the various sentiments that reveal a highly imaginative and spontaneous character. It argues that these aspects reveal the seeds of the engagement with cultural diversity in the British Romantic era. The paper will present a discussion of the poems *Child Harold’s Pilgrimage*, *Don Juan* and *The Giaour*. It seeks to reveal the various strategies of self-adaptation, cultural engagement and ultimately how the Byronic hero might be seen as a traveler who, through such powers of self-adaptation, possessed the ability of multicultural engagement as far back as the nineteenth century.

Keywords: Byronic hero, *Child Harold Pilgrimage*, *Giaour*, *Don Juan*, cultural diversities

INTRODUCTION

Culture may refer to the consciousness of time and the reality that human receives. It is the concretization of the sociological and psychological definitions as well as traditional norms, values and beliefs. To know a culture means to know the unknown and to transcend the boundaries of defined matters. Man can not escape from the influence of culture and its countenance. Culture possesses dynamism for becoming; it relinquishes being in favor of change and experience. A man of culture is one that does not eliminate the accepted definitions but makes it moving and changing. Self-consciousness and self-knowledge are the characteristics of those who go to experience cultures. Culture has been defined by various philosophers, writers and critics. Sometimes it has been explained as opposite to uncivilized attitude; and cultural man has been depicted as synonymous with civilized man. Such idea may be to some extent prejudiced; because every culture possesses its own particular points of views towards various aspects. Culture reveals the man’s search for meanings, identity, mobility, novelty and experience.

Different times reflect and define different meaning for culture and different aspects of particular culture highlight the taste and interaction of people of that particular culture. The one who has courage and potential to go outside and see the world would have the ability to adapt effectively. Moreover the one who touches various cultures is a stranger and an exiled one. For one does possess the feeling of belonging to any particular culture. To face with diverse cultures brings hybridity of thoughts and feelings and personality. This article is concerned with Byronic Hero, created by Lord Byron, as the epitome of cultural diversities. His travels, ideas about people and places and religions and his feeling would be the observed.

DISCUSSION

George Gordon Lord Byron (1788-1824) is one of the most well-known English poets. He belongs to the later generation of Romantics. He has the spirit of revolution of Romantics as Bertrand Russell puts into words in this way: “Byron gripped the soul of Western society as no other literary man, stamping the entire 19th century with his own image as the idol and embodiment of Romanticism”(1979).

Romanticism began with the spirit of revolution and grew it inwardly. The writers of Romanticism tended to express themselves in the form of poetry which was more flexible than the other genres. Lord Byron’s poetry on the one hand follows the romantic concepts and on the other hand he shows his appreciation of neoclassical style. His life lines reveals encountering with various situations; he lived in the poverty while he had physical problem and at the age of ten, after his great uncle passed away, he inherited the estate and the title of “Lord”(1830:22). He was against aristocracy, hypocrisy, slavery and inequality. His poetry is the revelation of his personality and thoughts. Most of his descriptions and explanations of people and places are based on real experiences and impressions of the moment as John Keats in one of his letter to his brother compares himself with Lord Byron and states that Lord Byron writes about what he sees in real (1819). His feeling and the sense of self-involving in different nations and culture is the nature of Lord Byron. In 1809 he set on a grand tour to Portugal, Spain, Albania and finally Greece. He is called Philhellenist as he showed deep passion for Greece and the Greek art and culture and people. He

returned to England in 1811. He wrote "Childe Harold's Pilgrimage" according to his experiences of the travel which brought him instant fame. During his stay in England, he did have hard times. He was accused for various charges and finally he left England for good. He stayed in Switzerland, Venice for sometimes. He helped Greek people during the war for their independence from the Turks. Lord Byron died in 1824 in Messolonghi in Greece. His death was considered a sign for the love for liberty, art, culture and humanity. He has great interest for the Orient. In fact to be passionate about orient was the attitude of Romantics as it signified mystery, wild, unknown and unfamiliar and satanic images. Lord Byron's oriental verses are full of images of regions, people, attitude, customs and experiences of his travels. In addition, he is interested in orient as it is "the other" and far from the west. He likes differences and his works depict setting as wide as the whole Europe and the east. He respected the culture of the east although he was an aristocrat. Lord Byron is a poet of cultural diversities which is a natural attribute of Romanticism. Romanticism is the age of dynamism, challenges, imagination, exploration, travel, experiences, changes and heterogeneous encounters. Touch the other and see the exotic and feel the humane are among other trends. Sometimes Byronism and Romanticism may mean the same. Byronism is a culture in itself; it brings the breakdown of boundaries, the quest and search for unfamiliar and unknown and simultaneous thinking and acting. Byronism illuminates the characteristics of the one who has the courage to touch and concretise differences.

In addition to the image orient created for Romantics and especially for Lord Byron, it brought the idea of territory expansion. Hence the British Empire tried to explore and travel the new regions especially the East in order to expand her borders. Travelling meant getting new experiences for Romantics. They were interested in new encounters and new knowledge. Lord Byron's travels show his search and quest for meaning, experience and identity. He got self-knowledge and self-awareness as well as a critical point of view about what he saw and perceived. He is well-aware of differences and showed his flexibility through his judgements.

His creation of "Byronic Hero" reveals his attitudes and character. Byronic hero is Lord Byron's masque in some of his works such as "Manfred", "Don Juan", "Childe Harold's Pilgrimage" and "the Giaour" and etc. He is an exiled anti-hero. He is a stranger. He rebels against the injustice and prejudices in the society and literature. He is a courageous wanderer whose travels and gets himself into unfamiliar and exotic. The Byronic Hero is the emblem of Byronism. Byronic Hero is the culture of time when all were disillusioned with the revolution in Britain, when there was threats and when the social and economical conditions were influenced by the gradual beginning of industrial revolution. He moves and his quest and search is for getting knowledge, identity and experience. He suffers from a secret sin which can be confessed. He is very humane, melancholic and passionate and speaks freely. According to M.H Abrams:

The Byronic hero is an alien, mysterious, and gloomy spirit, superior in his passions and powers to the common run of humanity, whom he regards with disdain. . . He is in his isolation absolutely self-reliant, pursuing his own ends according to his self-generated moral code against any oppression..."(2000:552)

Byronic Hero in "Childe Harold's Pilgrimage", "Don Juan" and "The Giaour" is revealed to be Lord Byron. "Childe Harold's Pilgrimage" is the fruit of his travel to Portugal, Spain, Malta, Albania and Greece. Hence it is an autobiographical verse narrative. Although "Don Juan" is not autobiographical, but Byronic Hero, Don Juan, reflects a lot about his attitudes and thoughts. "The Giaour" portrays Lord Byron's fascination with East and Byronic Hero describes and expresses his accounts of encountering with the Muslims. The Byronic Hero in the selected verses is traveling. He sees nature, people, traditions, religions and wars.

The "Childe Harold's Pilgrimage" is written in Spenserian stanza. This form originates from Edmund Spenser that used it in Fairy Queen. And it refers to the travelling aspect of the verse. The poem is told by Childe Harold and he reveals the story of his journey. The journey of Childe Harold says about Lord Byron's self-awareness and self-consciousness. Childe Harold is a nostalgic, melancholic, suffering rebel and a wanderer whose individualism makes him to challenge the norms of his society. He leaves his homeland and exposes himself to the strange and alien culture. The poem signifies the signs of mobility, globalization, travel, individualization. Spain was adventurous for Childe Harold. In the period when Byron lived, Spain was indicating exotic, wild, evil and archaic. In Canto 1, stanza 35-44, describes Spain as "renowned-romantic land" which possesses the chivalrous spirit. Harold refers to Spain as the "noblest duke".

Childe Harold spent some days in Portugal. His first opinion about Portugal is biased; he described Lisbon as dirty and says Portuguese were "slaves the lowest of the low." Canto III, stanza 21 portrays his journey through Belgium. He describes his experience in this way:

“There was a sound of revelry by night,
And Belgium's capital had gathered then
Her beauty and her chivalry, and bright
The lamps shone o'er fair women and brave men.
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes looked loved to eyes which spake again,..”

Venice is the city of joy, festivity and inspiration for Childe Harold. Canto IV reflects his idea about Italy and Venice as the beautiful and free regions. Stanza 98 shows Lord Byron's (Byronic Hero's) love for freedom and revolution:

“Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunder-storm *against* the wind”

Childe Harold's account of Albania is descriptive. Albania illuminates Byron's interest in the Orient and Oriental culture. He talks about Albania as an exotic other. In canto II, stanza 38, Byron refers to the Albanian as “savage men” He thinks that although Albanians are likewise but they are new. In canto 2 stanza 42, Byron shows the western's view of the Orient through terms such as “stern,” “dark,” “mist,” “dun and purple,” but call himself a knowledgeable adventurer. This indicates that he consciously is aware of the East as the mysterious unknown place which can attract a western adventurer like him.

“The Giaour”, well-known for being a Turkish tale was published in 1813. It is another example of Lord Byron's passion for Orient. “The poetry of experience” is the description of him on the poem. The story includes love and revenge. The end is the repentance of Giaour. Giaour is the adventurous character of this work. The slave girl betrays the love of his lord for the love of Giaour. McGann, emphasizes that the poem is not an account of the adventure but the “elaborate referential connections: political, biographical, and historical”(1980:16). Byron has provided the poem with three points of views that gives the reader different perspectives. The poem depicts Byronic Hero's challenge with a different culture and different convention and religion. Giaour thinks that he would do the same as Hassan did although the reasons are different. In this case Byronic hero illustrates that a Christian and a Muslim would have shared imagination about one topic. The lines 1062 to 1067 say:

Yet did he but what I had done
Had she been false to more than one.
Faithless to him, he gave the blow;
But true to me, I laid him low:
Howe'er deserved her doom might be,
Her treachery was truth to me.

Don Juan is his longest poem which is satirical. Byron reflects his ideas about men and women, other poets, and the social vices and follies. Sir Walter Scott refers to it as the true story of human life and human nature. From the start, Lord Byron presents his involvement with the culture of the time. He says:

I want a hero- an uncommon want.
When every year and month sends forth a new one,
Till after cloying the gazettes with cant,
The age discovers he is not the true one;
Of such as these I should not care to vaunt,
I'll therefore take our ancient friend Don Juan;
We all have seen him the in pantomime
Sent to the devil, somewhat ere his time. (I, 1)

By the word hero he refers to the wants of people of the time. People hoped to have the revolution like the one happened in France, but their hope met nothing. Then in Canto XII, he states his purpose in this way:

I mean to show things really as they are,
Not as they ought to be: for I vow
That till we see what's what in face, we're far
From much improvement. (D. J. XII. 40)

Regarding writing the poem, Lord Byron wrote to Murray “meant to take him the tour of Europe, with a proper mixture of siege, battle, and adventure, and to make him finish as Anacharsis Cloots in the French Revolution.... I meant to have made him a Cavalier Servente in Italy, and a cause for a divorce in England, and a Sentimental 'Werther-faced' man in Germany, so as to show the different ridicules of the society in each of these countries, and to have displayed him gradually gâté and blasé, as he grew older, as is natural”. Don Juan is the Byronic Hero, he experiences various incidents and different places such as Greek isles, slavery market, Russian army and London society.” Don Juan is exiled and he travels. He experiences various incidents and encounters. During his travel, Don Juan (Byronic Hero) shows manners, and morals, systematized sophistry, and the wretched affectations of the nineteenth century. Byronic Hero in faces different sociological culture and situations which make him involved with diverse perspectives. Moreover Don Juan talks about mobility, the word which is uttered in canto XVI. Lord Byron defines mobility as “an excessive susceptibility of immediate impressions at the same time without losing the past”. In Don Juan, Byron depicts his religious side against Muslims. Although he promises to look after the orphan Muslim girl but he is critical about Muslims. On the other side he believes that Islam should be judged by itself and not by its followers. He shows great sympathy with the girl, the lines are extremely expressive of his humane attitude (Canto XIII)

The Moslem orphan went with her protector,
For she was homeless, houseless, helpless. All
Her friends, like the sad family of Hector,
Had perished in the field or by the wall.
Her very place of birth was but a spectre
Of what it had been; there the muezzin's call
To prayer was heard no more. And Juan wept
And made a vow to shield her, which he kept'.

CONCLUSION

Quotations from Lord Byron would be appropriate for concluding the article. In stanza 72 of Canto III of “Childe Harold Pilgrimage”, Byron claims that

“I live not in myself, but I become
Portion of that around me: and to me
High Mountains are a feeling, but the hum
Of human cities torture.

He well explains his attitudes toward outside. He feels human torture strongly and nature shares the feeling with him. Lord Byron believes that traveling and observing different cultures and people of societies cause a lot of changes in his perspectives. He says that he is not the one that was before. In addition he shows that it would not be appropriate to look at the topics from the prejudiced one sided window. In the letter to Murray on 9th May 1817 he wrote: ‘Opinions are made to be changed--or how is truth to be got at? We don't arrive at it by standing on one leg? Or on the first day of our setting out...’ He emphasizes on the idea of being familiar with diversities and having the courage to know people and societies.

In another part of "Childe Harold's Pilgrimage" he reveals that he is adapted and involved with the people and society. He says:

From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.

To see Byronic Hero as the epitome of cultural diversities would be the aesthetic hybridity of centre and others. Byronic Hero shows his otherness in understanding his own national identity and going away from it. He knows the culture he was born with it but he tries to search and fulfill cultural adaptation through its comprehension.

Byronic Hero did not die. He is still alive in literature and culture of the world. He affected 19th and 20th century novelists and poets as well as the translators. Byronic hero does have a deep root in history and he is a popular figure. His subversive mingling with the outside and inside and questioning the prevailing culture are the culture of Byronism that became popular since Lord Byron's time. Byronic Hero became a stranger who has the ability to touch the other cultures. Edward Said acknowledges that Lord Byron redesigned the Orient by their art and made its colors, lights, and people visible through their images, rhythms, and motifs(1983:23).

Travelling gives Lord Byron the ability to see and feel the turmoil of different parts of societies. Byronic culture is the culture of mixing with diversities and comprehending the margin of societies.

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Breaking the waves of silence: Malaysian women writers against violence in “*Young women speak out*”.

Mazmi bt Maarof
Ruzy Suliza Hashim
Noraini Md Yusof
Imran Ho Abdullah

ABSTRACT

The intolerable nature of violence on women is the reality that many women have to endure ‘silently’ due to their societal position and lack of self-empowerment. Addressing the plight, this paper explicates the voices of women in contemporary Malaysian society that are projected towards raising the awareness about violence to the public by analysing “Young Women Speak Out” an anthology of short stories and poems written by victims of violence and sexual abuse. This collection is published in 2007 by ALL WOMEN ACTION (AWAM), an independent feminist organisation committed to improving the lives of women in Malaysia. In these creative spaces, the writers’ writings of life-narratives are placed in the frame of narrative therapy developed by Michael White and David Epston and Kamsler’s theory of revising individuals’ relationship with one-self in relation to violence and abuse. The narrative therapy contextualises their violent experiences in a broader cultural politics of race, gender, class, sexuality, professional and institutional dominance that helps these women writers to redeem their self dignity and confidence in life as well as speaking out to the Malaysian society to expose the detrimental effects and their predicaments as victims of violence.

Keywords: violence; sexual abuse; narrative therapy; self-empowerment; awareness.

Narrative, as social criticism, is one of the current trends in Malaysian Literature in English that forms the part of the evolution of Malaysian women writers in the 21st century. Placing the book *Young Women Speak Out* (2007) in this context reflects this contention and movement towards women’s self-empowerment against violence through breaking the silenced experienced of violence implicated against the victims. The book is direct and clear in its agenda in creating awareness and understanding of the suffering of women whose abusive experiences are impetus for the society about the need to stop and work against violence that is a constant and a prevailing issue in our society.

Young Women Speak Out is an anthology of literary works compiled and edited by Alina Rastam, the coordinator of the Writers for Women’s Rights Programme in 2008, a three-year programme funded by the European Commission which is aimed at training women writers (ages 18-32) on the awareness of social justice, of media and improving their analytical and writing skills to encourage them to promote women’s rights in their writings. With continuous involvement with the programme, it is hoped that these writers will continue to improve their skills and “to championing women’s issues and other issues of social justice” (Alina 2007:4). On the whole, the book is a compilation of 13 short stories and 5 poems and the Bahasa Melayu version *Perempuan Muda Bersuara* was published in 2008 by the All Women Action (AWAM), an independent feminist organisation in Malaysia committed to improving lives of women in Malaysia. The theme of this book encapsulates the movement towards awareness of violence against women and increasing the awareness about women’s right and fighting against social injustice. As pointed out by the editor, most works in this collection reflect the lack of awareness and education of violence and injustice against women in Malaysia, clearly projected by these literary pieces written by young women writers who evidently “are still feeling the effects of the discriminatory practices and structures that women of previous generations were subjected to; and that the gender equality is still far from being a reality in Malaysia” (Alina 2007:5).

In the light of the agenda in which the book is written for, we argue that reading and understanding the issue portrayed by these women writers is a reflection of the contemporary writings in Malaysian Literature in English that addresses the prevailing issues of violence and abuse on women in Malaysia’s socio-cultural realities through the writers’ fictional writings especially the written pieces of life narratives. These life narratives can be understood as a form of literature in a social criticism mode that Culler explicates, “They [the narratives], expose the hollowness of worldly success, the world’s corruption, its failure to meet our noblest

aspirations [and] expose the predicaments of the oppressed, in stories about readers, through identification, to see certain situations as intolerable” (Culler 1997:92). Placing the book in this context, it can be read that *Young Women Speak Out* is conscious effort by young women writers in contemporary Malaysia 21st century literary setting aiming at breaking the waves of silence to break the ‘silenced’ narratives of self-expression about violence through life-narratives that provide the platform for literary texts as the mode of social criticism. The selected texts that are analysed through the conceptual framework that will be explained in the later part of this paper exhibits the notions of educating and creating sensibility about the nature of violence that women suffer, the effect of it on the women’s physical, mental and emotional conditions and how in the end these women found liberation and determination to overcome their violent experience through writing and expressing their thoughts in their life narratives. The style of writing is simple and direct, and readers would be able to comprehend and place themselves in these stories, and eventually understand the need of not only in developing awareness about women’s abused but also the need to take action in stopping violence against women that is not only limited to individuals but the society as a whole. Thus, the book itself is a social criticism on society’s lack of action and understanding of abuse issues. At the same time it educates the public about the importance of ending violence and abuse on women as a public responsibility that demands positive response in forms of actions and knowledge especially in regards to gender equality and safety to exist in a loving and protective society.

CONCEPTUAL FRAMEWORK

The conceptual framework applied for the analysis of women and violence in life narratives is a psychological approach based on narrative therapy, a therapy that centres its approach on storytelling and emphasises on the influences of a person’s social, cultural and political contexts as the factors that cause problems and crisis for the individual shifting the burden or the blame not solely on one’s fault or the need to be totally responsible for his predicament. Central to this approach is focussing on the stories of people’s lives and analysing these stories in postmodern thinking in terms of truth and interpretation of the stories.

A wider meaning of narrative therapy relates significantly to a relatively recent way of thinking about the nature of human life and knowledge which has come to be known as ‘postmodernism’ – which believes there is no one objective ‘truth’ and that there are many multiple possible interpretations of any event. Thus within a narrative approach, our lives are seen as multi-storied vs. single-storied. (Narrative therapy center Canada:2011).

It is a form of counselling approach that engages the individuals in narrating the story of their lives and engaging them in making meaning and interpreting life experiences. It allows not only a narrow or restricted interpretation of the experience but it offers alternative perspectives to one’s life experiences by taking into consideration the political, social and cultural forces around a person’s life. It is a psychological approach to therapy developed by family therapists Michael White and David Epston in 1980’s and is significantly influenced by Foucault’s thought, feminism and cultural anthropology (O’Grady 2005:43). The central approach to this therapy is “externalising conversation” engaged by therapists in a therapeutic environment that help the patients to see that the problems they face are not caused by themselves through contextualising the problems in a broader cultural politics of race, gender, class, sexuality and professional and institutional dominance (Wylie in O’Grady: 2005:50). In this way, the patients could become the other person who would be able to see the problem as an outsider and thus find solution to the problems faced and resist oppression in support given by sub-cultures that may give an alternative solution to their problems by resisting the dominant cultures (Friedman and Combs in O’Grady 2005:48).

Situating AWAM as a subculture for voicing out concerns and awareness about violence in Malaysian society, it can be considered that the publishing of the book by this feminist organisation is a conscious effort to champion women’s issues especially in relation to violence and abuse and also to create a paradigm shift in the public’s attitude and belief that “seems to compel the abuse and tactics such as secrecy and isolation practices (White in O’Grady 2005:51) by breaking the silence experienced of a abuse and violation into narratives. The narratives in this book reflect victims’ determination and understanding of the responsibility to change their attitudes and actions from being passive victims to active agents of change by reconstructing their experiences to show personal agency and positive solution to face life’s adversities. In relation to rape and sexual harassment stories, this writing therapy would help the victims to be liberated from self blame and negative self-judgement of themselves as the ones who are responsible of the violence that they experienced, and thus, enabling them to reclaim their lives by reclaiming their stories.

To further discuss the therapy as the conceptual framework of analysis, the therapeutic environment for the externalising conversation of this approach is taken as the fictional writings of the life narratives. Fictional

writings that are reflected in this collection are taken as the therapeutic environment: a creative space that allows individuals to revise the relationship with oneself. Revising one's relationship with oneself especially if one is violently abused is a critical process in externalising conversations. If one is able to reconcile with herself after being traumatised violently, only then one can disregard the cultural politics that have been oppressing her. This success is then translated into giving a more positive and hopeful outcome to one's body/one self and this will in turn develop into a more appreciative and loving relationship with one's body/oneself after surviving the traumatic experience that the body/self had been subjugated to. The women writers in this collection have utilised this creative dimension to voice out their resistance against violence through stages that are interpreted using Kamsler's theory of revising individuals relationship with one-self in relation to violence and abuse.

Kamsler's approach of contextualizing one's experience by "exploring culturally popular ideas about abuse of girls and women which may be contributing to its ongoing legacy in a woman's life" (O'Grady 2005:38) is an apt analysis for the book as the selected issues for discussion are about domestic violence, sexual harassment and rape. These abuses are reflected initially as the accepted and widely accepted norms for women to endure and accept in silence, and are culturally popular ideas about women and violence, as pre-conception ideas that the writers are fighting against and resisting in their life-narratives. These culturally popular ideas read in the context of the book are ideas that the girls or women are totally responsible for the violation and abuse implicated on them as they are the ones who "encouraged" or "allowed" themselves to be treated unjustly due to their gender that "relies on denial of the power imbalance integral to abuse" (O'Grady 2005:39).

To challenge this power imbalance, it is then pertinent for the writers to understand the type of violence and abuse inflicted on them and how these violence have impacted on their lives and their loved ones before they can finally externalise their understanding of the issues in a wider cultural belief and take positive response towards liberating themselves from the silence sufferings. Kamsler's theory of revising one's relation to problem and finding empowerment as a form personal agency in the narrative therapy approach and framework for this paper consists of three stages. Interestingly, when the stages are situated in the selected stories of abused and violence, the similarities with the writers' narratives stages of their life are made obvious, as shown in the diagram below:

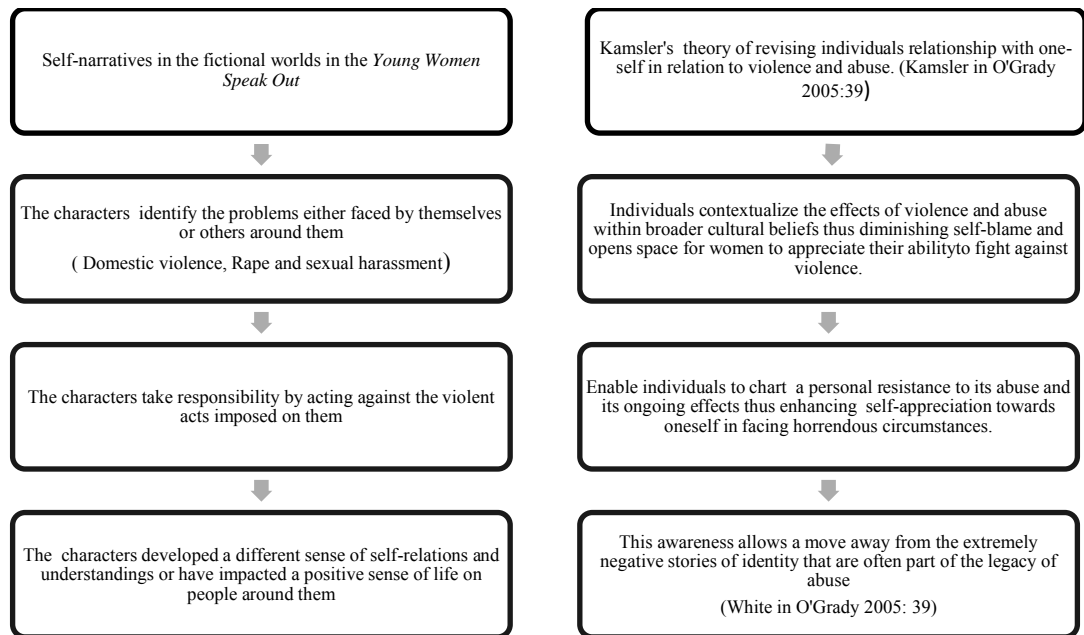


Figure 1: Complementing stages between the fictional world and Kamsler's theory

Kamsler's theory, when applied to the selected stories, gives a better understanding for the readers in comprehending the effects of violence and abuse on women that subjugate women as natural targets for violence and cruelty. It also exposes the ways in which the victims struggle to overcome the negative self perception due to violence. The first stage in this theory is the need for the individuals who are suffering from violence treatment to contextualize their predicament in wider social, political and cultural practices and to see that they are not totally responsible for the cruelty against them. Upon realising that violence and abuse could never end with silent acceptance, individuals then recognize that self blame will not only continue to destroy their lives but also their loved ones, thus, opening space and rational action in order to find solutions to end violence on them. The action taken must be concrete and demands individuals to summon their innermost courage to step out of the vicious cycle of abuse that they are in to stop the abuse. Placing this in the first stage of life narratives of the selected stories, the characters identify that the type of abuse they are suffering and realise that they could never tolerate in silence for the sake of themselves and also their loved ones.

The second stage of the theory is the next step taken by the individuals upon recognising the type of violence they face and the effects of it if they continue to be silenced. This means charting a personal resistance to a abuse and its on going effects, thus enhancing self-appreciation towards oneself in facing horrendous circumstances. It is the awareness of having to be responsible to stop the violence and having the courage to overcome the fear to speak out or to find help from others. In the success of this personal resistance, individuals learn to appreciate themselves more than before for displaying such bravery and intensity to stop violence on themselves. In the narratives analysed, this is the stage whereby the characters take action to stop violence against them after identifying the type of violence they have endured by taking sensible yet sound action to save themselves from the violent cycle of life. The success is then translated as positive empowerment and appreciation of oneself for having the courage to change their lives for the better.

The last stage of the theory is the impact of the personal success against violence creates the awareness that allows a move away from the extremely negative stories of identity that are often part of the legacy of abuse to a more self-positive acceptance of one self and appreciative of one's own victory in facing obstacles and diversities in life. It is a form of self-acceptance that is positive and nurturing of one's ability that contradicts with the often negative and degrading self-impression that many victims suffer due to lack of positive personal agency. In the final ending of the stories analysed, the characters found inner strength to overcome the negative impact of cultural beliefs on them due to their predicament and found revolutionary understanding of their own capability in facing violence conditions thus developing appreciative legacy of their own action that do not only radiated positivity into themselves but also to those who are close to them.

Kamsler's framework of revising oneself in terms of empowering individuals against the negative self perception, the legacy of abusive and violence that victims are usually left with is apportioned with the writers' fictional writings of self narratives. The framework work would not only discloses the intolerable situations that the characters have to endure, it would also deconstruct the writers' personal agency in finding their lost voices against injustice, exposing predicaments of the oppressed through stories that criticises society's hollowness in fulfilling social and moral responsibilities in creating a safe and loving society. Though the cruelty and situations may be reflected as a hopeless situation, in the end the characters do find their inner strengths and realise that in order to reclaim their lives and sanity, they must change their attitude, mindsets of their thinking and take action. Through the self narratives, readers are educated and made aware of writers' personal agency in liberating themselves and their loved ones from the claw of violence that in turn resulting a more loving and respectful relationship with oneself after being subjugated to violent experience.

THERAPEUTIC HEALING

Kamsler's framework is appropriated in tandem with AWAM's definitions of domestic violence, sexual harassment and rape. This is because the book is produced by writers who have attended writing workshops organised by AWAM and therefore they have been trained to reflect their experiences in line with the notions of violence that they have been taught to identify, to understand and to write in their self-narratives. For the purpose of the paper, three stories of domestic violence, sexual harassment and rape are chosen for the analysis as these narratives fit perfectly with Kamsler's framework.

The first story is by J. Arumugam's "The decision". It centres on domestic violence that is termed according to AWAM;

“... occurs when a partner, former partner or family member attempts to control and dominate a person through violence, the threat of violence or other means of control such as deprivation. Domestic violence often takes many forms such as physical and psychological abuse. The latter includes put-downs and insults. This takes an emotional toll on survivors who may experience fear, stress, guilt and depression. (AWAM: 2010). (<http://www.awam.org.my/domestic.html>)

The story is narrated from a daughter's point of view whose mother has been abused and violated by her own father. The writer recollects specific events from her memory growing up in the house of violent nature, and translates the events into a constructive narrative to depict her mother's struggle in releasing herself and her children from the tormented life. Placing this story in the framework, the analysis of the first stage depicts how the writer's mother identifies the type of abuse that her husband has inflicted on her that is domestic violence. In the marriage, the husband does not care for the family with love and understanding. He treats them cruelly. Through her daughter's eyes, her mother's initial acceptance of the treatment is to be passive and accepts father's behaviour as culturally appropriate in a Tamil family, and the children seem to accept this cruelty that happened in privacy of their home thinking that all Tamils families also experienced similar situations reinforced by the stories depicted in Tamil movies in which the father has the ultimate right to “exercise control [over the family] and dictate [to them] how [they] should live their lives” (Arumugam 2007:11).

The acceptance of the cruel culture of beatings is identified by the writer through her mother's action by enduring the beatings, the mental and physical torture through insults and put-downs by the father to the mother in front of the children that Arumugam describes intensely;

My memory of my parent's marriage is that it was an oppressive regime run by my father... I have seen him hit my mother repeatedly over the years. The littlest things set him off-a dish that was too salty for his taste, excess food, lousy report cards, messy rooms. My mother always held back, immobilized by his unleashed madness. He would rain blows on her and she would cower in pain and shame, humiliated before her children and humbled by his brute force (Arumugam 2007:11)

The acceptance of the cruelty reinforced within the cultural context demands that the writer's mother to see that the problem is not caused by her acceptance but also the flaw in her culture that considers wife beatings as a norm in a family's relationship. It took the mother more than 15 years to stand up against the husband; to exercise her rights as individuals and resist the violent treatment that she had allowed herself to be subjugated upon realising her children needed to understand that the beatings, the insults were not normal behaviours of a father towards his own wife and children. Reading the mother's understanding in Kamsler's theory reflects the mother's understanding of the externalising attitude that she has taken in taking the first step towards her own liberation. She must free herself from the confinement of cultural acceptance of wife beatings. She also must realise that she does not need to accept the predicament of her fate as a battered wife forever. This forms the agency in her to break the chain of violence, compelling her to make the most rational and sound decision for the sake of herself and of her children by making a police report.

In 1989, when I was 15, my mother made the most important decision in our lives. This decision probably saved our collective sanity and delivered us from our father. After a particularly violent and vicious beating, she made a police report against my father (Arumugam 2007:12).

It is the act of the mother's courage and will to break her silent suffering by making a public statement of her condition which Arumugam appreciates and receives in gratefulness. From the perspective of Kamsler's second stage of the theory, it reflects that the decision is good for both mother and daughter. The child learns what being empowered means; the mother realises her own strength to fight violence though she had to face rejection from the policeman who considers that wife beatings are “trivial family matters... [and] it was nothing out of ordinary” before he “grudgingly did his duty” due the mother's adamant and refusal to “leave the police station without a copy of her report” (Arumugam 2007:12). The mother's resolute act is considered courageous as at that time the Domestic Act Violence had not yet been implemented and her act could be seen as a heroic act, because there public or societal support was not easily available at that particular time.

The mother's responsibility of taking a action to stop her husband's violence and abuse discloses her heightened sense of self ability and awareness about the need to take charge of the situation, the active agent of change that goes against her previous character as the accepting victimised wife. Her triumph against cruelty not only freed herself and reconcile a more positive relationship with herself but also impacted a positive sense of life on her children as the writer describes in the end of her story;

Ravana was the demon that Rama slew in his quest to save his beloved Sita. My mother was our salvation from Ravana in our lives. Having lived with his abuse for 15 years, she finally decided to end it for our sake. To do so, she had to summon up an incredible amount of resolve, courage, strength and wisdom...And she did it alone without anyone's help (Arumugam 2007:13).

The mother's achievement, read in Kamsler's third stage of the theory, shows that her brave decision to save herself from being continuously abused has allowed the mother and her children to move away from the negative effects of abuse and violence that they had experienced before to a more appreciative and grateful understanding of the capacity of their mother's love and sacrifice in breaking the silenced world of domestic violence. It is the decision that has changed her life and her children's towards a better future and eventually towards creation of more sensible and morally rationalised members of society who understand the importance of stopping and curbing domestic violence from prevailing and being accepted as a norm in cultural practice.

The second story is by D. Martin, "*The Sluts*" portraying issue of sexual harassment among teenagers in school narrating the stories of sexual molestation of two young urban girls whose reputation among the boys are popularly believed as sluts, thus, giving license to the boys around them to harass these girls sexually. According to AWAM, sexual harassment is defined

"...as receiving any unwanted conduct of a sexual nature including sexual comments, fondling, lewd gestures, jokes, emblems, poses, pornographic pictures, coercion and more. Sexual harassment consists of a wide range of behaviors and actions, most common of these are verbal forms of harassment such as jokes, obscene language and suggestive remarks. AWAM: 2010 (<http://www.awam.org.my/sexualh.html>)

It is an oppressive social domination on girls through manipulation of sexual attacks such as experienced by Yolanda and Ashley causing emotional and psychological toll for them to exist as free individuals whose sexual identities have become the target of sexual attacks by the boys in school. The first story is about Yolanda whose initial mistake of sleeping with her ex-boyfriend who leaves her and out of revenge, he spreads and smears her reputation as a prostitute among their schoolmates when he finds out she has move on with a new boyfriend tormenting Yolanda with the name calling:

"...when her ex-boyfriend found out she had started dating again he directed his younger brother to start a smear campaign against her on his behalf. "Everyone was calling me a whore, and they had special nickname for me- 'Yo the ho'" (Yolanda 2007:74).

She also expresses her disappointment when the school authority decides to let the insults go on when she admitted to the principal that she really slept with her ex (Yolanda 2007:74), thus reinforcing the culturally popular labelling that she has to bear throughout the her schooling life. Placing this in Kamsler's theory, Yolanda has identified the type of violence that she is subjected to and realises that she is not totally responsible for the sexual harassment as it is the school's society and the administrators' responsibility as well to stop the insults on her. Upon recognising this, Yolanda then realises that she has to stand up against the humiliation that she suffers, and only her attitude will only make a difference in facing her schoolmates. Though at first she feels that predicament is entirely due to her fault, Yolanda then realises that she has to find the inner strength in herself by ignoring the verbal abuses and get on with her life and believing that she is entitled the right to practise her sexuality without being dictated by anybody. In Kamsler's theory, Yolanda's epiphanic realisation is the charting of her personal resistance that has enabled her to resist the degrading insults and see beyond the experience as empowering her sense of determination and self-hood. In the end, with the determination and the awareness gained from the experience, Yolanda has successfully found the positive voice in her and she no longer feels sad thus allowing her to move away from the negative impact of sexual harassment that could cause a lot of mental and psychological impacts in her later life if she succumbs to the depression and sadness.

At first I was very upset. I felt that it was all my fault that my sleeping with a guy had meant I'd brought all of it on myself. But then, after a couple of years, I stopped being sad, and I was just pmised. It was like, "What the hell. I have a right to my sexuality, and nobody has any right to tell me otherwise (Yolanda 2007:74).

The next character who shares her story with Martin is Ashley who is also subjugated to sexual harassment in school just because of her pretty looks. The boys feel that they have the authority to sexually

molest her because of her attractiveness. Narrating her story in Kamsler's theory, Ashley has identified the sexual violence that she is facing and realises that she is not to be blamed for being attractive. The boys ought to stop harassing her and respect her as an individual. Ashley shares her experience of being wolf whistled by the boys when she passes by them at the school corridors; the lewd remarks about her breasts that she gets when she enters the classrooms; the other girls labelling her as a slut and when a boy made lifted her top and grabbed her chest; yet she was admonished for lying as the teacher could never believe that the good boy would do such a thing to her (p:75-76).

Realising that she cannot change the society's mindset, Ashley decides to be home schooled instead for fear that the taunting and bullying would affect her life (p. 76). It is the understanding that Ashley has gained from the experience that has made her more knowledgeable of the society's popular belief about pretty girls like her. This knowledge enables Ashley to chart her own personal resistance against the unjust treatment. Her decision is her act of overcoming the sexual attacks, to save her dignity and to protect her from continuously being placed in a denigrating position in school as she knows that she alone could never go against the attacks on her.

"Everyone believed it was my fault," Ashley reflected. "Or they wouldn't believe it was happening. Even if they did accept it was happening, and they didn't think it was my fault, people still didn't see it as a problem. As far they were concerned, it was a guy thing" (Ashley 2007:76)

Ashley also reflects her sensibility of the ways to survive in facing sexual harassment and its effects. Her understanding that boys will continue to behave like boys and the fact that girls are the ones who have to be smart in protecting herself reflect her street wise act in empowering her selfhood. Her maturity in realising this enables Ashley to move away from the negative impacts of the violent experience. This liberates her from being engulfed with depression and sadness due to the sexual attacks. Ashley's smart attitude has saved her sanity and also manifests her awareness to fend her body and her life against the boys.

I think guys have a license to act as they want with girls and girls have a license to judge other girls...I see now that people view it same way that people will excuse a teenage boy's interest in pornography-it's a rite of passage. Boys will be boys. They're entitled to this. And if you're a decent girl, you'll learn to live with it (Ashley 2007:78).

The final story read in Kamsler's theory is about date rape narrated by RK Boo in her story "*Raped...or not*". According to AWAM, rape is

Sex without consent is rape, including any form of oral or anal penetration using objects without someone's consent. Rape is a violent crime using sex as a weapon—rape is used to assert one's domination over another. It is not committed to satisfy a sexual urge. Rape is a gross violation of a person's rights and is a form of discrimination. AWAM: 2010 (<http://www.awam.org.my/rape.html>)

Boo's narration highlights the plight of Eve Chang who is raped by Rob, her boyfriend of three months, during a date at his apartment. She is raped against her will though Eve resists Rob's advances after they having alcoholic drinks. Eve herself has willingly gone to his apartment to make out with him but never with the intention to engage in sexual intercourse. When her story goes public with the description of her dress, the clubbing and the drinking, Eve is judged by the society including her mother and the public who read her story as "deserving" to be raped given that the cultural beliefs that women must not behave or wear indecently because men could never control their sexual desire upon seeing women who are attractive and sexily clothed. This is made obvious by Eve's mum at the hospital after the attack;

You know how guys are-always thinking with their brain downstairs. You should have prepared yourself. Avoid such situations. Guys can't control themselves. It's the girl who draws the line (Boo 2007:18).

To make the matter worse, her predicament is reported with another girl, a church goer who is raped on the way to the church. Again, this reinforces the deserving fate that a woman like her to be raped on the basis that she is asking for it to happen (p.26). Boo's narration, from the lens of Kamsler's theory discloses that after all the humiliation and being narrowly judged by the society, Eve identifies that her rape incident is against her will although the society sees it otherwise.

Sometimes, she asked herself: was she wrong for going to her boyfriend's place alone at night, expecting him to respect her all the same and to stop when she said 'No' to sex? The answer came in the dark, sad and true. She was not wrong. But society thought she was, shifting responsibility on her like blood (Boo 2007:27).

By externalising the injustice done on her as a result of the society's ignorance of the nature and act of rape, Eve is able to see clearly what she should do to fight the negative stigma and labelling on her as the deserving rape victim;

"Now, looking back, she realized that she had only lost the battle. From the well of her despair emerged a small, strong voice within her: Get up" (Boo 2007:28)

Listening to her inner voice, Eve in the end is pictured as having the ability to move on with her life and realises that her experience is very helpful to help other women in the same situation as hers by setting up a support group for date to survivors. She works hard to raise public awareness about the realities of date rape (p.28). This positive outcome reflects Eve's sense of personal agency to liberate herself from the traumatic experience by confronting her anger and channelling her negative emotions into a constructive effort to help other women. This enables Eve to move away from the depressing and traumatic impact due to the rape and to regain her dignity and sanity as a dignified person.

The three stories analysed in Kamsler's theory show that they send a strong message through its theme of fighting against violence on women by empowering the main characters as having a strong will and determination to overcome the legacy of abuse that are usually negative on women who are abused and violated. Situating the stories as narrative therapy within Kamsler's framework, the analysis showed how each character successfully has found her voice through personal struggle that is analysed in three stages. Firstly, the characters contextualize their problems (of being violated) in broader cultural and societal contexts and understand that their abused conditions are not caused by their faults totally but the society and other external factors have their roles in perpetuating violence or their ignorance in understanding the cause, the effects and the actions taken to curb violence on the characters. Secondly, the characters realise the need to take responsibility on their own oppressive situations by resisting the abuse through concrete actions and comprehending the need to change their mindsets and attitudes towards the abuse and violence imposed on them. It is also equally important to these characters to see and understand that it is impossible to change the society, the cultural perspectives or even authorities to transform their understandings in relation to abuse or violent impose on the characters drastically. Most of the time, the changes must come from the victims themselves to create awareness and break the silent cycle of pessimistic attitudes in helping the victims of violence and abuse. The final stage of the theory is when the characters successfully translate the attitudes into positive outcomes in their lives thus allowing them to move away from the negative effects of being abuse and violated. They move on with their lives with new found perspectives, finding new abilities and understanding of life's challenges and radiated confidence to survive. The new found changes not only create encouraging outcomes for the victims but also for their loved ones.

CONCLUSION

The stories about violence and abuse on women in narratives written by the women writers in *Young women speak out* are stories that are clear and loud in its agenda in creating and encouraging women to talk and share about the experience and the negative effects of violence especially on the women and their loved ones. This sharing and exposing of violence and abuse experience is the current move in the writings of Malaysian Literature in English that mirrors the new trend in expressing opinions and issues that needed to be addressed and understood especially by Malaysian society. The book, published by AWAM, gives new insights and concerns about the issues that are considered important to young women in today's society. The stories not only narrate the problems of violence and abuse but also can be taken as a social criticism to public and society to understand the nature of violence and what are the ways especially to change the general attitudes and mindsets that Malaysian society can undertake to curb violence and abuse in Malaysia.

The stories are taken as a form of narrative therapy in which the act of storytelling is important to help the writers/the victims/the characters to understand that the violence and abuse experience is not solely their faults and that society, culture and religious beliefs as well as other factors also contribute to their predicaments. By externalising the factors that encourage or perpetuate violence, the society and individuals are also given the responsibilities to stop violence and abuse through positive actions such as understanding the nature of violence, its effects and how it could be stopped through knowledge sharing and empathy especially towards the victims of abuse.

The analysis of the selected stories of domestic violence, sexual harassment and rape in Kamsler's framework discloses the personal, emotional and physical struggles that the characters have to go through in enduring violence imposed on them. Interestingly, the stories do not only reflect the nature and the violence experienced by the characters but also how the victims found ways and strengths to regain their self worth and new perspectives in life after the traumatic experience of being abused. The characters are strong willed, determined to make changes in their lives and also for their loved ones not only because it is done out of love but also is done out of responsibility to educate other women about the need to break their silenced positions as victims of violence. Reading the book closely and the title itself *Young women speak out* speaks volumes about its agenda and its strong message to the readers and the public to act and be responsible in dealing with issues and violence in contemporary Malaysian society. It is a book that certainly redresses Malaysians to be aware and become active agents of change in creating a better society and future for women and men especially about issues of violence and abuse.

To conclude, the book, *Young women speak out*, contemporary writings by Malaysian women writers is a social criticism towards creating and understanding the issues of violence and abuse on women in Malaysian society. The book also highlights the emergence of women discourse taking central trend in the Malaysian literary scene talking and exposing about issues that need to be addressed and aware of. The agenda is loud and clear reflects Malaysian women's unwavering efforts to break the muted narratives of the abused women and children and the violated as well as educating both men and women in Malaysia about the need to be socially aware. It is time that they take concrete and sound actions in curbing and fighting violence and abuse acts that still prevail in today's society.

ACKNOWLEDGEMENTS

This research on domestic violence in Malaysian literary texts is part of university research on family wellbeing (code UKM-AP-CMNB-20-2009/5).

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AUTHORS

Mazmi bt Maarof
Ruzy Suliza Hashim
Noraini Md Yusof
Imran Ho Abdullah

Universiti Kebangsaan Malaysia
mazmi_maarof@yahoo.com.my

Introducing communicative event as a tool to communicate via the medium of language: the case of job advertisement

Minoo Pourfarhad

Abstract

This study is going to investigate the language style of classified advertisements of job vacancies in order to understand how advertisers manipulate language in convincing the job-seekers to apply for the advertised jobs. Furthermore, the study tries to examine the ways that advertisements' language may be concisely used to convey the meaning in the fewest words and avoid blurring the job seekers. To gain a clear picture of the form and content of job advertisements the views of (Lunde, 1974) and (Fairclough, 1989) are exploited to clarify how job advertisements may be perceived as a class of communicative events in order to communicate via the medium of language with potential job seekers and persuade them towards applying for the advertised jobs. The data for this qualitative study which came from the local English newspaper (Star) in the month of August were analyzed through content analysis. Being grounded in Lund (1974), who believes that an advertisement should: attract attention, arouse interests, stimulate desires, create conviction and get action, the sample advertisements were examined and the results revealed that all are in accordance with Lund's AIDEA formula. An analysis of the surface structure of the samples did not reveal how the basic structure of English sentences was adapted. The spaces allocated to these type advertisements were so limited. Thus, the advertisers manipulate language in a way that they can convey their purposes with the use of minimum words. This may only be achieved by the use of the key words to convey the message and nominalizations.

Key words: concise language; language of communication; persuasive; conveying message; convincing language

Introduction/Background of the study

Local newspapers are replete with classified advertisement for job vacancies. Although some of the job advertisements are well elaborated, most of them are succinctly written and contain too much information which makes them somehow blurred or ambiguous to job seekers. Many candidates for the jobs need a better understanding of the job advertisements so that they can apply for the job with better insight.

Language is the medium of communication. As a result, job advertisers use language in order to encourage the job seekers to believe their claims (Jefkins, 2000). Since the space allocated to an advertisement is quite small in a newspaper, the advertisers need to be quite concise in using language for the communicational purpose. Besides, the language of advertisements in general and the language of job advertisements in particular need to be powerful. It is because the goal of an advertisement is for example to convince people to buy a product or to find services which may assist them to be more convenient with their life, or to respond to the advertisement (in this case, job candidates looking for jobs). Language can be exploited to persuade people to follow certain behavior (Fairclough, 1984), for example language may be used to encourage people towards performing specific acts. Thus, people in charge of advertisements use language effectively to convince people towards performing certain acts that may differ from purchasing specific products to spending their holidays in a particular place or to apply for an advertised job. There is always a possibility that people under the influence of advertisements act in certain ways which may not be in harmony with their benefits.

As a small scale study, the present paper has scrutinized the use and manipulation of language in job related classified advertisements and tried to investigate how advertisers exploit language in order to convince people that the claim of the advertisement is true, although sometimes it might not be the real truth.

Analysis of different definition of advertisements

An analysis of different definitions of advertisement would clarify the nature of advertisement and its relationship with social control and CDA.

Advertisement can be defined as a notification to public in order to extend information in the society with an emphasis on specific service or product (Harris and Seldon, 1962, in Senders & Fryburger, 1976). This definition of advertisement is applicable to both industrial and commercial consumer advertisements (Vestergaard and Schroder, 1994). However, with the swift improvement of economy and the urgent needs for consumers, advertisement language shifted towards a persuasive and manipulative function (ibid).

Barret (1997, in Solomon, 1998) asserted that advertising is a necessity for supporting the marketing in order to impose influence through impression. (Burnett, 2000) defined advertisement as a paid communicational process from unknown supporter in order to encourage and affect audience through mass media. This definition has highlighted the persuasive aspect of advertisement rather than its informative aspect.

According to (Harrison, 2000) “the Institute of Practitioners in Advertising defined advertising as the most persuasive possible selling message to the right prospects for the product or service at the lowest possible cost” (p.5) In the quotation of the advertising the adjective “persuasive” is quite noticeable. It is in harmony with (Blackman, 2006) who asserted that job advertisements are a type of encouraging, convincing language and persuasive communication. It may be concluded that language of advertisement is supposed to be a “persuasive” language.

However, there are other researchers like (Steel , 1998) who presented another definition for the advertising. Steel considered advertisement as a series of easy words and actions for communicational purposes which lead consumers to think about the product that they are willing to get it. (Steel, 1998) added that consumers are intelligent enough to process any information-related to the product or services-that they are confronted with.

Similarly, (Jefkins , 2000) defines advertisement as an artistic work, therefore for postmodernism and post modern time it should be communication of realism. To Jefkins advertisements are capable of being meaningful as far as they are “corporate and credible”. He contended that advertising cannot be performed by only: “cocking a snook at consumerism”, (ibid).

The above analysis of literature reveals that researchers are not in agreement whether advertisements’ language should be influential or not. Consequently, it is needed to carry out more analyses about the language use in advertisements.

Appraising the function of advertising

Investigation into the advertisement function will result in clarifying the initial function of advertising as a source of information which later evolved into a language of persuasion employed by advertisers for the benefits of both consumers and producers.

In the time that capitalism was not at its peak; i.e. the pre-capitalist era, advertising was employed as a means of informing consumers about existence of specific product (Vestergaard and Schroder, 1994). In post Second World War era when the economy of the western countries like the United States of America and European Western countries were booming , the goal of advertising had been changed considerably. Vestergaard and Schroder (1994) maintained that it was the era that the function of advertising changed from informative into persuasive. This was because capitalism became the most supreme hegemony in the market.

As a result of the improvement of economy and the swift growth of industries, the purpose of advertising shifted to be manipulative. Researchers in advertising asserted that the main function of advertising is the act of persuading consumers to buy the product (Barret, 1997). There are even researchers like (Solomon , 1988) that claimed the manipulation facet of advertisement is more important than its persuasion facet. Burnett (2000) claimed that the goal of the advertisement is to pay attention to the taste of ordinary people and simultaneously help the industries to produce goods in harmony with the consumers’ tastes.

(Stuart, 1988, cited in Vestergaard and Schroder, 1994) underscored the provocative aspect of the advertisement and maintained advertisements should be attractive to the eyes of the consumers. At the extreme (Cook, 1992) emphasized on the emotive facet of the advertisement rather than its determinate aspect. This definition of advertisement will be resulted in lack of harmony between the factual performance of a piece of product and the consumer's belief constructed by the related advertisement.

As a result, advertisements not only aim at changing the consumers behavior in relation to purchasing goods, but also it tries to persuade people towards a specific lifestyle that is in harmony with producers benefits. But there are still researchers like (Rothschild, 1987) who believed those advertisements which are manipulative and have a tendency to direct the consumers towards buying cannot continue their existence in the free market for a long time.

Therefore, it may be expressed that nowadays the function of advertisement is persuasive and manipulative.

Structure of the advertisement

An analysis of advertisement's form is important. This is because such analysis provides some understanding of how an advertisement may attract the attention of consumers without having them to get involved in reading the advertisement like a piece of serious literature which requires close attention. (Vestergaard and Schroder, 1994) emphasized that an advertisement should be organized in a way that much of its message can be conveyed to the reader without reading it thoroughly. (Jefkins, 2000) addressed the structure of advertisement as having the highest importance. (Lund , 1974) presented five characteristics for the structure of the advertisement as follows: 1. Attract attention, 2. Arouse interest, 3. Stimulate desire, 4. Create conviction and 5. Get action.

The rationale of Lunde's outline for the structure of the advertisement is based on the reasoning that since people do not read the advertisement from beginning to end, its message should be conveyed by the form-rather than by the content-of the advertisement (Lunde, 1974). This will be achieved by including short words, short sentences and short paragraphs that assist to convey the message as conveniently as possible so that it can be absorbed by readers.

Consequently, the advertisers need to present their advertisements as clearly as possible and use language in a way that grasps people's attention (Jefkins, 2000). Furthermore, due to the limited space allocated to an advertisement in a newspaper, the advertisers can rarely use images to assist written language to convey their purpose. This shortcoming forces the advertisers to use encouraging words such as "Earn", "Enjoy", and "Find" in order to create a feeling of urgency in people (Jefkins, 2000).

As soon as the employed language attracts the attention of people, the next step is to encourage them to continue reading the whole advertisement. This also will be achieved by the use of persuasive as well as captive language such as "try to fulfill your dream" (Vestergaard and Schroder, 1994). In job advertisement such language unconsciously attracts the attention of job seekers and encourages them to continue reading the advertisement.

In order to force people towards certain behavior, the next step for an advertiser is to create a sense of wanting in readers. A potential job seeker who is confronted with an advertisement which presents them with the benefits of the job will feel a necessity for applying. It is why in job advertisements concise expressions referring to salary, wage or other benefits of the job are included.

As the final step, an advertiser should direct people towards a quick response to the advertisement; i.e. to apply for the advertised job. Vestergaard and Schroder (1994) contended that this may be achieved by two strategies: 1. By the use of imperative language and, 2. by the use of directive speech acts encourage people to perform a trial or ask for more information (ibid).

The above discussion tried to shed light on the structure of advertisements in general and the structure of job advertisement in particular.

Advertisements and Critical Discourse Analysis (CDA)

People in power try to form the beliefs of other people about the way that they do practice their life (Fairclough, 1989). This may be achieved by depicting people's life in advertisements' language (ibid). (Qualter, 1991) emphasized on the use of advertisements in establishing and interpreting the real world according to certain beliefs, values and ideologies that belong to people in power. Qualter highlighted the value of advertisements as a medium which function as an important establishment by which a society may be directed towards certain goals. Qualter contended that this may happen in an indirect way. By this definition of advertisements, it can be concluded that advertisements are functioning as manipulative establishments in the society. This view was formulated by Qualter as: "advertisements are seen as the source of authoritative guide to social behavior."

The logic conclusion of the above discussion is that advertisements are sources of power that indirectly impose the advertisers' authority on the society; i.e. they direct people towards particular behaviors without any use of violence or authoritative command. This act of indirect imposing of power on the society takes place by discourse.

When organizations or individual persons are able to impose their authorities on people, it may be interpreted as a way to indirectly manipulate people towards certain behavior. (Fairclough , 1989) admitted this fact by asserting that there is a power behind the language which by it, one can control and direct others. He asserted that those who are at power will always try to maintain and intensify their power. And this can only be achieved by controlling the mass media (ibid). As a consequence, hegemony is achievable by manipulating people towards those specific behaviors which are favourable to individuals in positions of power. The manipulating of people and imposing hegemony on them can be achieved by the power which is in discourse.

It is also claimed that advertisements are employed to influence and shape the thoughts of people. Ingham (2000) discussed that advertisements not only used to inform people about particular services or products, but more importantly they are exploited to shape the mode of thinking of people as well as canalizing their social behavior.

As a result, Critical Discourse Analysis can be perceived as a powerful medium which is capable of shedding light on the hidden aspects of advertisements and can be employed to clarify how people may be persuaded towards particular courses of action. Language and society have an organic mutual connection that can shape and modify each other (Fairclough, 1989).

Language as a manipulating tool in the hands of owners of power is a medium of imposing hegemony, whereas expert in CDA can critically analyze language in order to show the hidden power behind it.

Statement of Problem

The language of the classified advertisement is a manifestation of types of discourse that is theorized as persuasive language (Vestergaard, T. & Schroder, K., 1994). The purpose of such language is to communicate available products or services succinctly and inexpensively (Primentel, 2000). However, the spaces allocated to classified advertisements in the newspapers-in comparison to other discourses-are very limited and advertisers cannot use the elaborated language of other discourses, for example editorials (ibid). Lopes (1993) maintained that advertisers employ the fewest number of words to convey the meaning. As a result, the advertisers are restricted in their choice of language and there is a possibility that some necessary information for job seekers is left out in their advertisements. Which this in turns may lead to the possibility that some of those who are addressed by the advertisement; here jobseekers, will be misguided or will not become fully aware of the aims of the advertisement, or feel that the claim of the advertisement is not compatible with the real world situation. In other words, when potential job seekers find an advertisement they make a mental image of their future career. But when they confront with the real situation they may be become disappointed because there is a possibility that the claim of the advertisement is not exactly the same as the real situation.

One may say that while advertisements are not fully capable of conveying the necessary information, what is the point of presenting people with materials that can be misleading? However, there are researchers such as (Jefkins, 2000) who emphasized the importance of the advertisements in the modern life. Therefore, the study investigates the use of language in the job related advertisements in order to understand how advertisers exploit language to convince people towards certain behavior and besides, how the possibility of misleading the job seekers can be

minimized. Consequently, it may lead to the refinement of the language of job advertisers and better insight of job seekers towards their future career as well.

Theoretical framework of the study

To gain a clear picture of the form and content of job advertisements the views of (Lunde, 1974) and (Fairclough, 1989) are exploited to clarify how job advertisements may be perceived as a class of communicative events in order to communicate via the medium of language with potential job seekers and persuade them towards applying for the advertised jobs.

The views of (Lunde, 1974) are used to as a basis for discussion about the structure of job advertisements as a type of written discourse. Besides (Fairclough, 1989) maintained that advertisements are media discourses since they employ language in connection to society. The Fairclough's views provide a second basis to investigate the content of job advertisements as a genre that comprises specific communicative purposes; i.e. to persuade potential job seekers to apply for the advertised jobs.

Objectives of the study

The study is going to investigate the language style of classified advertisements of job vacancies in order to understand how advertisers manipulate language in convincing the job-seekers to apply for the advertised jobs. Furthermore, the study tries to examine the ways that advertisements' language may be concisely used to convey the meaning in the fewest words and avoid blurring the job seekers. Therefore, the study aimed at:

1. To discuss the structure of classified job advertisements in relation to Lunde's views about the forms of advertisements (Lund, 1974).
2. To investigate the techniques which may be employed in order to concisely convey meaning in the classified advertisements for job seekers in relation to the theoretical framework presented by (Fairclough, 1989, 1999).

Research Questions

1. What are the major characteristics of an advertisement for job vacancy?
2. How the language of advertisements is concisely employed in order to convey the meaning in the fewest words?

Methodology

Since the researcher is more interested in describing the data in order to explicitly address the research questions, a qualitative research design is more adaptable for this study. Like any other basic qualitative research study, the researcher is the main instrument for the data collection. Qualitative data collection method of this study is the content analysis of the advertisements in the local English newspaper (Star) in the month of August 2010. Data collection procedure involves:

1. Locate five job-related classified advertisements in the English local newspaper (Star) which were chosen randomly in the month August 2010.
2. All the chosen job related advertisements were analyzed in relation to the frameworks discussed under the theoretical frame work of the study; i.e. the proposed frameworks for advertisements by (Lund, 1974), and the views of (Fairclough, 1989 & 1999) in terms of language and power.
3. Data analysis procedure was conducted by attempts to analyze if the selected advertisements are adaptable with theories; i.e. :
 - a. Are they in harmony with Lund (1974); i.e. do they attract attention, arouse interest, stimulate desire, create conviction, and get action?
 - b. How the selected advertisements employ the written language as a particular discourse in relation to the Malaysian society based on Fairclough's (1984, 1999) views.

Research Design

As it was discussed before, the researcher was more interested in describing the collected data as well as the results of the data analysis in order to investigate and pinpoint the language of advertisements; it is why a qualitative methodology was adapted for the study. The researcher attempted to interpret the data based upon the theoretical framework which was explained before.

Data Collection Procedure

(Askehave , 2010) contended: “the task of business communication is to find the appropriate words to pique the curiosity of the desired potential workers and encourage them to continue through the application process.” Askehave’s assertion is quite compatible with the classic definitions of advertisements which were briefly surveyed in literature review chapter. To make a content analysis of the classified job advertisements and to understand how language of them is in harmony with classic definitions of advertisements, five job-related classified advertisements were chosen randomly from the English local newspaper (Star) in the month of August of the year 2010.

Data Analysis Procedure

As the first step in data analysis procedure, attempt was made to understand how the structures of the advertisements as are in harmony with the proposed advertisement structure by (Lunde, 1974). Lund proposed five criteria to organize an advertisement. He clarified that an advertisement should: 1. Attract attention, 2. Arouse interest, 3. Stimulate desire, 4. Create conviction, and finally, 5. Get action.

The next step of data analysis was the proposed approach by (Fairclough, 1984 &1999). Fairclough described a text in terms of having “experiential, rational and expressive” values.

The experiential value is the way that the text producer experiences the world and presents it in the form of their text (Fairclough, 1984 &1999). As a small scale study, only experiential values of the advertisements in terms of the grammatical features as well as choice of words of the classified advertisements were examined.

Results and Discussion

This part was focused on the analysis of the samples of the classified advertisements. In order to answer the research questions: first the samples were analyzed to see whether they are in harmony with the AIDCA formula (Lund, 1974); i.e. Attention, Interest, Desire, Conviction, Action, second the samples were analyzed in relation to the forms of the texts. Fairclough (1984, 1990) distinguished six main levels of a text interpretation. Two levels of interpretations are related to context. Four levels of interpretations are in relation to text. This study looked at text of classified advertisements in terms of grammar and vocabulary to clarify how advertisers have employed language concisely in order to encourage potential job-seekers towards certain behavior; i.e. applying for the advertised job.

Analyzing samples to answer research question 1: What are the major characteristics of an advertisement for job vacancy?

In sample 1 in order to attract attention the phrase “Immediate Vacancies ” is used, the phrases “Admin Executive: RM 2300-3.000, Admin Assistance: 1.800-2.200” simultaneously arouses interest and stimulate desire, “Please Call 03-21266 1366” gets action. In order to convince the reader the Benefits are included as well.

Sample 1

IMMEDIATE VACANCIES

ADMIN EXECUTIVE: 2.300-3.000,ADMIN ASSISTANCE: 1.800-2.200

Requirements: Diploma/Degree holders (any field), Fresh graduate are encouraged to apply, with or without experience, Age **bellow** 30 is preferable

Benefits: 5 working days, Carrere advancement Opportunity, nearby **public transportation**, Annual Leave & bonus, Company trips (local/Overseas)

Please call: E., MALIK/CIK HANIM (03-2166 1366)

Table 1 summarized the results of the analysis to investigate if the samples are in harmony with AIDCA formula (Lund, 1974):

structure of an advertisement	sample 1	sample 2	sample 3	sample 4	sample 5
attract attention	✓	✓	✓	✓	✓
arouse Interest	✓	✓	✓	✓	✓
stimulate desire	✓	✓	✓	✓	✓
create conviction	✓	✓	✓	✓	✓
get attention	✓	✓	✓	✓	✓

Analyzing the samples in order to answer research question 2: How the language of advertisements is concisely employed in order to convey the meaning in the fewest words?

In the second level of analysis, briefly the grammar of simple sentences in English is examined. Three types of simple sentences in English are identified:

1. Subject + Verb (S V)
2. Subject + Verb + Object (S V O)
3. Subject + Verb + Complement (S V C)

Each type may typically be the manifestation of a specific process. Type two (S V O) may convey Actions. Type one (S V) and three (S V C) may convey Events and attributions respectively.

An analysis of the surface structure of the samples (answer to research question 1) did not reveal how the basic structure of English sentences is adapted. It was discussed already that the spaces allocated to these type advertisements are so limited. Thus, the advertisers manipulate language in a way that with the use of minimum words they can convey their purpose. This only may be achieved by the use of the key words to convey the message. Besides, the charge imposed on classified advertisements will be based upon the number of words used in each Advertisement. As a result, the less words included in an advertisement, the less the cost will be. Consequently, the classified advertisements are manipulated in such a way that only key words are used. The use of the key words in advertisements solves the problems of charge and restricted allocated space to advertisements. But there is another problem that the advertisement should be capable of informing the job-seekers so that they can perceive an image of the job that would be as close as to the real nature of the job. Under other circumstances; i.e. when the job specifications are not in harmony with the related advertisement, the potential candidate for the job may feel that they are cheated or at least misguided.

This takes the analysis directly to the employed strategies by the advertisers. The advertisers, based on the analyzed samples in this study, excluded the names as well as the positions of the jobs for the potential job seekers. In occasions that the name of the job is included, the details of the job are excluded. Sample 2 is an evidence of the above discussion:

Sample 2

<p style="text-align: center;">PHARMACISTS ARE WANTED</p> <ul style="list-style-type: none">✓ Incentive✓ Profit Sharing✓ Good Benefits <p style="text-align: center;">Care Farmasi</p> <p style="text-align: center;">No. 5, Jalan SG/3, Taman Sri Gombak,</p> <p style="text-align: center;">68100 Batu Caves, Selangor</p> <p style="text-align: center;">Tel:03-61856682</p>

In the above sample, although the name of the job is mentioned; i.e. Pharmacist, there is no description of the job. A potential job seeker may be confronted with the question: “What are the specifications of the job?” This may be

Sample 4

<p style="text-align: center;">TELE-SALES CLERK (MENARE KUALA LUMPUR) FULL TIME Basic Salary RM 1200 Commission RM 1000-3000 Weekly Incentive Trips to Local and Overseas Full Training Provided in Menara KL No experience Needed</p>

If one simple sentence from sample four is rewritten in a simple sentence the result will be:

Original sentence in sample four: Basic salary RM 1200

Rewritten sentence: Your basic salary will be RM 1200.

S V O

The above discussion about sample three is applicable to extracted sentence from sample four. That the reader can conclude if they apply for the job, their basic salary will be RM 1200.

The logic conclusion is that the advertiser is persuading the readers that they will benefit from the job if they apply for it.

Use of nominalization

A nominalization is a process in which a sentence is reduced into a noun. This procedure may be employed to put the readers in the position of the agent (Fairclough, 1989).

It was found that nominalization process is used in all five sample advertisements. In sample five the nominalization process is used repeatedly in order to convince the readers to perceive themselves as the agent for the action.

Sample 5

Vacancies

ELECTRICAL ENGINEER

Degree/Diploma in Electrical Engineering

Fresh graduated are encouraged to apply

GENERAL CLERK

SPM & above

TECHNICAL TRAINEE

Good writing & verbal communication skills in English and Chinese

DRAUGHTSPERSON

TECHNICAL ASSISTANT

Fresh graduated are encouraged to apply

STORE KEEPER (Based in Bt. Gajah, Perk)

Interested candidates are invited to submit their resume to:

Lot 11 & 12 Jalan 2, Taman Kepong,

52100 Kepong, KL (beside Kepong central)

Email: wongss@projalma.com.my

Tel: 03-6753355 Fax; 03-62753288

Summary and conclusion

Classified job advertisement can be considered as a particular written discourse that employs language in order to persuade people towards certain acts; for example applying for the advertised job. In producing job-advertisements, like any other types of classified advertisements, advertisers are confronted with the problem of limited allocated space to their advertisement. Consequently, the language of classified advertisements in general and job-advertisements in particular, is a concise language.

This study investigated the classified job advertisements in order to understand how the language of advertisements is concisely used to persuade the potential job seeker to apply for the advertised job. Besides, the studies hopefully aimed at clarifying the language of job advertisements in order to assist the job advertisers improve their product so that can convey the maximum message in the minimum space. On the other hand, the study tried to help the potential job-seekers to gain a better insight of the classified job-advertisements so that they may apply for their future career with better awareness. This will hopefully help the potential job-seekers not to feel that they are cheated or misbehaved by the advertisements.

In order to carry out the study, five classified job advertisements were selected randomly from the local English newspaper (Metro Star) in the month August of the year 2010. In relation to the theoretical framework suggested by Lund (1975), that believes an advertisement should: attract attention, arouse interests, stimulate desires, create conviction and get action, the sample advertisements were examined and the result was arranged in a table based on AIDEA formula.

In the second layer of the analysis, under the theoretical framework of Fairclough (1984, 1990) the samples were examined to understand how the sentence structure of the samples is in agreement with structure of English simple sentences. Besides attempt was given to clarify how nominalization was used to concisely employ and manipulate the persuasive language of the classified job advertisements.

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Full Name: Mino0 Pourfarhad P50423

Email : mnprfrhd@yahoo.com

Tabriz Islamic Azad University

The effect of awareness-raising on verb collocation feedback: an Iranian case study

Mohammad Abdollahi Guilani

ABSTRACT

The present study explores the effects of awareness-raising strategy on enhancing the quality of feedback in verb collocations and colligations. The data for the experimental study were collected from 300 non-English majors at three national universities in Guilan, Iran. The test results were examined for correlation between the previous knowledge of the subjects on lexical and grammatical collocations and their responses after intervention. The comparison revealed there was a statistically significant correlation between the awareness-raising instrument and the improved feedback. This study indicated that when students are directed to care about special features of language, their language learning capacity increases. It also became known that a majority of the subjects had a good background of grammatical collocations. This may be traced back to the structure-based content of their textbooks. However, they showed a poor performance on lexical collocation, which can be associated with the insufficient exposure to the day-to-day cultural interactions which provide natural and authentic language. The findings show that the more the learners encounter a certain type of collocation, the more they are able to comprehend and use it.

Keywords: collocation; cultural diversity; lexical approach; Persian language; verbs

INTRODUCTION

Vocabulary and grammar are two main components of language, but traditionally most English as a foreign language (EFL) teachers often insist on teaching grammar more than vocabulary in their teaching. The role of vocabulary has long been downplayed in EFL education. However, with the slight shift to EFL vocabulary acquisition in the 1980s to (Nattinger, 1980; Channell, 1981; McCarthy, 1984; Nation, 1990). and with the most influential work by was Michael Lewis (1993, 1997, 2000), who proposed one groundbreaking teaching method, *the Lexical Approach*, vocabulary teaching earned momentum. Lewis strongly argued language consists of “grammaticalised lexis, not lexicalised grammar” (Lewis, 1993, p. vi). In Lewis’ view, learning collocations which are the key components of grammaticalised lexis is equal to language learning.

In its simplest definition, a collocation, consists of two words linked together in the memory of native speakers and co-occur with some frequency in both written and oral discourses (Aghbar, 1990). For example, *make a mistake* and *big mistake* are two commonly used word combinations that qualify as collocations. The verb *make* and the adjective *big* recurrently co-occur with the noun *mistake*.

Furthermore, many scholars (Lewis, 2000; Nation, 1990, 2001) state knowing a word includes knowing its collocations. Others also maintain that collocational knowledge is one crucial parameter that differentiates native speakers from foreign language learners (Aston, 1995; Fillmore, 1979; Kjellmer, 1991; Pawley & Syder, 1983). To many scholars (McArthur, 1992; McCarthy, 1990; Nattinger, 1980; Wu, 1996) the inappropriate use of collocations by EFL learners is an important indicator of foreignness. The strongest position held so far is that collocational competence is an indispensable component in the process of second/foreign language acquisition (Lewis, 1997, 2000; Nattinger & DeCarrico, 1992; Richards & Rogers, 2001). Hill (2000) believes lack of competence in collocations can be a cause of problems in learning English collocations and that the use of collocations in listening, speaking, reading or writing can help a learner “think more quickly and communicate more

efficiently” (Hill 2000 : 54). Collocations could comprise as much as 80% of a written text Hill 2003 : 82). Thus, they play an essential part of the native speakers’ competence.

According to Zarei (2002) Iranian EFL students encounter difficulty with English collocations especially prepositions. When exposed to a new word for the first time, Iranian EFL learners receive one meaning as the equivalent for it and that very meaning is so fossilized in their minds that they never think of other equivalents having the same meaning; the preposition /BE/ {به} is a case in point. /BE/ is a preposition which, to a Persian native, initially stands for 'to' in English and whenever they want to translate a phrase where there is the sense of “BE”, they immediately resort to the preposition 'to', being ignorant of other equivalents. See Table (1) for different equivalents for the Persian preposition “BE”:

Table 1: One preposition in Persian vs different prepositions in English

<i>Persian</i>	<i>English</i>
GOOSH DAADAN BE (گوش دادن به)	Listen <i>to</i>
NEGAH KARDAN BE (نگاه کردن به)	Look <i>at</i>
TARJOME KARDAN BE (ترجمه کردن به)	Translate <i>into</i>
TEKYE DAADAN BE (تکیه دادن به)	Lean <i>against</i>
ALAGHEMAND BE (علاقمند به)	Interested <i>in</i>
MOSHTAGH BE (مشتاق به)	Eager <i>for</i>
MOSHTAGH BE (مشتاق به)	Keen <i>on</i>

Perhaps one important reason for such fossilization of one equivalent is the lack of diversity in the materials they study and so are free from up-to-date daily texts with different cultural points where various authentic materials are presented.

A similar case can be found in the collocational patterns of verbs with prepositions followed by objects; in English and Persian there are verbs which can be used without prepositions, for example, in English, **play tennis** and in Persian, **TENIS BAZI KARDAN** (تنیس بازی کردن), and there are also verbs which require a preposition in English with a single type of preposition in Persian (examples 1 & 2 in Table 2) or a different preposition (example 3 in Table 2) and still there can be found some others that ‘inherently’ possess a preposition in English; in other words, they do not need a preposition, but in Persian it is quite reverse, (examples 4-5 in Table 2).

Table 2: Verb (± preposition) in English vs. Verb + preposition in Persian

English	Preposition	Persian	Preposition
1) Depend	<i>On</i>	BASTEHI DAASHTAN (بستگی داشتن)	BE
2) Point	<i>To</i>	ESHARE KARDAN (اشاره کردن)	BE
3) Complain	<i>about</i>	SHEKAYAT KARDAN (شکایت کردن)	DARBAREYE / AZ
4) Help	—	KOMAK KARDAN (کمک کردن)	BE
5) Hate	—	TANAFOR DAASHTAN (تنفر داشتن)	AZ

As can be seen, in English the verbs **depend**, **point** and **complain** need a preposition and **help**, and **hate** do not require a preposition whereas their Persian equivalents in all instances must be accompanied by a preposition and the preposition is not always the same.

Having basic familiarity with how languages behave can facilitate the job of learning and teaching. It is necessary to expose the students to the different roles which words play in English and Persian. Take the case of Persian collocations which are composed of a noun, adjective, or preposition followed by a light (or delexical /

support) verb. Unlike English which has thousands of single-word verbs, Persian has only about 300 common simple verbs and the others are combinations (or collocations) of words. A single light verb can combine with different nouns and adjectives to stand for the concepts which are presented just by one word in English. A short list of light verb construction (Table 3) will do it good to clarify the depth of the problem where a single-part verb in English with or without an object can be translated into a multi-part verb and most importantly, the Persian verb itself is one identical verb (i.e. KESHIDAN) in all constructions:

Table 3: English single verbs vs. Persian light verb collocations

<i>English Verbs</i>	<i>Persian Verbs</i>	<i>Nouns</i>
draw (a picture)	KESHIDAN (کشیدن)	AKS (picture) (عکس)
pull (a door)	KESHIDAN (کشیدن)	DAR (door) (در)
smoke (a cigarette)	KESHIDAN (کشیدن)	SIGAR (cigarette) (سیگار)
rule / line	KESHIDAN (کشیدن)	XAT (line) (خط)
Suffer	KESHIDAN (کشیدن)	DARD (pain) (درد)
breathe / take a breath	KESHIDAN (کشیدن)	NAFAS (breath) (نفس)
weigh	KESHIDAN (کشیدن)	VAZN (weight) (وزن)
cross (on the face as Christians do)	KESHIDAN (کشیدن)	SALIP (cross) (صلیب)
wall	KESHIDAN (کشیدن)	DIVAR (wall) (دیوار)
last	KESHIDAN (کشیدن)	TOOL (length) (طول)
drag	KESHIDAN (کشیدن)	+ name of the object
rinse	KESHIDAN (کشیدن)	AAB (water) + Clothes name (آب)
draw water from a well	KESHIDAN (کشیدن)	AAB (water) (آب)
stretch (=lengthen)	KESHIDAN (کشیدن)	+ name of the object
stretch / take a stretch	KESHIDAN (کشیدن)	XAMIAZEH (yawn/stretch) (خمیازه)
pull out a tooth	KESHIDAN (کشیدن)	DANDAN (tooth) (دندان)
tow	KESHIDAN (کشیدن)	YADAK (tow) (بندک)

LITERATURE REVIEW

The study of collocations has drawn the attention of different scholars from different fields of study. In theoretical linguistics, Firth (1975) studied collocations to derive a theory of meaning. Fraser and other transformationalists, tried to incorporate the treatment of idioms as part of collocational domain in the theory of syntax formulated by Chomsky in 1965. In dealing with collocation, Sinclair introduced two principles: the open-choice principle and the idiom principle. The former sees language as a result of many complex choices. 'At each point where a unit is completed (a word, phrase, clause), a large range of choice opens up and the only restraint is grammaticality.' (Sinclair 1991:109) The latter treats language as a combination of specific words into large prefabricated chunks, which makes it more difficult to define. According to this, when we speak or write, we make use of semi-preconstructed phrases, and these account for fluency in speech, with grammar being used as a fall-back resource when we run out of suitable semi-preconstructed phrases (Hoey, 2007).

In first and second language acquisition, collocations were studied to discover their effect on language acquisition (Zhang, 1993). In discourse analysis, Halliday and Hasan (1976) attempted to provide a theoretical framework for the effect of collocations as a lexical cohesive device on the coherence of texts. Lexicographers such as Hornby and Cowie (1999) focused on incorporating collocation into dictionaries. In modern times, machine translation has taken advantages of the findings of other scholars to make computer translations easier. It is widely accepted that collocations are not only essential in learning, but they can also bring about problems for the learners. Unfortunately, however, learners' difficulties with collocations have not been investigated in detail by EFL practitioners so far (Nesselhauf, 2003).

A great number of Iranian language learners have a good command of English vocabulary and grammar; nevertheless, it seems they have serious problems with the production of collocations. This inefficiency seems to be partly in the lack of collocational awareness among Iranian EFL students, and mostly in the insufficient attention given to collocational patterns in their textbooks (Zarei, 2002).

Without being aware of the interference areas, the teacher may fail to understand the cause of errors and the recognition of the ways in which L1 and L2 differ. As Leech (1994:21) said, “it is beneficial both as a n aid to localising areas of potential difficulty for the learner where interference may occur and as a vehicle for explanation in giving learners feedback on their own speaking and writing”. Hence, the teacher will be equipped with the appropriate strategies to deal with the problems.

Sinclair (1992:171) says that learners frequently fall back on their knowledge of the L1 when they encounter a new linguistic form in the input. Nowadays numerous scholars argue that a cross-linguistic approach promotes raising learners' consciousness of interlingual similarities, and accentuate the crucial importance of the students building not merely a habit, but a foundation in knowledge (Pratt-Johnson 2006:3). Lewis (2000) encourages teachers to raise students' awareness of collocations and to see if the changes they make are of benefit to students.

There have been several approaches to dealing with collocation.

a) Lexical Composition Approach: the assumption that words receive their meaning from the words they co-occur with' (Gitsaki 1996).

b) Semantic Approach: an attempt to investigate collocations on the basis of a semantic framework (Gitsaki 1996:13).

c) Structural Approach: collocation is influenced by structure (Gitsaki 1996:17).

d) Lexical Approach: language consists of grammaticalized lexis (Michael Lewis, 1993).

The initiative of integrating collocation into the programs of teaching English as a second / foreign can be attributed to the work of Michael Lewis (1993; 1997) when he seriously dealt with the necessity of exposing learners to collocations. Proposed by Lewis, the *Lexical Approach* develops many of the basic principles of Communicative Approaches, focuses on the nature of lexis and significantly contributes to language pedagogy. Some of the key principles of the Lexical Approach introduced by Lewis (1993: vi-vii) are as follows:

- Language consists of grammaticalized lexis, not lexicalized grammar.
- The grammar/vocabulary dichotomy is invalid.
- A central element of language is raising students' awareness to 'chunk' language successfully.
- Collocation is integrated as an organizing principle within syllabuses.
- The Present-Practice-Produce Paradigm is rejected in favor of a paradigm based on the Observe-Hypothesize- Experiment.

IMPORTANCE OF COLLOCATIONS

Collocation is the key to learning a certain culture. When words go together, they convey some cultural messages, too. When a Persian speaker says “I and you” rather than “You and I”, it shows that he gives more importance to himself than to others. Or when he says “dad and mom”, it may show the culture of priority and superiority of the male in the family. English people usually say “near and dear” whereas the Iranians speak of, “far and dear” On the other hand, this way of thinking will automatically be reflected in their second / foreign language learning. When you say to an Iranian, “How are you?”, he/ she responds to you “Thank you. I’m fine” rather than “fine, thank you.” This is a reflection of the cultural appreciation for the inquiry manifested in language. Although these are tiny points of language, they can talk much to echo Sapir-Whorf's hypothesis of interrelation of culture and language.

Translation of collocation is one of the critical issues where finding an appropriate equivalent for a word group is critically decisive; otherwise, it may lead to misunderstanding. Nowadays the major use of collocation can be found in machine translation or even in the online dictionaries which give immediate equivalents, but Zimmer (2006) mentions an interesting event in the machine translation of names from Malay into English. He refers to the film 'King Kong', whose director's name, Merrian **Cooper**, was translated into '**Pembuat Tong**':

When I was first skimming through the Malay translation of my 'Kong' post, I noticed the collocation '*Pembuat Tong*' in places referring to the film's director, Merrian Cooper. Since *pembuat* means 'maker' in Malay, my first thought was, 'That's strange... Did I write 'the maker of Kong' and it's coming out as 'the maker of Tong'? Then it dawned on me that *tong* is Malay for 'barrel(s),' and LinguaWeb had translated Cooper's name according to the literal (but rare) meaning of **cooper**: '**one who makes or repairs casks or barrels.**' Similarly, a mention of Mark Liberman in another post comes out as '*tanda Liberman*,' or '(the) mark or sign (of) Liberman.'

This can clearly indicate there is a high demand to mobilize the machine with appropriate data to render a better equivalent.

SIGNIFICANCE OF THE STUDY

This paper aims to investigate to what extent awareness-raising instruments can improve Iranian EFL learners' performance on verb collocations. Furthermore, the students' command of lexical and grammatical collocation is going to be identified.

This research is of significant value to help the language experts learn about the strengths and weaknesses of at least a sample of Iranian EFL learners in terms of the recognition and application of collocation. It can also invite the curriculum and textbook developers to review the materials already in use.

METHODOLOGY

Based on two ideologies, this research has been conducted. The first one is according to the lexical approach proposed by Michael Lewis in 1993. And the other discipline rests upon the moderate version of contrastive analysis (CA) introduced by Oller and Ziahosseiny's (1970), maintaining that similar structures in L1 and L2 cause more difficulty than dissimilar structures. It should also be noted that in different areas of language the greater the differences between the languages, the more acute the learning difficulties will be (Keshavarz, 2008). Hence, both minor similarities and major difference seems to play significant roles in certain cases of language learning

RESEARCH DESIGN

A self-designed questionnaire (See Appendix) which had already gone through a pilot study and modified was used. The survey consisted of 20 multiple-choice items. The content of the questions came from the senior high school textbooks taught in state schools in Iran. Then the lexical collocations were checked against collocation sources such as the *Oxford Dictionary of Collocations* 2009 and *Collocations in Use* (McCarthy, M. F.O'Dell.2005.) and for the grammatical collocations some grammar books such as *A Comprehensive Grammar of the English Language* (Quirk *et al*, 1985) were consulted. Content validity of the questionnaire was confirmed by experts in the field, and its reliability was calculated using Cronbach Alpha (.96) in SPSS 19.

THE PARTICIPANTS

The subjects of the study consisted of six groups of freshmen in three educational centers: Guilan University, Jahad Daneshgahi University, and Betolholda Sadr teacher-training center all of which are located in Guilan, Iran. The whole group of the study included 300 students in different majors: psychology, electricity, computer and elementary education. All of the study subjects, having passed the National University Entrance Exam held in 2010, were admitted to the programs. However, all of the participants were given a General English test for the sake of homogeneity.

PROCEDURE

First, the concept of collocation was briefly introduced to the students in all the study classes. The students were also informed there was a research on language proficiency so that they would have no worry about the result of their performance. Then a pre-test was administered. Having given the test, in each center, three classes were chosen as a control group and the others as the experimental groups. Following the test, the control groups were left unattended. They continued their normal courses and their pre-determined syllabus. However, the work began with the experimental groups.

The work with the experimental group started with the emphasis on the importance of collocation in the daily natural speech and writing; then there was a deeper elaboration of English and Persian verb structures in terms of transitivity and intransitivity, different types of subject and object arguments and grammatical and lexical collocation in terms of verb relations and so on. During the treatment period which took eight weeks with forty five minutes per session out of their ninety-minute long class time, the students were given different assignments such as:

- i. Studying selected parts of *English Collocations in Use* (by McCarthy, M. F.O'Dell.2005.)
- ii. Translating some simple sentences from English into Persian and vice versa
- iii. Noticing: paying attention to collocations when they read texts.

At the end of the program, both the control and the experimental classes were given a post-test which was exactly the same as the pretest to see what changes would happen in the students' pedagogical behavior after receiving awareness and treatment.

DATA ANALYSIS AND DISCUSSION

There were 20 items in the test (See appendix for detailed analysis). Half of them (nos. 1, 2, 6, 11, 13, 14, 15, 16, 17, and 20) were directed to the evaluation of the learners’ knowledge of grammatical collocation and the rest dealt with the lexical collocation. Table (5) summarizes the result of the pre-test and post-test in both control and experimental groups, showing how many participants out of 300 in each group chose correct answers. Charts (1&2) display a comparative overview of the results of the tests in both groups:

Table 5: Correct responses to each question in the pre- and post tests

Questions	Pre-test score Control	Post test score Control	Pre-test score Experimental	Post test score Experimental
G*	100	100	128	140
G	60	66	74	136
L**	88	90	88	138
L	60	66	72	140
L	58	68	60	134
G	50	48	50	144
L	52	60	66	134
L	20	18	24	80
L	80	100	98	120
L	40	36	40	120
G	60	50	48	146
L	44	76	40	136
G	136	138	120	140
G	118	104	140	142
G	68	78	76	136
G	70	80	80	138
G	88	96	86	144
L	66	80	64	138
L	40	44	38	70
G	106	98	80	132

*G = Grammatical ** L = Lexical

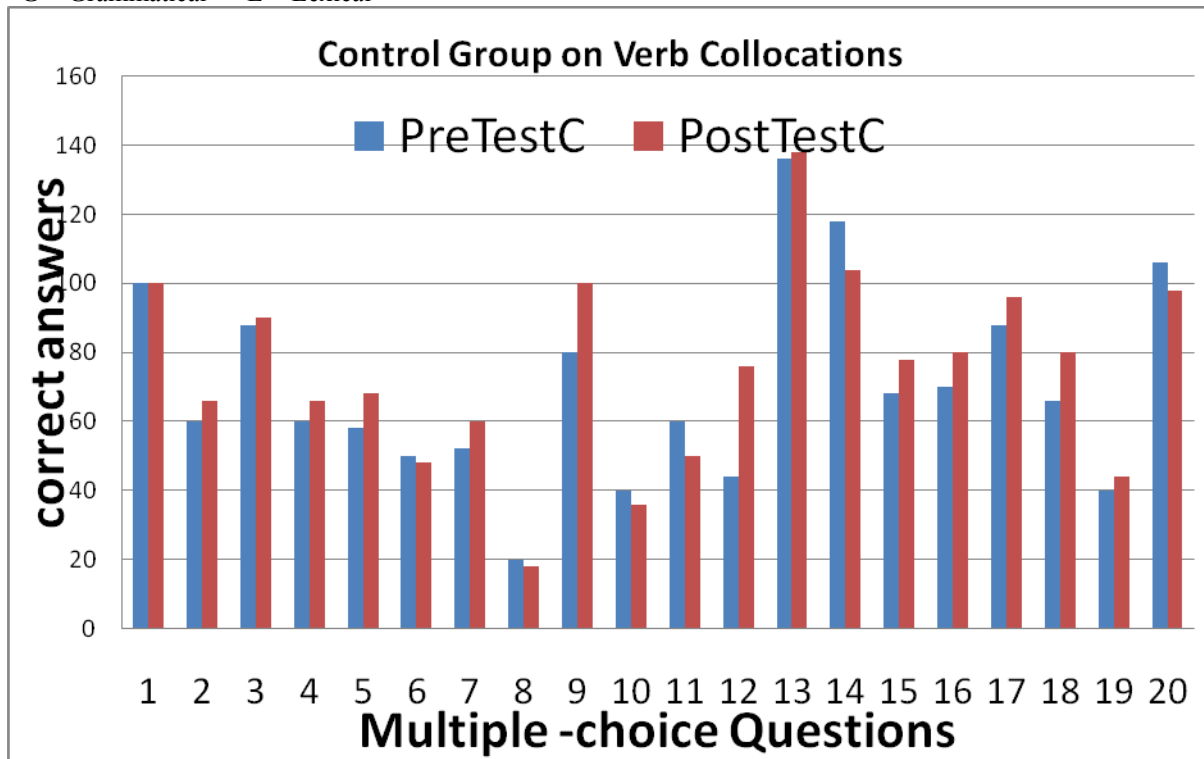


Chart 1: The result of the pretest and posttest in the Control group.

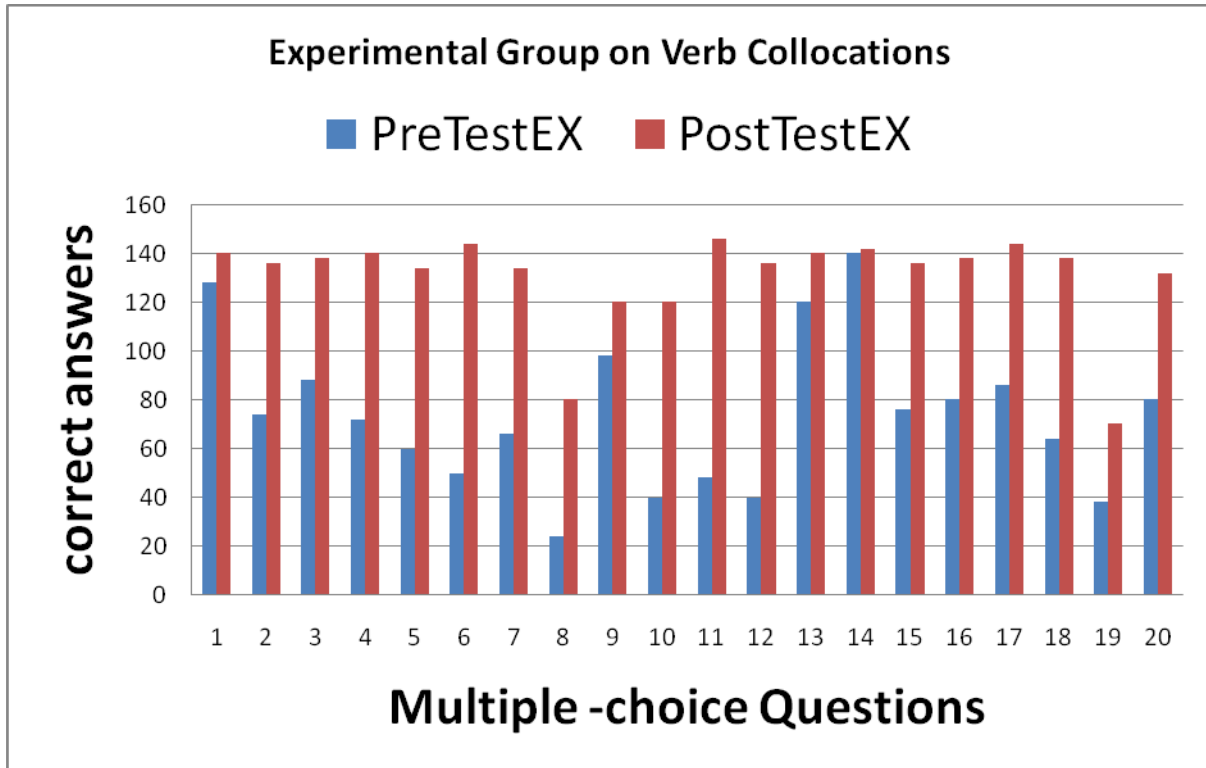


Chart 2: The result of the pretest and posttest in the Experimental group

Table (6) shows the mean scores in the pre-test for both Control Group (CG) and the Experimental Group (EXG) as 70.20 and 73.60, respectively. This confirms the homogeneity of both groups.

Table (6) Descriptive statistics of the homogenous groups

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PreTestC	70.20	20	28.807	6.441
	PreTestEX	73.60	20	30.865	6.902

Table (7) shows the result of the t-test in CG and EXG. The P-value is .255 which is higher than 0.05, the level of significance. Therefore, there was no significance difference between these two groups.

Table (7) T-test for the homogenous group.

Paired Samples Test									
		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	PreTestC - PreTestEX	-3.400	12.947	2.895	-9.459	2.659	-1.174	19	.255

After the intervention, the mean score of groups in the post test was calculated given in table (8), indicating 74.80, and 130.40 for CG and Ex G, respectively. This shows that there was an increase in the performance of the EXG after the intervention.

Table (8) Descriptive statistics of the post test in CG and EXG

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 PostTestC	74.80	20	27.943	6.248
PostTestEX	130.40	20	20.164	4.509

Furthermore, the t-test conducted for post test (Table 9) shows that the P value is 0.000 which is lower than 0.05. This indicates that the subjects in the EXG had surpassed the pretest, confirming the effectiveness of the intervention.

Table 9: T-test for post test for CG and EXG

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	PostTestC-PostTestEX	-55.600	24.379	5.451	-67.010	-44.190	-10.199	19	.000

The Analysis can be two-folded. According to the data analysis, the test on verb collocation can reveal two major points: one is that the learner had a better performance after the intervention; the improvement was by 41%. Secondly, there should be a borderline between grammatical collocation and lexical collocation. Regarding the first point, both the control and experimental groups did very well in the grammatical collocations. This can possibly go back to the tradition of grammar-based approaches to teaching in schools where there is much emphasis on accuracy (i.e. structure) rather than fluency. About 3/5 of the content of the books are allocated to grammar; in fact almost whatever the learners see is grammar both in the passages and the drills, while only 1/5 of the content has been reserved for lexical collocations which are just randomly presented without being highlighted in the texts or reviewed in the exercises.

CONCLUSION

Although the findings indicate that the awareness-raising attempt can boost the quality of the feedback, it should be mentioned that learners can improve their outcome provided that they are exposed to collocations more than 8 weeks (as was done in the present research) and more importantly, the learners should feel the need to use collocations in their daily language activities.

A major source of difficulty in learning a language naturally is the unfamiliarity of subjects with the English collocations due to insufficient exposure. The more learners encounter a certain type of collocation, the more they can comprehend and use it and that is why the Iranian learners of English can perform efficiently well in some grammatical items; they have already experienced them in their textbooks plenty of times (Shokouhi *et al* 2010).

Although it seems the number of questions was not high enough to include a greater number of collocational patterns, the high number of participants from different majors could clearly prove that the students need more collocation input especially at the early levels of exposure to English so that the foundation of learning can be fortified. Many collocations do not have a counterpart in the Persian language, which demands more attention. And finally, the teacher should involve the students with different types of activities particularly noticing and recording any collocation that catches their eyes.

It is worth noting that two important interrelated aspects of a language are culture and vocabulary. Culture is expressed through the common language which itself is composed of words. It is through words that the culture of a language is transferred. Therefore, learning vocabulary with appropriate companies is also learning culture and being exposed to the foreign culture leads to learning much natural language. Hence, the materials that the students study should have a good share of cultural tips like how people in other countries live, travel, eat, celebrate festivals and express their feelings and attitudes through language. In this way, the students can be encouraged to discover new things and sometimes identify themselves with the foreign features which can be a good leverage in learning a language. Therefore, when there is a sense of curiosity and inclination to find new ideas, learning can be facilitated.

As a final comment, language awareness is not sufficient by itself, cultural awareness should be integrated into language curriculum, too.

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APPENDIX:

Questionnaire and detailed analysis of the questions:
Choose the correct answer.

1. She wants _____ an apple before lunch.

- a)eat b)eating c)to eat d)eats
- 2.The workers objected _____ the new program.
a) to following b)follow c)followed d)to follow
- 3.I can _____ you with some good information.
a)give b)provide c)have d)take
- 4.The students are ready to _____ the test now. They have studied enough.
a)give b)get c)take d)make
- 5.It's time to _____ the shopping.
a)make b)give c)go d)do
- 6.This book _____ of four chapters.
a)includes b)contains c)has d)consists
- 7.I was sick and _____ an aspirin.
a)ate b)took c)drank d)gave
- 8.I _____ need some money for the project.
a)badly b)very c)seriously d)extremely
- 9.Which sentence is grammatically wrong?
a)I wrote my plans. b)I agree with you.
c)I appreciate from you. d)I saw him.
- 10.The night _____ quickly, so we had go back home soon.
a)became b)went c)arrived d)fell
11. Which sentence is correct?
a)I ask from him a question. b)I wish that he goes there.
c)I advised him to go home. d)I bought for myself a house.
- 12.Which sentence is wrong?
a)The gun fired. b)He fired the gun.
c)The bullet fired. d)The gun had bullets.
13. My watch doesn't work. I have to get a watch maker _____ it.
a)repair b)repairing c)repaired d)to repair
14. She always has her dress _____ in this shop.
a)make b)to make c)made d)makes
- 15.I could not help _____ when Mina fell off the chair.
a)scream b)screaming c)to scream d)to be screaming
- 16.He ordered me _____
a)shut the door b)that shut the door c)that door to shut d)to shut the door
17. Decide which choice is a correct translation of :
MAN MIKHAHAM KE OO BERAVAD(من می خواهم که او برود.)
a)I want that he goes b)I want that he to go
c)I want him to go. d)I want he goes
- 18.If you are hungry, you can _____ a bite from my sandwich. (لقمه ، گاز :bite)
a)hit b)strike c)take d)eat
19. Decide which choice is a correct translation of:
BARADARAM AZ MAN OZARKHAHI KARD
a)My brother apologized to me b)My brother apologized from me.
c)My brother apologized of me. d)My brother apologized with me.
20. Decide which choice is a correct translation of:
Tom's friend is in London. TOM BARAY-e OO NAME NEVESHT.

(تام برای او نامه نوشت.)

- a) Tom wrote a letter to him b) Tom for him wrote a letter.
c) Tom wrote a letter for him d) Tom a letter for him wrote.

Grammatical Collocation Analysis

Question 1: the correct answer is choice (c)

It is about verb relations. The CG (Control Group) has identical results in Pre and Post tests gaining about 66% correct answers. The EG (Experimental Group) showed an improvement by 8% reaching 93 % in the whole experimental group.

Question 2: the correct answer is choice (a)

Although questions 1 and 2 look similar in structure, they are different by nature and most of the responses in the pre test and post test in the CG and EG as well as the pre test in EG show the fundamental tendency of the student to relate verbs with “to”. However, in the post test for EG an awareness of the point leads to a better performance by 41 %.

Question 6: the correct answer is choice (d)

Although this question falls in the category of grammar, it fails to meet the students' grammatical background, maybe because the learners are not aware of the grammaticalized lexis. Hence, the pre test and post test in the CG and EG as well as the pre test in EG show a poor performance.

Question 11: the correct answer is choice (c)

Although related to grammar, this question seems to have different answers for the learners since it includes different categories for them. The respondents' answers focus on (A, B and D). Choices (A) and (B) introduce the grammaticalized lexis of whose grammatical properties the students are unaware.

Questions 13 and 14: the correct answers are choices (d) & (c)

These are directly related to grammar and it seems that the participants have a good performance in all the four tests.

Question 15: the correct answer is choice (b)

This question raises the idea of verb relations. However, there is a relative agreement in choosing (B) or (C).

Questions 16 and 17: the correct answers are choices (d) & (c)

These questions show that more than half of the respondents have made the correct choice, and after the treatment, it improves by about 39 %.

Question 20: the correct answer is choice (a)

This question echoes the learner's L1 interference, inserting a preposition in front of an indirect object wherever it is; besides, there is relative indiscriminability of the type of the preposition.

Lexical collocation Analysis

Question 3: the correct answer is choice (b)

Although verbs “give” and “provide” can have roughly the same meaning (with different grammatical patterns), and the participants showed a poor performance (about 50%) before treatment, they were easily differentiated by 92 % after the treatment

Questions 4: the correct answer is choice (c)

In the pre-test, most of the subjects of both groups (about three fourths) had chosen “give a test” “probably due to the L1 interference, while after the treatment, they favored “take a test”.

Question 5: the correct answer is choice (d)

In the pretest, there was a great tendency for the participants to use “do”, “go” and “make” with the phrase “the shopping”. There can be some reasons why there was such unevenness in their choice. Firstly, “do” and “make” can equally receive the same status for the Persian EFL learners. There is no clear-cut distinction for them to draw between these two verbs. Secondly, Persian does not have any standard definite articles, so some of the test takers chose “go”.

Question 7: the correct answer is choice (b)

In Persian, the verb XORDAN (i.e. to eat) is used with any kind of medicine, solid or liquid. The result shows that very few of the subjects (39%) managed to choose the correct answer although after treatment this figure sharply rose by 96% in the EG.

Question 8: the correct answer is choice (a)

Although the adverb “badly” has a bad (i.e. negative) connotation, when it is collocated with the verb “need”, the meaning and function reverse. For a Persian EFL learner, “badly” has no place with the verb need except for some wild guesses. Most of the participants had chosen “extremely” and “seriously” and two suitable choices with about 55 and 40 percent respectively. Even in the post test for EX there was not a very significant difference in performance. This can possibly be related to the limited application of adverbs in the Persian language.

Questions 9: the correct answer is choice (c)

This question seems easy because the distracters are easily recognizable due to the high frequency in the students’ textbooks; therefore, it is thought that most of the participants had made a clever guess to get to the correct response.

Questions 10: the correct answer is choice (d)

This question raises the collocation of subject and verb. Most of the participants selected choice (a) as a result of mother tongue interference.

Question 12: the correct answer is choice (c)

In the pretest, only 44 out of 300 participants gained a score for the correct choice. In the post test the meaning of “bullet” and “fire” as a verb was included in the test, the result showed an improvement in the performance by 21% and 44% respectively. This can emphasize the importance of familiarity with meaning of the words.

Question 18: the correct answer is choice (c)

This question follows the same nature as question 12. In the pretest there were very few correct answers, while in the post test when the meaning of “bite” was given in Persian, it seemed that the participants had narrowed their choices. Although the control group got a better score, the Experimental group was double helped by both the meaning and the treatment to show a significant difference from their pretest result.

Question 19: the correct answer is choice (a)

This question raises the issue of “one word with one meaning”, which students are usually exposed early in their learning processes. For the Iranian EFL learner, the words “from, since, of, than” have the same meaning without being aware of their uses and they may not even think of other words such as “to” which can serve to have a similar function. As a result, the learners did not show a very good performance either in pretest or post test.

Mohammad Abdollahi Guilani
Ph.D. candidate in English Language Studies
Universiti Kebangsaan Malaysia (UKM)
abdollahi20@gmail.com

Biodata:

Mohammad Abdollahi Guilani received his B.A. in English literature, and M.A in General Linguistics from Iran. He is currently pursuing his PhD in English Language Studies at Universiti Kebangsaan Malaysia (UKM) and the working title of his PhD thesis is "A Comparative Analysis of Verb Collocation Patterns in English and Persian: Pedagogical implications". His research interests are morphology and contrastive analysis on Persian and English.

Verbs and Gender: The Hidden Agenda of a Multicultural Society

Mohd Faeiz Ikram bin Mohd Jasmani
Mohamad Subakir Mohd Yasin
Bahiyah Dato' Abd Hamid

Abstract

This study explores the issues of gender inequality displayed in action verbs found in the English language secondary school textbooks using the Hidden Curriculum Theory (Abot and Wallace 1997). The two aspects of hidden curriculum are the frequency imbalance i.e. male occurrences are more than female occurrences, and gender stereotyping based on roles i.e. masculine against feminine activities. This study used both the quantitative and qualitative methods for collecting data. Quantitatively, Wordsmith Tools 4.0 (WST) was used to analyse five categories of action verbs: activity verbs, process verbs, verbs of bodily sensation, transitional event verbs, and momentary verbs. The researchers then used the concordance tool from the WST to tabulate occurrences based on gender portrayals. Qualitatively, school teachers who taught English at secondary schools were interviewed to validate and to link the findings and the theoretical framework used. It was revealed that gender inequality is portrayed in these textbooks. As a result, it is indirectly and unconsciously functioning as a conduit for the indoctrination and enforcement of sexism and sex role conformity among young Malaysians.

INTRODUCTION¹

Brugeilles & Cromer (2009) stated that the word 'gender' differs from 'sex' for the reason that 'sex' refers to the biological differences between males and females while 'gender' relates to culture and the social division into masculine and feminine. It is related to the qualities, tastes, aptitudes, roles and responsibilities associated with men and women in a society. Being an imperfect society no matter where we are, we do generalize some things or actions according to genders. For example, boys are associated with physical activities like running or swimming whereas girls are associated with mental or thinking activities like reading and writing. It will be hard to find it the other way around. This situation is called gender inequality in which the situation does not create fairness with regard to gender.

Thus, the United Nations Educational, Scientific and Cultural Organization (UNESCO) as a worldwide board has been promoting gender equality in various fields such as education, natural sciences, social and human sciences, culture and communication and information. Gender equality means that males and females have equal opportunities to realize their full human rights and contribute to and benefit from economic, social, cultural and political development (USAID 2008:5). This research focuses on action verbs in selected Form 4 and Form 5 English language textbooks and will then address gender inequality based on the Hidden Curriculum Theory.

BACKGROUND OF STUDY

Education is a basic foundation for everyone. It is compulsory to every human being so that they can learn and prepare themselves for the real world. Holdsworth (2007) stated that education plays a vital role in shaping, questioning and reinforcing the identities of boys and girls, in addition to helping shape

¹ We would like to acknowledge the Fundamental Research Grant (FRGS UKM-SK-04-FRGS0001-2006) for supporting the building of a corpus of Malaysian English language textbooks as a part of a research project fully funded under this research grant. This paper reports findings from an unpublished 2010 MA thesis by Mohd. Faeiz Ikram bin Mohd Jasmani entitled *Gender Inequality in Action Verbs in the Malaysian English Secondary School Textbooks*.

perceptions about gender relations and equality in society outside the classroom. Most Malaysians started their education in pre-school before continuing their study in primary school, secondary school and tertiary level. Textbooks play a vital role in the education system. It is one of the sources of educating the students in school. Since this is the case, school textbooks should be the medium of knowledge that is free of biasness.

Whitcomb (1999:1) mentioned that, “the most common forms of gender bias come from unintentional acts by teachers, teaching methods and textbooks/ resources. The bias can be against males or females, but most frequently is against females.” In Malaysia, textbooks are made and designed by the Textbooks Division, Ministry of Education Malaysia.

In order to determine whether the textbooks produced in Malaysia portrays gender equality or not, there were studies done by distinguished scholars. Researchers like Saedah (1990), Jariah (2002), and Sandra Kumari & Mardziah (2003) found out in their studies the occurrences of sexism and sex-role stereotyping in Malay language reading texts and English language texts in Malaysian schools. Bahiyah et.al (2009:64) stated that “despite efforts to eliminate all forms of discrimination, there are occurrences of sexism, i.e., prejudice or discrimination based on gender in school textbooks. Also, both genders are treated and represented unequally through language which can be termed “linguistic sexism” and there are occurrences of sex-role stereotyping, i.e., standardized mental pictures commonly held by members of a group that represents an oversimplified opinion, affective attitude or critical judgement because that person is male or female in school textbooks

None of the previous researches involving gender equality in the textbooks focused on action verbs. Recognizing this problem and the lack of research of gender equality in Malaysia, this research examines selected secondary school textbooks—focusing on action verbs. English language textbooks of Form 4 and Form 5 are analyzed.

The research objectives of the present study are:

- i. To categorize the action verbs found in the textbooks,
- ii. To concord the occurrences of male and female associated with action verbs, and
- iii. To determine the gender portrayals based on the action verbs used in KBSM texts.

The present study is concerned to answer the following research questions:

- i. How many and what types of action verbs are found in the textbooks?
- ii. Is there a significant difference between the number of male and female characters associated with the action verbs?
- iii. What is the portrayal of gender based on the action verbs used in KBSM texts?

HIDDEN CURRICULUM THEORY: A THEORETICAL FRAMEWORK

The concept ‘hidden curriculum’ implies the implicit demands (as opposed to the explicit obligations of the ‘visible curriculum’) that are found in every learning institution and which students have to find out and respond to in order to survive within it. Sydney (2004) explained that hidden curriculum refers to the outcome of unintended side effects of the official curriculum but which are nevertheless communicated to the pupils and students in education institutions. The hidden curriculum includes those aspects of learning in schools that are unofficial and unintentional. A curriculum therefore, goes beyond official statements of intention whether these are stipulated in the syllabuses or teachers’ guides. Pupils therefore learn other things in school besides the intended curriculum. These aspects are described as a hidden curriculum.

Textbooks play a vital role in the hidden curriculum. Sydney (2004) stated that both the pupil and the teacher consider textbooks as an indispensable part of education activities. It is a source of authority. Textbooks occupy a unique place in the instruction of young learners. It is because the learners are easily influenced impressionable audience. Furthermore, textbooks shape attitudes by transmitting a society’s culture. The way male and female are portrayed in textbooks contributes to the images the student develop of their own roles and that of their gender in the society. Piengpen (2008) added that textbooks reflect a society’s educational priorities and needs and a culture’s political and

social aspects. She added that textbooks directly affect students' perceptions of gender by the way they portray the various people in society and the way those people are shown to communicate. The inputs are acquired by the students through the hidden curriculum and it is not part of the official or intended curriculum. Hence, the main issue of hidden curriculum is, how it is generally existed at the school level and how textbooks as the main agent are responsible in transmitting gender roles.

Textbooks used in schools must present both male and female genders fairly. This is because the image that both boys and girls receive in school shape their self-perceptions and views of themselves. It also shapes what they grow out to be in society. The frequencies of the presentation of male and female characters are important because in the textbooks, gender balance have different effects on the readers if it is not taken into consideration. The students will feel that the textbooks do not acknowledge their existence if a certain group of people was ignored. Furthermore, the lack of role models on both genders as depicted in the textbooks can affect them in terms of their achievement later.

Abot and Wallace (1997) stated that there are four major areas of hidden curriculum within the schooling process that disadvantages girls. The first area is gender biased textbooks where males compared with females will show that the former appear more frequently and at times women failing to feature in textbooks. The males are likely shown in active than passive. Clear stereotypes about how males and females should behave and the language generally favors masculine forms of expressions and women are portrayed in subordinate roles. The second area which is of stereotyped attitudes in hidden curriculum will portray girls' academic intelligence is underestimated. Teachers tend to see girls future in terms of marriage, child rearing and domestic work. Girls' future careers are stereotyped into feminine stereotyped and the classroom interaction between teachers and pupils favors boys. The third area is that the subject choice and activities remained gendered where pupils are given choice. Lastly, academic hierarchy where men compared to women occupy highest positions in the administrative structure of schools, children are therefore surrounded by role models that suggest men should occupy positions of highest status.

The two aspects of hidden curriculum based on Abot and Wallace (1997) and Sydney (2004) that we focus as the theoretical framework for this research are the frequency imbalance i.e. male occurrences are more than female occurrences and gender stereotyping based on roles i.e. masculine against feminine activities. It is crucial to examine KBSM English language school textbooks from the hidden curriculum perspective because students, both male and female, learn about what are acceptable and unacceptable behaviors from the books. They learn about the options that are open for them in society and to which gender it is available.

It is made clear in the National Report of Malaysia in 2004 that the curriculum should be free of biasness and not consist of gender stereotyping. This specific we will find out whether the examples for the students in the textbooks are ample enough to create an understanding to the students about what they can do or achieve regardless of gender. The result of this study will also show whether gender equality from the hidden curriculum perspective exists in the KBSM texts.

SIGNIFICANCE OF THE STUDY

As reported on the New Straits Times on 28th February 2010 the Cuepacs secretary-general Ahmad Shah Mohd Zin created uproar of sorts when he expressed concern on the potential domination of women in the civil service. He said three-quarters of the spots in the diplomatic and administrative wing of the civil service were filled with women. Otlowski (2003) stated that it is important that textbooks manifest a balanced view of the role of women in society and not perpetuate inaccurate generalizations about women and their roles. One of the significance of this study is to find out whether the examples in the textbooks represent the real world or in other words, reality.

Second, this study is carried out based on the researchers' realizations that most of the studies of gender bias in textbooks done by distinguished scholars previously, contained a strong presence of gender bias and linguistic sexism in the language and content of educational materials. Most of which, the gender biasness in textbooks are towards the females. For this reason, this study will show whether biasness still exist in Malaysian textbooks in terms of physical or mental action with regard to gender. Sydney (2004) mentioned that writers of textbooks create a human world in which children learn about what people do and how they relate to one another. It is this second part of the humanizing effect of

textbooks that if not handled carefully would lead to the discrimination of some categories of learners and in this case a discrimination that is based on gender role stereotyping. Such gender role stereotyping is done in a subtle and in most cases in an unconscious way.

Third, the portrayal of gender in KBSM texts will be examined from the Hidden Curriculum Theory's perspective. Sydney (2004) stated that hidden curriculum refers to the outcome of unintended side effects of the official curriculum but which are nevertheless communicated to the pupils and students in education institutions. A curriculum therefore, goes beyond official statements of intention whether these are stipulated in the syllabuses or teachers' guides. This current research seeks out whether the textbooks in Malaysia do follow the curriculum guidelines by the Ministry of Education in terms of gender equality by cross checking it with the theoretical framework of Hidden Curriculum Theory.

Fourth, this is a preliminary study to examine gender equality in action verbs in Malaysian textbooks, whose results will be useful to stakeholders like textbook writers, and educators. Findings from this study will contribute in providing a knowledge base. In addition, these findings can also be used as a checklist to determine gender stereotyping and to avoid sex bias in textbooks by the writers. It is crucial to promote and support the actions to eliminate the problem of gender inequality in textbooks.

Lastly, the Ministry of Education can also use these findings in developing constructive feelings and new images of Malaysians. These findings will be able to assist curriculum developers to design a gender inclusive curriculum by making deliberate efforts to incorporate what has been identified in the hidden curriculum into the official curriculum. In this way the schooling process would take into account the 'unintended' gender educational outcomes.

LITERATURE REVIEW

There are numerous studies conducted internationally on the issue of gender inequality in textbooks. These studies indicated that there is strong biasness towards a particular gender. Saedah (1990:52) claimed that the existence of gender stereotypes in society is reflected in education curricula and textbooks. Many reading texts have implied that being a girl is inferior. In this section, the researcher will look at studies done by scholars in the topic of gender inequality in school textbooks.

Cooke-Sawyer (1998) examined gender bias and sex role stereotyping that is found in grade seven history textbooks. Three textbooks that were used in a large south western Ontario Board of Education were analyzed. All aspects of the content were examined including illustrations, language, type of history and suggested activities and exercises. The findings revealed that gender bias and sex role stereotyping is evident in history textbooks that were used in classrooms. Males were shown more frequently in illustrations than females; fewer references were made to females than were made to males. Sex role stereotyping was present even though females and males were occasionally depicted in non-traditional roles. The researcher suggested that in order to provide an accurate picture of Canadian history to students, and to give them the opportunity to learn of the many contributions that have been made by women in the development of Canada, changes need to be made in the content of history textbooks used in schools.

Similarly, Whitcomb (1999) conducted a study about the presentation of gender in textbooks. The focus of the study was core subject textbooks at the late elementary level because of the tremendous influence textbooks can have on the formulation of social assumptions, and the impressionability of youth at that age. Content analysis has been used to determine if gender bias is still prevalent by assessing language, content focus, verbal content and pictorial content. Regardless of the recommendations and guidelines that are available for gender fair writing, the analysis indicated that bias against girls and women was still present in the textbooks.

Ozdogru et al (2002) studied the presentation of gender roles in Turkish elementary school textbooks. Turkey, like other patriarchal societies, has values that put emphasis on male dominance. In the study, the way that gender roles were presented showed that members of the two genders were depicted in two Turkish elementary school textbooks were investigated by utilizing content analysis method. Content analyses of *Turkish* and *Life Studies* textbooks for 3rd grades showed that there were

important differences for two genders in terms of social values, roles, and relations both in the school atmosphere and family environment. The results implied important directions for educational administrators and policy makers in the preparation and use of educational content.

Sydney (2004) examined the extent to which gender roles had been portrayed in 40 textbooks in six subjects taught in Tanzanian government primary schools. The findings of the study are that females compared to male characters were being under represented in frequency of appearance and power related aspects such as leadership, ownership of property and association with technology, leisure and sport activities. The depiction of reproductive and productive roles is biased on traditional femininity and masculinity. Gender biased language is minimal and personality traits are differentiated between traditional masculinity and femininity groupings. The mechanisms to eliminate gender stereotyping in producing textbooks are inadequate as the emphasis is on producing textbooks that matched with the official curriculum.

Piengpen (2008) conducted a study to identify the types of sexist language that appear in ESL textbooks by Thai authors. The study analyzed the ESL textbooks by Thai authors sold at the Chulalongkorn University bookstore during spring 2007. It was a qualitative case analysis of fifteen ESL textbooks covering the beginning, intermediate, and advanced levels of ESL instruction. The study used feminist criticism to discover what gender roles are sanctioned as appropriate in ESL textbooks by Thai authors and if the language used supports or challenges patriarchy. The results of the study show that sexist language is present in the textbooks and that the textbooks contain content that promotes sexist assumptions concerning gender roles. As a whole, the language and examples used in ESL textbooks by Thai authors support patriarchy.

In conclusion, the international studies on gender inequality in school textbooks show that females were treated significantly different from males. Most of the studies found that males were portrayed in positive images while females were portrayed in negative images. The studies also found that school textbooks displayed sexism by featuring males more often in written texts and illustrations.

METHODOLOGY

Focusing on the lexical item, this study aims to identify the action verbs in the KBSM texts and categorize them according to Bahiyah & Basil (1998) categorization of action verbs. The examples of physical and mental actions in the school textbooks are examined to find out whether gender stereotypes exist in the books.

The methodology for this study was divided into two parts: the first was a quantitative analysis of the textbooks using the Wordsmith Tools 4.0 software and the second was a qualitative analysis in which interpretation of the quantitative findings was made. The researchers took top ten words from each category and explain them using the framework of Hidden Curriculum Theory. This is to look at the relation of the texts and gender equality from the perspective of hidden curriculum. Later on, the researchers conducted interviews with five Form 4 and Form 5 school teachers for data validation.

We started analyzing the quantitative aspects of the manifested content to qualitative aspects of hidden messages. Both explicit and implicit messages were investigated by utilizing quantitative and qualitative data collecting approaches. To aid in the analysis of data, the use of computer software helped the research to understand the corpus of data which is the secondary school textbooks. Wordsmith Tools 4.0 was used because: a) to generate a frequency list of words and b) to assist in finding the collocation of words from the data.

Through Wordsmith Tools 4.0, an observation of how words were used and what words were frequently utilized in the corpus of school textbooks were achieved. The Wordsmith Tools 4.0 software was able to generate word lists in alphabetical and frequency order. This enabled the researchers to compare the school texts lexically. Then, the concord tool in the software created concordances (list of words in context and show the environment in which the words occur), find collocates of the word, identify common phrases, and display a graphical map showing where the word occurs in the corpus. The data processed using Wordsmith Tools 4.0 allowed the researcher to generate a wordlist of frequency of words and then tabulated into figures and percentages. The

identified items were then classified into categories and frequencies. Finally the frequencies were converted into percentages and compared across genders as done similarly by Yuen et al. (2007).

Qualitative method was subjective and humanistic as it deal with meanings and it is based on the three kinds of data collection: in-depth, open-ended interviews; direct observation and written documents. An analysis of documents meant the data included written materials and other documents that studying excerpts, quotations or entire passages from organizational, clinical or program records, memoranda and correspondence, official publications and reports, personal diaries, letters, artistic works, photographs and memorabilia and written responses to open-ended surveys. The use of Wordsmith Tools 4.0 complemented the discourse analysis carried out on the written discourse of the school textbooks studied. The findings gathered were explained based on the perspective of Hidden Curriculum Theory.

The data used to develop the corpus were taken from English language textbooks adopted by the Ministry of Education Malaysia. 6 KBSM textbooks in total; three Form 4 English language textbooks and three Form 5 English language textbooks were the main source of this research

Finally, from the quantitative data that had been presented in the previous step, it would be interpreted qualitatively. Explanations of the quantitative findings from the hidden curriculum perspectives would be made. The data would be interpreted in form of table/chart to show the frequency and percentage of the action verbs categories. Next, each table would be explained qualitatively based on the frequency and percentage by relating them to the theoretical framework of Hidden Curriculum Theory.

DATA ANALYSIS

To answer the first and second research questions, the use of quantitative method in this study was to show the frequency analysis and the percentage of each action verbs and its types found in the textbooks. The verbs are then categorized according to the category of action verbs as stated by Bahiyah and Basil (1998). Top ten action verbs of each category would be selected for discussion. The ratio between male and female occurrences in the concordance would determine whether there is significant difference.

While for the third research question involves answering the question qualitatively, it also focused on the description and explanations of the gender portrayals based on the Hidden Curriculum Theory. The frequency and percentage were first counted manually. The results were then presented in form of table and interpreted qualitatively from the hidden curriculum perspective. Ten action verbs of each category were picked and compared according to genders. When comparing males and females, it would show that the former appear more frequently and males are likely to be shown in active rather than passive manners while women are portrayed in a more subordinate role.

For example, the action verb ‘bribe’ would be put under the category of activity verb by the researchers as it indicate an activity, that is, something that we can do. Then, the researchers would count the male and female and occurrences for each of the action verbs and catalogue it in a table form. The table which consists of all the activity verbs would be calculated.

Table 1 - Example of Activity Verbs

Male		Female		Total	
Frequency	%	Frequency	%	Frequency	%
1	100	0	0	1	100

The table above would then be explained based on its frequency and percentage according to genders. Furthermore, the top ten action verbs of each category would be up for discussion based on the theoretical framework of Hidden Curriculum Theory.

DATA VALIDATION

A semi-structured interview would be employed as a tool to validate data for analysis and interpretation. Unstructured and semi structured interviews are another major tool in the qualitative researcher’s pack. Accounts derived from interviews are studied for themes. This data is reported as

narrative containing direct quotation from interview statements, field notes etc. This illustrative data provides a sense of reality, describing exactly what the informant feels, perceives and how they behave.

The semi structured interview was conducted and recorded with five teachers of Form 4 and Form 5. For each of the participants, a series of five questions were asked, participants can answer freely and give opinions without having to select pre-determined choice of answers. The questions were constructed revolving the topic of action verbs and Hidden Curriculum Theory. The questions were designed to determine the participants' views regarding the pertaining matters.

RESULTS AND DISCUSSIONS

The findings showed that there were almost half a million tokens/words (447,097) used in the texts. The information was gathered from the wordlist created using the Wordsmith Tools 4.0. According to Bahiyah et. al. (2009:32), "over 85% of the words are found in the secondary texts and only less than 15% were used in the primary text. This is not surprising because primary texts contained more illustrations (pictures/images) than secondary texts. As the level of difficulty increased, so did the number of words. The characteristics of the corpus are: 1) sampling and representativeness, 2) finite size, 3) machine-readable form and 4) a standard reference.

Of the total of 447,097 words that make up the corpus of this study, about 9% or 44,028 words have been identified as action verbs from the wordlist that was created. The majority of the corpus is Nouns (like pronouns, kinship terms, salutations, professions and hobbies). All of the action verbs are manually categorized based on Bahiyah and Basil (1998) categories. Below are the breakdowns of the action verbs.

Table 2 - Total Number of Action Verbs for Entire Corpus (N=447,097)

Categories of Action Verbs	Number of words and percentage (%)	
Activity Verbs	35776	81
Process Verbs	6325	15
Verbs of Bodily Sensation	478	1
Transitional Event Verbs	956	2
Momentary Verbs	493	1
Total	44028	100

Of these 44,028 action verbs, activity verbs consist almost 81% of the words, followed by process verbs at 15%, verbs of bodily sensation 1%, transitional event verbs 2%, and momentary verbs 1%. A detailed analysis of each category using the concordance as its medium is followed.

DISCUSSIONS AND SUMMARY OF THE FINDINGS

a. How many and what types of action verbs found in the corpus?

The corpus for this study was six KBSM English language textbooks with 447, 097 token/ words, 44,028 words (9%) have been identified as action verbs. The action verbs has been manually categorized based on Bahiyah and Basil (1998) categories of action verbs which are activity verbs, process verbs, verbs of bodily sensation, transitional event verbs and momentary verbs. Firstly, for activity verbs, 2215 (64%) of the examples were associated with males and the examples related with females were 1263 (36%). Secondly, it was found that males constituted the highest frequency in the process verbs which presented by 648 (65%) occurrences. As for the female, only 354 (35%) examples were associated with the particular gender. Thirdly, 87% from overall percentage for verbs of bodily sensation were related to males compared to 36 occurrences or 13% with reference to females. Fourthly, the finding showed that transitional event verbs were mostly dominant by male which presented by 248 examples (65%) in the textbooks. As for the female occurrences, it was presented by 131 examples (35%). Lastly, the majority of the momentary verbs fell under the

male gender and this was presented by 296 examples or 65%. As for the female gender, it appeared that 161 examples or 35% of the momentary verbs found in the textbooks.

b. Is there a significant difference between the number of male and female characters associated with the action verbs?

There is a significant difference between the number of male and female characters associated with the action verbs. The male-female ratio for all the categories of action verbs i.e, activity verbs, process verbs, verbs of bodily sensation, transitional event verbs and momentary verbs was 2:1.

Table 3 - Overall Frequencies and Percentage of Action Verbs

Male		Female	
Frequency	%	Frequency	%
3482	64	1945	36

As we can see from table above, the occurrences of action verbs associated to males were 3482 or 64%. On the other hand, the instances of action verbs associated to females was only 1945 or 36%. Thus, the ratio for male-female is 2:1. This is similar to most of the previous research by distinguish scholars such as Peck-Chong Liew (2007), Sydney (2004), Elgar (2004) and Cooke-Sawyer (1998) which look at the frequency of male and female. Furthermore, this research is similar to Bahiyah et. al (2009) findings in which the frequency of appearances or invisibility of characters consist of more males than females, when females are visible, they are usually insignificant or inconspicuous and no textbooks had more females than males.

c. What is the portrayal of gender based on the action verbs used in KBSM texts?

Based on the concordances of the top ten action verbs in each category, the portrayal of gender is similar to Bahiyah et. al. (2009) findings. First, there are differences in behavior and personality characteristics between both genders. Second, traditional masculine and feminine traits are prevalent in which females are more gentle and compassionate while males are more independent or risk takers. Third, males are more positively portrayed, for example, as problem solvers or independent leaders. On the other hand, females are negatively portrayed as dependant or subservient. Fourth, males are given a wider range of traits whilst females are severely restricted to a narrow range of traits. Fifth, males are depicted as active, involved in the outdoors while females are passive and are nearly always involved indoors. Lastly, males are portrayed as powerful and females powerless which do not reflect the changing social statues of females in the society today.

The positive portrayals of the males are: asking students to take part in cleanliness program or taking care of the environment, optimistic, independent, successful, involve in social activities, hardworking, helpful, forgiving, sociable, ambitious, involve in occupational activity, partake in leisure, recreational or sports activity, supportive, mature, brave, optimist, concern about others and responsible. However, there are also negative portrayals of the male that are depicted in the textbooks based on the concordances of the action verbs like being irrational, selfish, not confident, having problems, having emotional breakdown, arrogance, over-confidence, misbehaving and in remorse.

For females, the positive portrayals are: involve in social activities, ambitious, involving in leisure, recreational or sports activity, taking care of family, being empathy towards others, involve in buying activity, friendly, hardworking, being supportive, caring, generous, involving in routine personal activity, polite, grateful, supportive, optimist, accomplish something, competitiveness, observant, punctual, solving problems, patience, involve in occupational activity and being successful. On the contrary, the negative portrayals based on the concordances appeared to be: seeking for attention, not keeping fit, not support local products, physically and mentally weak, pessimist, anger and being a victim.

IMPLICATIONS OF THE STUDY

The findings of the study show that there are frequency imbalance regarding action verbs that were associated with males and females. Furthermore, the examples of action verbs in school textbooks clearly consist of gender stereotyping. Therefore, it can be said that Hidden Curriculum exists in KBSM school textbooks. These findings is relevant to two groups; the secondary school students and the Ministry of Education.

The under-representation as well as gender-stereotyped portrayals of females in textbooks may have negative effect not only on students' knowledge about gender, but also on female students' self esteem. Beside, portraying of stereotyping ideals and ideologies about men and women in the English language textbooks can have lasting consequences. Children and adolescenes usually develop their ideas about the world at an early stage, which lasts well into their adult lives. The textbooks by depicting gender bias ideologies seem to suggest that women have a limited or restricted role to play in the male dominant society and women by accepting such a perspective perceive this view as normal. Hence, in the real world when they are marginalized or prevented from applying for certain positions they accept this and do not fell that they are being discriminated.

The findings in this study could be a guide in the improvement of educational development. This research can be a useful reference for the institutions that undertake the development and enhancement of learning materials such as the Ministry of Education, the Curriculum Development Centre, the Textbooks Divisions, and Teacher Training. However, the current study contains limitations as it is only focuses on the word level.

CONCLUSION

The findings of this study indicate that there is gender inequality in the KBSM English language school textbooks. Furthermore, there are biases and perceptions of gender stereotyping use in the depiction of male and female characters. In general, language and gender will probably always remain an area open for discussion. The world is changing for a better place, giving opportunities for those who wanted to grab them regardless of gender. The fact that this study's findings differ from what is in reality suggests that textbooks should portray real life to students.

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Hubungan Efikasi Kendiri dan Kesedaran Metakognitif Bacaan dengan Kefahaman Bacaan Teks Sastera Arab

MUHAMMAD SAIFUL ANUAR YUSOFF
ISMAIL BIN MOHAMAD
WAN SALIHIN WONG ABDULLAH
MOHD. NASIR ISMAIL
GHAZALI YUSRI ABD RAHMAN

ABSTRAK

Kajian ini dijalankan di empat buah sekolah Yayasan Islam Kelantan yang mengambil subjek Sejarah Kesusasteraan Arab dalam peperiksaan Sijil Tinggi Agama Malaysia (STAM). Objektif kajian ini adalah untuk mengkaji (1) hubungan efikasi sendiri (EF) dengan kefahaman teks kesusasteraan Arab (2) hubungan kesedaran metakognitif (KMB) bacaan dengan kefahaman bacaan teks sastera Arab, (3) hubungan EF dengan KMB, dan (4) peranan KMB sebagai mediator kepada hubungan EF dengan kefahaman teks kesusasteraan Arab. Aspek efikasi sendiri merujuk kepada kepercayaan terhadap keupayaan sendiri dalam bacaan manakala kesedaran metakognitif bacaan pula merujuk kepada kesedaran terhadap penggunaan strategi kognitif, metakognitif dan sokongan bacaan. Kajian ini merupakan satu kajian kuantitatif yang menggunakan instrumen soal selidik KMB iaitu Survey of Reading Strategies (SORS) dan juga item EF daripada soal selidik The Motivated Strategies for Learning Questionnaire (MSLQ). Ia melibatkan seramai 171 orang sampel yang dipilih dengan menggunakan teknik persampelan rawak berkelompok. Dapatan kajian menunjukkan bahawa terdapat hubungan yang rendah di antara EF dan KMB dengan kefahaman teks sastera Arab manakala hubungan yang tinggi dikesan di antara EF dengan KMB. Hubungan EF dengan kefahaman bacaan teks sastera adalah secara tidak langsung melalui KMB yang berperanan sebagai mediator kepada hubungan tersebut. Implikasi kajian ini dalam proses pengajaran dan pembelajaran bacaan teks kesusasteraan Arab akan dibincangkan.

Katakunci: (efikasi sendiri, kesedaran metakognitif bacaan, kefahaman teks sastera Arab)

The Relationship Between Self-efficacy and Metacognitive Reading Awareness with Comprehension of Arabic Literary Arabic Texts

ABSTRACT

The study was conducted in four schools under Kelantan Islamic Foundation (YIK) in respect of the Arabic Literature subject for Sijil Tinggi Agama Malaysia (STAM). The objectives of the study were to investigate (1) the relationship between self-efficacy (EF) with comprehension of Arabic literary texts; (2) the relationship between metacognitive reading awareness (KMB) with comprehension of Arabic literary text; (3) the relationship between self-efficacy (EF) with KMB and (4) the role of KMB as a mediator in the the relationship between self-efficacy (EF) with comprehension of Arabic literary text. Self-efficacy expectations refer to the beliefs in ones capability in reading, while reading metacognitive awareness refers to awareness of the use of metacognitive and cognitive strategies, and also reading support strategy. This was a quantitative study using a questionnaire adapted from Survey of Reading Strategies (SORS) and Motivated Strategies for Learning Questionnaire (MSLQ). It involved a total of 171 samples which were selected randomly by cluster sampling technique. The findings showed a positive low correlation between

EF with comprehension of Arabic literary texts, moderate positive correlation between KMB with comprehension of Arabic literary texts and high positive correlation between EF with KMB. KMB acted as a mediator in the relationship between EF with comprehension of Arabic literary texts. Implications for students and educators as well as administrators were also discussed.

Keywords: *(self-efficacy, metacognitive reading awareness, comprehension of Arabic literary texts)*

PENDAHULUAN

Subjek Kesusasteraan Arab pada peringkat peperiksaan Sijil Tinggi Agama Malaysia (STAM) merangkumi dua aspek utama iaitu pengetahuan berkaitan sjarah kesusasteraan Arab dan kefahaman teks puisi dan prosa Arab. Subjek kesusasteraan pada peringkat menengah atas diperkenalkan sebagai satu subjek yang berasingan daripada komponen bahasa Arab yang lain. Pada peringkat ini, pelajar dijangka dapat menguasai pengetahuan dan kemahiran yang diperlukan untuk melanjutkan pelajaran ke peringkat yang lebih tinggi di institusi tempatan dan luar negara. Pengetahuan dalam bahasa Arab dan kesusasteraan Arab dijangka membolehkan mereka membolehkan mereka meneruskan pembelajaran dengan jaya dalam situasi pembelajaran yang lebih sukar dan mencabar.

Objektif utama pengajaran subjek sastera Arab adalah untuk membolehkan pelajar memahami dan menghayati keindahan bahasa dalam teks al-Quran, al-Hadis, puisi dan prosa Arab (Abdul Halim, 1999; Soheir Abdul Moneim Sery, 1999). Proses untuk memahami teks bacaan adalah kompleks dan melibatkan banyak faktor untuk menjadikan proses bacaan lancar dan mencapai objektifnya. Banyak faktor yang mempengaruhi kefahaman pelajar antaranya faktor diri pembaca dan konteks bacaan (Phakiti, 2006). Pelajar perlu memiliki pengetahuan linguistik yang mencukupi untuk menguasai proses bacaan pada aras rendah. Apabila keperluan ini dipenuhi, kemahiran membaca sedia ada dapat dioptimumkan penggunaannya dalam memahami teks bacaan pada aras yang lebih tinggi. Di peringkat inilah, kefahaman yang merupakan interaksi maklumat lama dengan maklumat baru akan berlaku (Alderson, 2000). Faktor afektif seperti keyakinan terhadap keupayaan diri memainkan perannya dalam menggerakkan proses bacaan ini dan seterusnya mencapai matlamat bacaan yang telah ditetapkan. Oleh yang demikian, adalah penting untuk melihat hubungan dan interaksi ke dua-dua faktor ini dengan kefahaman bacaan teks kesusasteraan Arab.

Namun, kebanyakan guru beranggapan bahawa pelajar tidak mampu menjalankan sendiri proses pembelajaran (Rosni, 2008) menyebabkan mereka mengambil pendekatan pengajaran berbentuk sehalu dan berorientasikan huraian (Thalal, 1995). Ini secara tidak langsung akan menjadikan pelajar bersikap pasif dan menyumbang kepada kelemahan pelajar dalam menjalankan sendiri bacaan dan memahami teks sastera Arab. Pencapaian pelajar dalam subjek sjarah dan kesusasteraan Arab adalah rendah (Laporan Peperiksaan STAM YIK, 2009). Walaupun pelajar mencatat keputusan lulus bagi subjek ini, mereka tidak memiliki kemahiran yang mencukupi untuk memahami ayat bahasa Arab walaupun pada peringkat yang mudah (Abd. Halim & Radiah, 2005). Apabila mereka mengambil jurusan sastera Arab, mereka tidak dapat memahami maksud syair, prosa dan gaya bahasa Arab tradisional (Abdullah Tahmin, 1999). Persekitaran pembelajaran yang berorientasikan peperiksaan dan persaingan yang tinggi dalam pembelajaran memberi tekanan kepada pelajar menyebabkan keyakinan diri pelajar menurun (Pintrich & Schunk, 1996). Selain daripada tekanan pembelajaran, keyakinan diri yang rendah juga dikaitkan dengan kurang penguasaan kemahiran berfikir secara kritikal dan kreatif (Aminah Ayob, 2003).

KEFAHAMAN TEKS SASTERA ARAB

Kefahaman adalah proses mendapatkan makna daripada teks yang dibaca. (Pang et al., 2003). Marohaini (1999) mentakrifkan kefahaman sebagai keupayaan menubuhkan, menafsirkan, dan menilai sesuatu berkaitan dengan perkara atau apa-apa yang dibaca. Proses menubuhkan makna melibatkan proses pengesanan maksud perkataan dan ayat berlaku pada peringkat pemprosesan aras rendah manakala proses menafsir dan menilai bahan yang dibaca berlaku pada peringkat aras tinggi. Kefahaman adalah hasil daripada proses bacaan ini (Alderson, 2000).

Dalam bacaan teks sastra Arab, kemampuan untuk memahami teks bacaan memerlukan pelajar menguasai pelbagai aspek pengetahuan. Pengetahuan tentang sejarah, psikologi dan sebagainya membekalkan kepada pelajar kemahiran untuk menghayati teks yang dibaca (Mujawir, 2000). Kajian yang dilakukan pada masa kini banyak difokuskan kepada bagaimana seseorang pelajar menggunakan pengetahuannya dan kemahiran penaklukan untuk memahami teks bacaan. Mereka mengintegrasikan maklumat lama yang ada dalam diri mereka ke dalam maklumat baru daripada teks bacaan untuk menghasilkan kefahaman (Alderson, 1984). Pembaca yang baik sedar tentang tahap kefahaman mereka semasa membaca. Mereka memantau kefahaman mereka semasa menjalankan proses bacaan. Mereka juga mengambil langkah yang aktif untuk mengatasi kesukaran yang dihadapi semasa membaca (Phang et al., 2003).

Berdasarkan teori pemprosesan maklumat, proses pengecaman perkataan dan ayat yang berlaku secara automatik akan menyediakan memori kerja yang mencukupi untuk membolehkan pengetahuan dan kemahiran bacaan dalam bahasa pertama dapat dipindahkan ke dalam bahasa kedua (Segalowitz, 2003). Apabila ini berlaku, proses bacaan aras tinggi seperti mengenalpasti idea penting, meringkas, meramal dan menggunakan pengetahuan lampau berjalan dengan baik. Dalam konteks kajian ini, sekiranya pembaca teks kesusasteraan Arab dapat mengecam maksud perkataan dan sintaksis ayat secara automatik tanpa perlu banyak berfikir untuk memahaminya, mereka akan memiliki lebih banyak memori kerja untuk memikir dan memahami isi kandungan bahan bacaan. Walaupun demikian, kejayaan seseorang pembaca juga bergantung kepada kebolehan menggunakan strategi dan kesedaran dalam penggunaannya semasa menyelesaikan masalah bacaan selain daripada mengecam maksud kosa kata dan ayat (Afflerbach et al., 2008). Penggunaan strategi yang afektif bergantung kepada tahap kesedaran pada diri seseorang.

KESEDARAN METAKOGNITIF BACAAN

Penggunaan strategi yang berkesan adalah berasaskan kepada satu mekanisme kognitif yang dikenali sebagai metakognisi atau kecekapan menggunakan strategi (Phakiti, 2006). Metakognisi merujuk kepada pengetahuan dan kawalan seseorang terhadap pemikiran dan aktiviti bacaan. Metakognisi pada pendapat Cross & Paris (1988), merangkumi dua kategori aktiviti mental yang luas, iaitu pengetahuan tentang kognisi dan pengurusan diri terhadap pemikiran. Paris et al. (1983) telah membahagikan pengetahuan kognitif kepada tiga kategori iaitu pengetahuan deklaratif, pengetahuan prosedur dan pengetahuan kondisi. Menurut mereka, pembaca yang berstrategi bukan sahaja mengetahui sesuatu strategi yang diperlukan, bahkan mereka mengetahui bagaimana, bila dan kenapa mereka menggunakannya. Dengan kata lain, seseorang pembaca perlu memantau kefahaman bacaan mereka dan mengubahsuai strategi yang digunakan apabila kefahaman yang diharapkan daripada bacaan tersebut mereka tidak tercapai. Pembaca yang berstrategi menggunakannya secara sedar, dan tindakan yang dilakukan ini memerlukan kecekapan dalam penggunaan strategi dan kesedaran bagaimana sesuatu strategi itu dapat membantu bacaan mereka dalam situasi yang berlainan.

Regulasi kognisi pula berkaitan dengan sistem pemprosesan maklumat semasa pada seseorang individu. Ia terhasil daripada pengalaman berkaitan tingkahlaku kognitifnya (*metacognitive experience*). Pengalaman ini, menurut pendapat Flavell (1992), adalah kesedaran seseorang individu terhadap kognisi semasanya. Perasaan risau yang timbul semasa membaca yang disebabkan ketidakfahaman terhadap apa yang dibaca tetapi ada wujud keperluan untuk memahaminya adalah bukti kepada pengalaman kognitif. Pengalaman ini, jika disertai dengan usaha dan motivasi akan membawa kepada penggunaan strategi.

Secara umumnya, tanggapan seseorang terhadap penggunaan strategi adalah berkaitan dengan pengetahuan tentang kognisi manakala penggunaannya dalam konteks yang spesifik adalah berkaitan dengan regulasi kognisi. Kedua-dua konstruk ini amat berkait rapat antara satu sama lain dan beroperasi secara serentak semasa memproses maklumat dan memberi sumbangan yang berbeza kepada kefahaman bacaan (Phakiti, 2006).

Penggunaan strategi yang afektif bergantung kepada tahap kesedaran diri seseorang. Pembaca yang afektif lebih sedar dengan penggunaan strategi semasa membaca jika dibandingkan dengan pembaca yang kurang afektif (Mokhtari & Reichard, 2002). Berbanding dengan pembaca yang matang, kanak-kanak yang kurang pengetahuan linguistiknya cenderung menggunakan strategi aras rendah iaitu strategi kognitif semasa membaca. Mereka lebih memberi tumpuan kepada proses pengecaman perkataan dan makna berbanding proses untuk mendapatkan makna daripada teks bacaan (Devine, 1983). Teks bacaan

juga mempengaruhi kesedaran seseorang terhadap penggunaan strategi yang afektif. Strategi kognitif atau strategi pemrosesan aras rendah paling kerap digunakan apabila teks sukar atau tidak difahami (Mokhtari & Reichard, 2002). Selain daripada itu, strategi kognitif juga menjadi pilihan berbanding dengan metakognitif disebabkan keperluan untuk menguasai teks akademik yang banyak (Yahya Othman, 2006).

Kajian berkaitan kesedaran metakognitif bacaan dalam bahasa pertama, kedua dan ketiga menyediakan bukti yang kukuh berkaitan kepentingan kesedaran penggunaan strategi dalam bacaan dan hubungannya dengan pencapaian pelajar. Hubungannya adalah signifikan dengan pencapaian dalam bahasa Arab, Inggeris dan Melayu (Muhd. Azhar & Hassan Basri, 2005); kefahaman dalam bahasa Melayu sebagai bahasa pertama dan bahasa Inggeris sebagai bahasa kedua (Fauziah Hassan, 2003) dan kefahaman dalam bahasa Inggeris (Dhanapala, 2010; Phakiti, 2006; Song, 2004, Carrell, 1989 dan Pintrich & DeGroot (1990). Walaupun demikian, kekuatan hubungan yang diperolehi adalah rendah dan sebahagian besar kajian menunjukkan hubungan strategi metakognitif dengan kefahaman bacaan adalah secara tidak langsung melalui penggunaan strategi kognitif (Phakiti, 2006; Song, 2004).

EFIKASI KENDIRI

Teori kognitif sosial Bandura (1986) menjelaskan bahawa seseorang individu dapat mengawal perlakuan dan tingkah lakunya. Seseorang individu akan menggerakkan satu sistem kepercayaan diri yang membolehkan mereka mengawal pemikiran, perasaan dan tindakan. Berdasarkan teori ini, apa yang difikirkan dan dirasai oleh seseorang akan mempengaruhi perlakuan dan tindakannya. Antara komponen sistem kawalan diri yang paling berpengaruh ialah efikasi sendiri atau kepercayaan terhadap kemampuan diri. Menurut Bandura (1997), efikasi sendiri ialah kepercayaan seseorang terhadap kemampuan dirinya untuk mengurus dan memutuskan beberapa situasi tindakan yang diperlukan untuk menghasilkan sesuatu pencapaian. Efikasi sendiri, berdasarkan pengertian ini tidak bergantung kepada kebolehan seseorang, tetapi bergantung kepada kepercayaan terhadap kemampuan dirinya dalam melaksanakan sesuatu tugas menggunakan satu set kemahiran yang dimiliki (Mills et al., 2006).

Beberapa kajian dijalankan untuk melihat pengaruh efikasi sendiri terhadap pencapaian dalam matematik (Zimmerman et al., 1990), kefahaman dan pencapaian dalam bahasa Inggeris (Pintrich & DeGroot, 1990; Rahil et al., 2006; Shang, 2010) dan kefahaman bacaan dan penulisan dalam bahasa Inggeris (Shell, 1989). Hasil kajian menunjukkan efikasi sendiri merupakan peramal yang utama terhadap kefahaman bacaan. Kajian juga mendapati terdapat hubungan langsung yang signifikan antara efikasi sendiri dengan dengan bacaan (Shang, 2011) dan pencapaian akademik (Pajares, 1996, Zimmerman et al., 1990) manakala hubungan tidak langsung efikasi sendiri dengan pencapaian adalah melalui orientasi matlamat gegred dan regulasi sendiri (Zimmerman et al., 1990; Pintrich & DeGroot, 1990). Secara keseluruhannya, tahap hubungan adalah sederhana dan efikasi sendiri di kalangan pelajar Asia adalah lebih rendah berbanding pelajar Eropah (Lee, 2009).

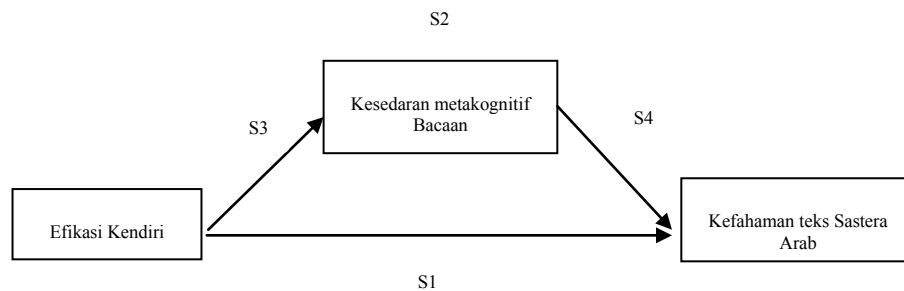
EFIKASI KENDIRI DAN KESEDARAN METAKOGNITIF BACAAN

Teori metakognitif menekankan kepentingan regulasi sendiri dalam proses pemilihan strategi yang sesuai, menguji kefahaman, memperbetulkan kelemahan dalam bacaan dan sedar dalam penggunaan strategi kognitif yang sesuai. Penekanan juga diberikan kepada latihan berfikir dan menggunakan strategi yang sesuai semasa membaca. Walaupun demikian, seseorang pembaca tidak semestinya akan memindahkan kemahiran bacaan yang dimiliki secara spontan pada tugas dan konteks bacaan yang berbeza. Mereka tidak sentiasa menggunakan kemahiran metakognitif yang dimiliki seperti biasa. Di sini, faktor motivasi sebagai penggerak kepada penggunaan kemahiran tersebut diperlukan. Konsep pembelajaran atur sendiri memerlukan kepada komponen seperti motivasi, strategi kognitif dan strategi metakognitif (Bandura, 1993). Asas motivasi dalam pembelajaran atur sendiri pula merangkumi pelbagai proses rujukan sendiri yang saling berkaitan antara satu sama lain seperti pemantauan sendiri, penilaian efikasi sendiri, penetapan matlamat individu, jangkaan hasil dan dorongan diri yang berkesan (Bandura, 1986, 1991).

Efikasi sendiri mempengaruhi kefahaman bacaan dan pencapaian dalam pelbagai cara. Pelajar yang mempunyai keyakinan diri yang tinggi sanggup menerima tugas yang sukar dan mencabar

(Bandura & Schunk, 1981), melaburkan usaha dan tenaga untuk berjaya (Schunk et al., 1987) dan lebih tekak apabila berhadapan dengan halangan dan rintangan (Bandura & Schunk, 1981). Dari sudut emosi, pelajar yang tingg e fikasi kendirinya kurang m engalami s tres, kerisauan dan tekanan (Bandura, 1997). Dalam kont eks r egulasi ke ndiri, pe lajar y ang tingg ke yakinan t erhadap ke boleh an dirinya a kan menetapkan m atlamat y ang lebih m encabar (Zimmerman et al., 1992), banyak m elakukan pe mantauan sendiri (Bouffard-Bouchard et al., 1991), standad pe nilaian ke ndiri y ang digunakan untuk m emutuskan hasil p emantauan (Zimmerman & Bandura, 1994) dan l ebih f leksibel da lam pe nggunaan s trategi pembelajaran (Zimmerman & Martinez-Pons, 1990; Pintrich & DeGroot, 1990).

Kajian juga mendapati hubungan efikasi sendiri dengan kefahaman dan pencapaian dalam bahasa Inggeris adalah secara tidak langsung melalui pengetahuan dan kesedaran metakognisi (Saemah & Phillip, 2006; Rod et al., 2006; Pintrich & DeGroot, 1990). Dengan ka ta lain, kesedaran metakognitif ba caan menjadi perantara atau mediator kepada hubungan efikasi sendiri dengan kefahaman bacaan. Kajian yang dijalankan ini kebanyakannya adalah dalam bahasa Inggeris sebagai bahasa pertama dan kedua. Belum ada lagi kajian yang dilakukan dalam situasi bacaan teks kesusasteraan Arab.



RAJAH 1: Cadangan kerangka konsep.

PERSOALAN KAJIAN

Kajian ini dijalankan untuk menjawab empat persoalan kajian dibawah:

- 1) Adakah terdapat hubungan yang signifikan di antara e fikasi k endiri dengan kefahaman t eks s aster a Arab pelajar STAM?
- 2) Adakah terdapat hub ungan y ang signifikan di a ntara e fikasi ke ndiri de ngan ke sedaran m etakognitif bacaan pelajar s aster a Arab STAM?
- 3) Adakah terdapat hubungan yang signifikan di antara kesedaran metakognitif bacaan dengan kefahaman teks s aster a Arab pelajar STAM?
- 4) Adakah kesedaran metakognitif bacaan berperanan sebagai mediator kepada kepada hubungan efikasi sendiri dengan kefahaman teks s aster a Arab pelajar STAM?

METODOLOGI KAJIAN

Kajian kuantitatif ini melibatkan empat buah sekolah agama di Kelantan di bawah pentadbiran Yayasan Islam Kelantan (YIK). Jumlah sampel kajian ditentukan melalui jadual penentuan saiz sampel Krejcie dan Morgan (1970) ia itu seramai 171 orang. Pelajar yang dipilih akan menjalani peperiksaan subjek Sastera Arab di peringkat pe riksaan S ijil T inggi A gama Malaysia (STAM) bagi tahun 20 10. Teknik persampelan b erkelompok di gunakan dengan 4 buah ja jahan telah di pilih secara rawak. Kemudian responden dipilih secara rawak untuk mewakili kelompok tersebut berdasarkan jumlah sampel yang telah ditetapkan.

Kajian ini menggunakan beberapa instrumen yang diadaptasikan daripada beberapa soal selidik seperti instrumen kesedaran metakognitif bacaan *Survey of Reading Strategies* (SORS) oleh Mokhtari & Sheorey (2002), instrumen pembelajaran sendiri *The Motivated Strategies for Learning Questionnaire* (MSLQ) dan soalan aneka pilihan yang dibina sendiri oleh pengkaji.

Sebanyak 30 item SORS di gunakan untuk melihat ke sedaran dan penggunaan strategi global (metakognitif-SM), strategi penyelesaian masalah (kognitif-SK) dan strategi sokongan bacaan (SS). Untuk menilai tahap kebolehpercayaan item ini dalam konteks tempatan, analisis kebolehpercayaan dilakukan sekali lagi. Nilai kebolehpercayaan yang di peroleh adalah tinggi, iaitu .944 bagi KMB secara umum. Secara terperinci, nilai bagi SM ialah .890, .820 bagi SK dan .821 bagi SS. Skala Likert 10 tahap digunakan dalam kajian ini. Untuk item berkaitan efikasi sendiri, sebanyak 8 item di adaptasikan daripada MSLQ manakala tiga item lagi ditambah menjadikan kesemuanya berjumlah 11 item. Sedikit perubahan dilakukan bagi menyesuaikan dengan konteks bacaan teks sastra Arab. Analisis kebolehpercayaan bagi 11 item efikasi sendiri adalah tinggi iaitu dengan nilai alfa .880. Soalan kefahaman teks sastra Arab dibentuk sendiri oleh pengkaji dan telah di tentukan kesahan muka dan kandungan oleh dua guru pakar dalam subjek ke susasteraan Arab di peringkat STAM. Dua puluh soalan aneka pilihan dibina untuk menguji kefahaman pelajar memahami teks puisi dan prosa Arab. Arah kesukaran soalan adalah sekata yang di bina berdasarkan laparan aras kefahaman bacaan Lunzer et al. (1979). Kesemua data adalah bertaburan normal menggunakan analisis Kolmogrov-Smirnov dengan nilai .200.

Data yang diperolehi seterusnya dianalisis menggunakan *Statistical Package For Social Science (SPSS) 16.0. For Windows*. Analisis regresi mudah dan regresi serentak dilakukan untuk melihat hubungan dan menentukan tahap kekuatannya di antara pembolehubah. Untuk menghuraikan data ini, lima tahap korelasi Cohen dan Holliday (1982) digunakan. Tahap yang ditetapkan >.90 bagi hubungan yang sangat tinggi, .70 - .89 bagi tinggi, .40 - .69 bagi sederhana, .20 - .39 bagi rendah dan <.19 bagi sangat rendah.

DAPATAN KAJIAN

Untuk menjawab persoalan kajian pertama, analisis regresi dijalankan. Sebelum proses ini dilakukan, beberapa prasyarat telah dipenuhi iaitu skala interval, perhubungan yang linear, data bertaburan normal dan varian pembolehubah adalah seragam. Hasil analisis dalam jadual 1 menunjukkan terdapat hubungan signifikan yang rendah di antara efikasi sendiri ($\beta = .206$, $p < .05$) dengan kefahaman teks sastra Arab. Nilai R^2 sebanyak .037 atau pun 3.7% daripada varian dalam kefahaman bacaan diterangkan oleh faktor efikasi sendiri. Oleh yang demikian, hasil analisis ini menjawab persoalan kajian yang pertama.

JADUAL 1: Analisis regresi efikasi sendiri dan kefahaman bacaan teks sastra.

Pembolehubah	Nilai Beta
Peramal Kefahaman Teks Sastra	
Efikasi Kendiri	.206**
R^2	.042
Adjusted R^2	.037
Nilai F	7.49
Sig	.000

Nota** $p < .05$

Hasil analisis dalam jadual 2 menunjukkan terdapat hubungan signifikan yang sederhana di antara efikasi sendiri ($\beta = .547$, $p < .05$) dengan kesedaran metakognitif bacaan. Nilai R^2 sebanyak .295 atau pun 29.5% daripada varian dalam kesedaran metakognitif bacaan diterangkan oleh faktor efikasi sendiri. Oleh yang demikian, hasil analisis ini telah menjawab persoalan kajian yang kedua.

JADUAL 2: Analisis regresi efikasi sendiri dengan kesedaran metakognitif bacaan.

Pembolehubah	Nilai Beta
Peramal Kesedaran Metakognitif Bacaan	
Efikasi Kendiri	.547**
R ²	.299
Adjusted R ²	.295
Nilai F	72.12
Sig	.000

Nota**p<.05

Hasil analisis dalam jadual 3 di bawah mendapati, terdapat hubungan signifikan yang rendah di antara kesedaran metakognitif bacaan ($\beta = .323$, $p < .05$) dengan kefahaman teks sastra Arab. Nilai R² sebanyak .099 ataupun 9.9% daripada rian dalam kefahaman bacaan di terangkan oleh kesedaran metakognitif bacaan. Oleh yang demikian, hasil analisis ini telah menjawab persoalan ketiga.

JADUAL 3: Analisis regresi kesedaran metakognitif bacaan dan kefahaman teks sastra arab.

Pembolehubah	Nilai Beta
Peramal Kefahaman Teks Sastra	
Kesedaran Metakognitif Bacaan	.323**
R ²	.104
Adjusted R ²	.099
Nilai F	19.65
Sig	.000

Nota** p<.05

Bagi persoalan kajian yang keempat, analisis regresi serentak dijalankan untuk melihat kesan mediator kesedaran strategi bacaan terhadap hubungan di antara efikasi sendiri dengan kefahaman teks sastra Arab. Menurut Baron & Kenny (1986), kesan mediator akan wujud apabila tiga syarat ini dipenuhi: Pertama, pembolehubah tidak bersandar (efikasi sendiri) mempunyai hubungan yang signifikan dengan pembolehubah bersandar (kefahaman teks sastra Arab). Kedua, hasil kajian menunjukkan hubungan yang signifikan di antara mediator (kesedaran metakognitif bacaan) dengan kefahaman teks sastra Arab. Ketiga, menjalankan ujian regresi secara serentak pada kesedaran metakognitif bacaan dan efikasi sendiri. Jadual 4 di bawah memperlihatkan hasil analisis yang dijalankan. Kajian dijalankan sebanyak tiga peringkat. Analisis peringkat pertama dilakukan untuk melihat hubungan di antara efikasi sendiri dengan kefahaman teks sastra Arab ($\beta = .206$, $p < .05$). Hasil analisis peringkat kedua juga menunjukkan hubungan yang signifikan di antara efikasi sendiri dengan kesedaran metakognitif bacaan ($\beta = .547$, $p < .05$). Pada analisis peringkat ketiga, kedua-dua faktor efikasi sendiri dan kesedaran metakognitif bacaan dijalankan analisis regresi secara serentak. Dapatan analisis menunjukkan hubungan di antara kesedaran metakognitif bacaan dengan kefahaman teks sastra Arab adalah signifikan ($\beta = .323$, $p < .05$) (H_3). Walaupun demikian, didapati hubungan awal di antara efikasi sendiri dengan kefahaman teks sastra Arab ($\beta = .206$, $p < .05$), berkurangan sehingga menjadikan hubungannya dengan kefahaman bacaan sastra tidak lagi signifikan ($\beta = .042$, $p = .631$). Dengan kata lain, hasil analisis menunjukkan bahawa kesan efikasi sendiri ke atas kefahaman teks sastra Arab tidak lagi signifikan apabila kesedaran metakognitif bacaan (mediator) dimasukkan dalam analisis regresi. Oleh yang demikian, dapatlah dikatakan bahawa hubungan di antara efikasi sendiri dengan kefahaman teks sastra Arab adalah secara tidak langsung melalui peranan yang dimainkan oleh kesedaran metakognitif bacaan. Kesedaran metakognitif bacaan menjadi mediator atau

penengah kepada hubungan di antara efikasi diri dengan kefahaman bacaan teks sastra. Nilai R^2 sebanyak .095 ataupun 9.5% daripada varian dalam kefahaman bacaan sastra Arab diterangkan oleh faktor efikasi sendiri dan juga kesedaran metakognitif bacaan. Hasil analisis ini menjawab persoalan kajian yang keempat.

JADUAL 4: Analisis regresi serentak efikasi sendiri dan kesedaran metakognitif bacaan.

Pembolehubah	Nilai Beta
Kesedaran metakognitif bacaan sebagai pembolehubah penengah (mediator) kepada kefahaman teks sastra Arab.	
Efikasi sendiri	.042
Kesedaran Metakognitif Bacaan	.300**
R^2	.105
Adjusted R^2	.095
Nilai F	9.90
Sig	.000

Nota**p<.05

PERBINCANGAN

Kajian ini dijalankan untuk hubungan faktor efikasi sendiri, kesedaran metakognitif bacaan dan interaksi di antara kedua-duanya dengan kefahaman bacaan teks sastra Arab. Dalam menjawab persoalan kajian yang pertama, didapati terdapat hubungan signifikan yang rendah di antara efikasi diri dengan kefahaman bacaan pelajar. Pelajar masih lagi mempunyai keyakinan diri untuk memahami teks sastra yang sukar dan mendapatkan keputusan yang baik dalam peperiksaan. Hasil kajian selari dengan dapatan kajian dalam bahasa lain sebelum ini (Rahil, 2006; Zimmerman, 1990; Pajares, 1996). Pintrich & Schunk (1996) yang menyatakan faktor pembelajaran semasa yang berorientasikan peperiksaan dan persaingan sesama rakan menyebabkan keyakinan diri akan menurun. Analisis lanjut mendapati keyakinan diri pelajar untuk berjaya dalam subjek ke-sastraan Arab lebih tinggi berbanding dengan keyakinan diri mereka untuk memahami teks yang dibaca. Aspek kefahaman yang dinilai dalam subjek ke-sastraan Arab mewakili 60% daripada keseluruhan markah manakala 40% daripada baki markah akan dinilai melalui penyediaan kertas kerja. Keadaan ini memberi sedikit keyakinan kepada mereka untuk lulus dalam subjek ini walaupun berhadapan dengan kesukaran memahami teks sastra. Keyakinan terhadap kebolehan diri yang rendah juga disebabkan budaya masyarakat Melayu (Timur) yang lebih mementingkan sifat kerjasama sesama berbanding dengan masyarakat Barat yang lebih bersifat individualistik (Lee, 2009).

Kajian juga mendapati terdapat hubungan yang sederhana di antara kesedaran metakognitif bacaan dengan kefahaman teks sastra Arab. Analisis lanjut yang dilakukan mendapati strategi kognitif menjadi peramal utama kepada kefahaman teks sastra Arab. Menurut Carrell et al., (1989) dan Zhang (2008), walaupun frekuensi penggunaan strategi kognitif adalah tinggi, penggunaannya yang berkesan adalah ditentukan oleh penggunaan strategi metakognitif. Berdasarkan teori "litar pintas", Clarke (1979) merumuskan bahawa penguasaan bahasa yang tidak mencapai tahap siling untuk memahami teks yang dibaca akan menyebabkan seseorang pelajar cenderung menggunakan strategi kognitif walaupun pelajar tersebut merupakan pembaca yang mahir dalam bahasa ibunya. Dalam konteks bacaan teks sastra Arab, tidak dinafikan bahasa yang digunakan adalah sukar disebabkan kurang frekuensi penggunaannya dalam pembelajaran bahasa Arab. Selain daripada faktor di atas, kajian Phakiti (2006) dan Song (2004) mendapati hubungan strategi metakognitif dengan pencapaian dan kefahaman bacaan adalah secara tidak langsung melalui hubungannya dengan strategi kognitif. Dimensi kefahaman dalam strategi kognitif berhubung secara langsung dengan kefahaman bacaan.

Hasil analisis bagi persoalan kajian ketiga dan keempat menunjukkan bahawa faktor efikasi sendiri mempengaruhi kesedaran dan penggunaan strategi semasa membaca dan hasil kajian ini menyokong dapatan kajian terdahulu dalam bahasa Inggeris (Shang, 2010; Li & Wang, 2010). Dapatan kajian selari dengan dapatan kajian Bandura & Schunk (1981) yang menyatakan pelajar yang berkeyakinan

tinggi sanggup menerima tugas yang sukar dan mencabar serta lebih tekal apabila berhadapan dengan rintangan dalam menjalankan proses bacaan. Dalam konteks bacaan teks sastra Arab yang sukar, pelajar terus berusaha dan sabar dalam memahami teks walaupun sedar dengan kesukaran yang dihadapi untuk memahami maksud yang tersirat dalam teks tersebut. Hasil analisis juga membuktikan bahawa kesedaran metakognitif bacaan berperanan sebagai mediator kepada hubungan efikasi sendiri dengan kefahaman teks sastra Arab. Peranan yang dimainkan olehnya adalah mutlak (*full mediator*) dan dapatan kajian ini menyokong dapatan yang telah diperolehi oleh beberapa orang pengkaji sebelum ini (Rod et al., 2008; Saemah & Phillip, 2006 dan Pintrich & DeGroot, 1990).

IMPLIKASI KAJIAN DAN CADANGAN

Dapatan kajian ini memberi sumbangan yang bermakna dari aspek teoritikal dan praktikal berkaitan kefahaman bacaan teks kesusasteraan Arab. Dari sudut teori, kajian ini dengan jelas telah membuktikan peranan yang dimainkan oleh strategi bacaan sebagai mediator kepada hubungan efikasi sendiri dengan kefahaman bacaan teks sastra Arab. Walaupun kajian sebelum ada menyentuh tentang hubungan tidak langsung efikasi sendiri dengan kefahaman bacaan, peranan strategi bacaan sebagai mediator tidak dinyatakan dengan jelas. Kajian ini juga diharapkan dapat merungkai kekeliruan yang terdapat dalam beberapa kajian sebelum ini pada penggunaan istilah "*mediator*" pada faktor efikasi, bukan pada penggunaan strategi.

Dari sudut praktikal, para pelajar perlu merancang, memantau dan menilai kefahaman mereka semasa membaca teks sastra Arab. Mereka perlu sedar bahawa penguasaan kosakata merupakan keperluan asas untuk membolehkan mereka memahami teks yang dibaca. Pelajar sepatutnya melihat kejayaan rakan sebaya yang sama aras kebolehan sebagai pendorong untuk berjaya dan lebih yakin dengan kebolehan diri. Mereka juga perlu memperkayakan diri dengan pengetahuan berkaitan dunia sastra dan peradabannya untuk lebih memahami karya-karya puisi dan prosa Arab. Kepada pendidik dan guru yang mengajar subjek sastra Arab, mereka perlu sedar bahawa dengan memberikan autonomi dan kebebasan kepada pelajar untuk menjalankan sendiri proses bacaan akan memberikan kesan yang positif kepada pemikiran dan keyakinan diri mereka. Pemberian nota untuk tujian hafalan semata-mata akan membantutkan proses berfikir semasa membaca dan mendapatkan sendiri maklumat daripada buku teks. Guru perlu melatih pelajar menggunakan strategi metakognitif bacaan secara formal kerana sesetengah pelajar yang cemerlang mungkin menghadapi masalah untuk memahami teks pada aras yang tinggi. Pelajar yang lemah perlu diberi penekanan pada aspek kosakata dan penggunaan strategi yang berkesan kerana kelemahan mereka bukan setakat penguasaan bahasa sahaja tetapi juga pada penggunaan strategi bacaan (Alderson, 1984). Pengajaran strategi metakognitif bacaan boleh dilakukan melalui model yang ditunjukkan sendiri oleh guru dalam kelas. Contoh pengajaran sebegini juga akan meningkatkan kemahiran akademik dan keyakinan terhadap kemampuan diri sendiri apabila mereka memerhatikan contoh yang ditunjukkan oleh orang yang lebih dewasa (Schunk, 1981). Kepada pihak berwajib di sekolah, pemantauan perlu dilakukan terhadap pengajaran guru di sekolah agar pengajaran yang dijalankan selari dengan kehendak dan keperluan subjek yang sedang diajar. Pendekatan tradisional yang tidak menggalakkan penglibatan yang aktif daripada pelajar perlu dielakkan.

Kesimpulan yang dapat diambil daripada kajian ini, walaupun kesedaran metakognitif bacaan mempengaruhi kefahaman bacaan teks sastra Arab, ketidakseimbangan di antara sub-komponen kesedaran metakognitif bacaan perlu diberi perhatian. Kelemahan pada penggunaan strategi metakognitif akan menyebabkan pemilihan strategi yang sesuai dan afektif pada konteks bacaan yang berlainan tidak dapat dilakukan dengan baik. Penggunaan strategi ini perlu kepada motivasi atau penggerak untuk membolehkannya berfungsi dalam situasi bacaan dan pembelajaran yang berbeza. Sebagaimana yang dinyatakan oleh Bandura (1993), sesuatu strategi atau kemahiran yang dimiliki tidak selalunya digunakan pada kadar yang biasa dalam pembelajaran sendiri pelajar. Oleh yang demikian, cadangan ke arah penambahbaikan dalam aspek pengajaran bacaan dan kefahaman teks sastra Arab perlu diberi perhatian sewajarnya dengan mengambil kira peranan dan interaksi antara dua faktor ini: kefahaman bacaan ini - strategi bacaan dan efikasi sendiri.

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Penulis

Muhamad Saiful Anuar bin Yusoff, Pensyarah Kanan di Akademi Pengajian Bahasa, Universiti Teknologi MARA Kelantan. Bidang kepakaran beliau ialah psikologi pendidikan, strategi membaca, pengukuran dan penilaian dalam kesusasteraan dan retorika Arab.

Email : saiful673@kelantan.uitm.edu.my

Ghazali Yusri Abdul Rahman, Pensyarah Kanan di Akademi Pengajian Bahasa, Universiti Teknologi MARA Shah Alam. Bidang kepakaran ialah penilaian kurikulum, psikologi pendidikan, strategi pembelajaran bahasa, pengukuran dan penilaian.

Ismail Muhamad (Ph.D), Pensyarah Kanan di Fakulti Pembangunan Sosial, Universiti Malaysia Terengganu. Bidang kepakaran beliau ialah penilaian kurikulum, pengukuran dan penilaian dalam pengajaran bahasa dan kesusasteraan Arab.

Wan Salihin bin Wong Abdullah (Ph.D), Profesor di Fakulti Pembangunan Sosial, Universiti Malaysia Terengganu. Bidang kepakaran beliau ialah teknologi pendidikan, psikologi pendidikan, pengajaran dan pembelajaran bahasa dan penilaian kurikulum.

Mohd. Nasir bin Ismail (Ph.D), Pensyarah Kanan di Fakulti Fakulti Pengurusan M aklumat, Universiti Teknologi MARA Kelantan. Bidang kepakaran beliau ialah multimedia dalam pendidikan & rekabentuk pengajaran berasaskan multimedia dan teknologi pengajaran.

**Bahasa Melayu, Kepelbagaian Agama dan Kepelbagaian dalam Agama:
Isu dan Cabaran**

MUNIF ZARIRRUDDIN FIKRI BIN NORDIN

ABSTRAK

Kertas kerja ini menganalisis isu dan cabaran penting yang melingkari bahasa Melayu sebagai bahasa kepelbagaian agama dan bahasa kepelbagaian dalam agama di Malaysia mutakhir ini. Meskipun berfungsi sebagai alat pemersatu, namun bahasa Melayu juga boleh bertukar menjadi alat pemecahbelah sekiranya isu keagamaan yang melingkarinya tidak ditangani dengan cara yang betul. Data kepelbagaian agama yang dianalisis ialah isu penggunaan kalimah 'Allah' oleh penganut bukan Islam, iaitu yang melibatkan pengguna bahasa Melayu yang berbeza agama (antaragama). Data kepelbagaian dalam agama pula ialah isu penggunaan bahasa Melayu sebagai bahasa penyebaran ajaran sesat dalam kalangan penuturnya yang beragama Islam, iaitu yang melibatkan pengguna bahasa Melayu yang sama agama (intraagama). Pendekatan analisis yang digunakan ialah pendekatan Ibn Khaldun (1332-1406) yang menegaskan bahawa bahasa merupakan syiar agama. Dapatan analisis ini menunjukkan bahawa berlatarkan kedua-dua isu berkenaan, cabaran utama yang sedang dihadapi oleh bahasa Melayu kontemporari ialah pembentukan sikap penuturnya terhadap apa yang menjadi kepercayaan mereka.

Kata kunci: bahasa dan agama, sosiologi bahasa

PENDAHULUAN

Bahasa ialah alat yang boleh diberikan fungsi. Dengan perancangan rapi yang menuntut penglibatan masyarakat penuturnya, bahasa boleh menjadi alat perhubungan dalam urusan rasmi, alat pengantar dalam proses pendidikan, alat penyebaran agama dan beberapa fungsi lain.

Di Malaysia, dalam perancangan taraf bahasa, bahasa Melayu antara lain diberikan fungsi sebagai alat pemersatu dalam kalangan masyarakat pelbagai kaum, dalam usaha untuk mencapai matlamat-matlamat politik, ekonomi, sosial, pendidikan, keagamaan dan sebagainya. Namun begitu, meskipun berfungsi sebagai alat pemersatu, bahasa Melayu juga boleh bertukar menjadi alat pemecahbelah sekiranya isu keagamaan yang melingkarinya tidak ditangani dengan cara yang betul.

Kertas kerja ini menganalisis isu dan cabaran penting yang melingkari bahasa Melayu sebagai bahasa agama. Pertama, isu dan cabaran bahasa Melayu dalam konteks kepelbagaian agama; dan kedua, isu dan cabaran bahasa Melayu dalam konteks kepelbagaian dalam agama di Malaysia mutakhir ini.

KEPELBAGAIAN AGAMA DAN KEPELBAGAIAN DALAM AGAMA

Bahagian ini menyorot tulisan dan kajian lepas mengenai kepelbagaian antara agama dan kepelbagaian dalam agama.

KEPELBAGAIAN ANTARA AGAMA

Selain daripada agama samawi (*al-din al-samawiy*), yakni agama langit, manusia juga menganut agama-agama yang dikategorikan sebagai agama ci ptaan (*al-din al-wad'iy*). Dari segi bilangan, jumlah agama ci ptaan manusia mengatasi bilangan agama samawi. Dengan demikian, agama yang menjadi anutan dan pegangan manusia adalah pelbagai dan beraneka bentuk.

Al-Quran menjelaskan bahawa terdapat agama lain selain Islam yang dianuti oleh manusia, sebagaimana firman Allah s.w.t. dalam ayat berikut:

Dan aku tidak akan beribadat secara kamu beribadat. Dan kamu pula tidak mahu beribadat secara aku beribadat. Bagi kamu agama kamu, dan bagiku agamaku.

(Surah al-Kafirun 109: 4-6)

Selain daripada menjelaskan tentang kepelbagaian agama, ayat di atas juga menjelaskan tentang kebebasan beragama, yakni kebebasan memilih agama. Hal ini demikian kerana manusia tidak boleh dipaksa untuk menganut Islam. Akan tetapi, apabila telah menganut Islam, mereka diwajibkan berpegang teguh dengan agama tersebut dan dilarang meninggalkannya.

Di Malaysia, agama atau ketuhanan merupakan perkara yang asas, yang dibuktikan dengan pernyataan “Kepercayaan kepada Tuhan” dalam perinsip pertama Rukun Negara. Meskipun dalam Perlembagaan, Islam dicatatkan sebagai agama rasmi dan agama persekutuan, akan tetapi agama-agama lain dibenarkan untuk diamalkan. Penganut-penganut agama lain diberikan hak beragama, iaitu dibenarkan melaksanakan ibadat, mendirikan rumah-rumah ibadat dengan kebenaran pihak berkuasa tempatan dan merayakan perayaan keagamaan masing-masing.

Sebelum kedatangan Islam selawat-lewatnya pada abad ke-10 Masihi, agama Hindu dan agama Buddha telah disebarkan dengan meluas, iaitu pada abad pertama. Lama sebelum masyarakat tempatan menerima Hinduisme dan Buddhisme, mereka terlebih dahulu mengamalkan animisme, dinamisme dan paganisme. Ke datangan kuasa penjajah Barat pula membawa masuk agama Kristian.

Kepelbagai agama di Malaysia dengan Islam sebagai agama rasmi telah dapat ditangani dengan baik, hasil sikap toleransi dan semangat saling hormat menghormati antara penganut agama-agama berkenaan. Ringkasnya, masyarakat Malaysia yang berbilang agama dapat hidup dengan penuh harmoni, meskipun pada ketika tertentu keharmonian tersebut digugat oleh isu-isu agama yang sensitif.

Dalam perkembangan agama-agama berkenaan, bahasa Melayu sebagai bahasa rasmi dan bahasa kebangsaan telah diberikan fungsi sebagai bahasa agama (Abdullah, 1989; Asmah, 1990) dan bahasa dakwah (Munif, 2001a). Bahasa Melayu sangat menonjol sebagai bahasa sebaran Islam kerana Islam telah memberikan sumbangan dan pengaruh melalui pembekalan kosa kata, tulisan dan tema pemikiran kepada masyarakat Melayu (Munif, 2001b).

Bahasa Melayu juga digunakan sebagai alat sebaran agama Kristian. Sehingga hari ini, bahasa Melayu menjadi bahasa sebaran dalam upacara keagamaan Kristian dalam kalangan penganutnya yang berbilang etnik, khususnya di Sabah dan Sarawak, yang membentuk 10% daripada 28 juta penduduk Malaysia (The Malaysian Insider, 16 Mac 2011).

Dalam sejarah persuratan Melayu, Abdullah Munshi pernah menterjemahkan Injil Matius ke dalam bahasa Melayu (Siti Aisah, 1996). Biarpun matlamat beliau sangat murni, iaitu untuk memudahkan orang Islam memahami agama Kristian, namun tindakan “matlamat menghalalkan cara” itu dianggap tidak wajar sama sekali. Berikutan itu, beliau digelar “Abdullah Paderi” kerana bertindak seperti paderi Inggeris (Siti Aisah, 1996).

KEPELBAGAIAN DALAM AGAMA

Dalam Islam, kepelbagaian ialah ciri yang menggambarkan keupayaan Islam memenuhi keperluan manusia yang sentiasa terdedah kepada perubahan. Dalam fikah Islam, empat mazhab utama yang menjadi pegangan masyarakat Islam seluruh dunia merupakan gambaran tentang keterbukaan Islam terhadap perbezaan budaya dan latar belakang sesuatu masyarakat (al-Qardawiy, 2001).

Walau bagaimanapun, kepelbagaian yang dibenarkan oleh Islam ialah kepelbagaian yang bersifat furuk, bukannya teras (*usul*). Kepelbagaian yang bersifat teras di larang sama sekali kerana risiko berlakunya penyelewengan dan pemesongan adalah sangat tinggi. Perkara-perkara yang melibatkan penyelewengan akidah dan pemesongan amalan syariat boleh membawa kepada syirik, atau kerosakan akidah (al-Zuhailiy, 1986).

Istilah yang sering digunakan bagi merujuk maksud penyelewengan agama ialah ajaran sesat atau ajaran songsang. Di Malaysia, ajaran sesat merupakan fenomena agama yang munculisering dengan perkembangan Islam, tetapi dalam bentuk yang bertentangan dengan ajaran sebenar akibat salah faham dan salah tafsir. Fahaman Syiah sebagai contoh dikenal pasti sebagai ajaran sesat kerana bertentangan dengan pegangan Ahli Sunnah wal Jama'ah (Bahagian Penyelidikan Islam, 1997).

Selain Syiah, terdapat bermacam-macam lagi ajaran sesat di Malaysia. Salah satu daripadanya adalah yang berorientasikan tasawuf, iaitu satu kaedah pembersihan jiwa untuk mendekati diri kepada Allah s.w.t., seterusnya mencapai keredaan-Nya. Menurut Abdulfatah Haron Ibrahim (2010), ciri-ciri utama ajaran sesat ialah mencaci alim ulama untuk menolak kerasulan Nabi Muhammad s.a.w., membahagikan Islam kepada zahir (syariat) dan batin (hakikat) dan bermuka-muka dengan bertopengkan Islam.

Pengamal ajaran sesat juga menyebarkan ajaran mereka secara tertutup, eksklusif, tersembunyi dan penuh kerahsiaan (Abdulfatah, 2010). Aktiviti-aktiviti yang dijalankan sebahagian besarnya berdasarkan pendapat ketua yang diberikan kehormatan dan ke muliaan yang tinggi oleh para pengikut. Pendapat ketua tersebut lazimnya diperkukuhkan dengan hujah-hujah seperti mendapat wahyu dari Tuhan, menerima arahan dalam mimpi dan sebagainya untuk menunjukkan kedudukannya yang istimewa.

Dalam penyebaran ajaran sesat di Malaysia, bahasa Melayu menjadi bahasa sebaran dalam kalangan pengguna bahasa Melayu yang sama agama. Kajian yang dijalankan oleh Abdulfatah (2010) memaparkan tulisan, doa dan bacaan yang diamalkan oleh ahli-ahli kumpulan ajaran sesat berkenaan. Kesemua dokumen tersebut adalah dalam bahasa Melayu, yang menjadi bukti bahawa bahasa Melayu ialah bahasa utama dan digunakan sepenuhnya dalam amalan mereka.

Pihak berkuasa yang bertanggungjawab menangani ajaran sesat ialah Jabatan Agama Islam Negeri pada peringkat negeri dan Jabatan Kemajuan Islam Malaysia (JAKIM) pada peringkat pusat. JAKIM telah menubuhkan Pusat Pemulihan Akidah untuk memulihkan semula akidah pesalah-pesalah yang mengamalkan ajaran sesat. Di pusat tersebut, bahasa Melayu digunakan dalam proses pemulihan.

DATA DAN PENDEKATAN ANALISIS

Data kepelbagaian agama yang dianalisis ialah isu penggunaan kalimah 'Allah' oleh sebilangan kecil penganut agama Kristian. Isu ini melibatkan kalangan pengguna bahasa Melayu yang berbeza agama (antaragama) antara penganut agama Islam dengan penganut agama Kristian.

Pada awal 2010, isu kalimah 'Allah' telah menimbulkan ke melut perundangan, linguistik dan sensitiviti agama antara penganut kedua-dua agama ini, khususnya penganut Islam. Isu ini timbul ekoran keputusan Mahkamah Tinggi pada 31 Disember 2009 membenarkan akhbar mingguan *Herald-The Catholic Weekly* menggunakan kalimah suci ini. Dari segi sejarah, penganut Islam merupakan bumiputera yang membentuk majoriti, dan mereka lebih awal menggunakan kalimah tersebut di Malaysia berbanding dengan penganut Kristian.

Data kepelbagaian dalam agama pula ialah isu penggunaan bahasa Melayu sebagai bahasa penyebaran ajaran sesat dalam kalangan penuturnya yang beragama Islam. Isu ini hanya melibatkan pengguna bahasa Melayu yang sama agama (intraagama).

Yang dipilih sebagai data ialah tulisan dan doa yang menjadi ajaran Batiniyah dan tasawuf Wujudiah. Data ini dipetik daripada kajian Abdulfatah (2010) dalam *Ajaran Sesat: Gerakan Sulit Wujudiah-Batiniyah di Malaysia*. Unit dan kategori analisis ialah ayat yang mengandungi makna yang sesat dan menyesatkan.

Pendekatan analisis yang digunakan ialah pendekatan Ibn Khaldun (1332-1406) yang menegaskan bahawa bahasa:

- a) ...Hal tersebut dapat diteliti daripada tindakan Umar yang melarang penggunaan pepatah-pepatah yang digunakan di kalangan bukan Arab...
- b) ...Penggunaan bahasa Arab menjadi syiar Islam dan simbol kepatuhan terhadap bangsa Arab. Bangsa-bangsa lain tidak menggunakan dialek dan bahasa mereka sendiri di semua kota dan wilayah, dan bahasa Arab itu menjadi bahasa mereka...

(Ibn Khaldun, t.t.: 420; *Mukadimah Ibn Khaldun*, 2000: 443)

Analisis isu kepelbagaian antara agama akan menerapkan pendekatan (a) dan (b). Analisis isu kepelbagaian dalam agama pula akan menggunakan pendekatan (a). Pada keseluruhannya, analisis ini menggabungkan elemen linguistik dengan elemen sosiologi agama.

ANALISIS

Analisis dibahagikan kepada dua bahagian, iaitu analisis kepelbagaian antara agama dan analisis kepelbagaian dalam agama.

KEPELBAGAIAN ANTARA AGAMA

Isu kalimah 'Allah' merupakan isu yang mencabar kredibiliti bahasa Melayu. Dalam hal ini, bahasa Melayu sama sekali tidak boleh dipersalahkan. Yang menimbulkan masalah ialah sikap pengguna bahasa yang mempunyai niat untuk menimbulkan isu atau mensensasikan penggunaannya melalui peluasan makna. Isu ini perisusu polisemi dengan cubaan meluaskan lagi makna kalimah suci ini kepada lebih daripada satu makna.

Dari segi syiar atau simbol kesucian, kalimah 'Allah' telah sekian lama menjadi nama khas bagi Tuhan Yang Maha Esa dalam kepercayaan umat Islam. Sebagai penghormatan kepada kesucian itu, maka jalan penyelesaiannya ialah dengan mengembalikan kesucian tersebut kepada penggunaannya yang mempunyai hak dan bakti dari segi epistemologi dan etimologi.

Oleh itu, tahap kefahaman dan toleransi perlu dipertingkatkan lagi. Ketidakfahaman mesti disusuli dengan dialog dan perkongsian pendapat di meja perbincangan. Kedua-dua belah pihak, iaitu penganut Islam dan bukan Islam mestilah berlapang dada dengan meletakkan kepentingan dan kemaslahatan awam sebagai asas.

Dari sisi yang lain, meskipun bahasa bersifat arbitrari, namun apabila penggunaannya boleh menimbulkan kekacauan, maka pemerintah bertanggungjawab menggunakan kuasa untuk mengelakkan kekacauan tersebut. Dalam maqasid syariah, pengelakan ini disebut sebagai *daf'u al-mafasid*. Pemerintah mempunyai kuasa untuk mencegah dan menghalang apa jua bentuk penggunaan bahasa yang berpotensi menimbulkan kekacauan, seperti pembakaran gereja dan penghinaan terhadap kesucian masjid, yang dalam kaedah fikah disebut sebagai *sadd al-zara'i'*.

Langkah JAKIM mengeluarkan penjelasan membantah penggunaan kalimah 'Allah' adalah tindakan yang tepat (Buletin JAKIM Februari 2010). Begitu juga dengan langkah kerajaan memperketatkan kawalan terhadap pengeluaran dan pengedaran kitab Injil dalam bahasa Melayu. Pada 14 Mac 2011, kerajaan bersetuju membenarkan pengeluaran dan pengedaran secara terhad dan terkawal kitab Injil dalam bahasa Melayu yang diimport dari Indonesia, yang ditahan di Pelabuhan Kuching Sarawak (30,000 naskhah), dan Pelabuhan Klang, Selangor (5,000 naskhah) (mStar Online, 16 Mac 2011).

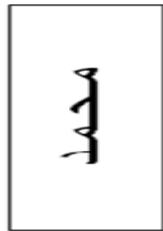
Menteri di Jabatan Perdana Menteri Datuk Seri Idris Jala menjelaskan bahawa langkah kerajaan mengetatkan kawalan adalah selaras dengan warta 1982 di bawah Akta Keselamatan Dalam Negeri (ISA) dan kitab itu mesti dicop dengan tag "Untuk Penganut Agama Kristian sahaja". Selain itu, menurut Idris, kajian teliti oleh Jabatan Peguam Negara juga mendapati pengeluaran kitab-kitab itu tidak akan mengganggu prosiding mahkamah berkaitan penggunaan kalimah 'Allah' (mStar Online, 16 Mac 2011).

Selain itu, langkah pihak berkuasa agama, seperti Jabatan Agama Negeri-Negeri dan Majlis Agama Islam Negeri-Negeri menyenaraikan kalimah-kalimah suci yang khusus untuk Islam sahaja adalah langkah yang tepat dan mesti dihormati oleh semua pihak. Kalimah-kalimah suci dalam kepercayaan masyarakat Islam ialah syiar yang melambangkan keagungan agama. Namun begitu, senarai kalimah-kalimah tersebut mesti disebarluaskan dalam kalangan masyarakat Islam dan masyarakat bukan Islam.

KEPELBAGAIAN DALAM AGAMA

Tulisan dan lakaran yang menjadi ajaran Batiniyah dan tasawuf Wujudiah (Patheisme) mengandungi imej dan simbol. Lakaran tersebut mengandungi semiosis yang diinterpretasikan kepada makna yang lebih luas berbanding sempadan makna yang sah di sisi akidah dan syarak. Hal ini demikian kerana terdapat pelbagai unsur luaran yang mempengaruhi pelepasan makna tersebut, terutamanya pengaruh ajaran Yahudi, Neoplatonisme, Platonisme, Kristian, Majusi dan Hindu-Buddha (Abdulfattah, 2010: 59).

Sebagai contoh, ajaran berkenaan memberikan makna kepada perkataan Muhammad dalam versi Jawi yang diterbalikkan, seperti dalam Rajah 1 berikut.



RAJAH 1: LAKARAN AJARAN SESAT

Makna daripada versi Jawi dalam rajah di atas menurut ajaran sesat ini ialah manusia yang sedang berdiri. Keempat-empat huruf dari atas ke bawah dianggap sebagai kepala, bahu, pusat dan kaki yang membentuk jasad manusia. Dengan demikian, perkataan 'Muhammad' dalam bahasa Melayu telah diberikan lebih daripada satu makna.

Makna tambahan ini telah mewujudkan satu konsep metafora, iaitu asalnya ialah Rasulullah s.a.w. (makna hakiki), tetapi dirujuk sebagai manusia yang sedang berdiri (makna kiasan), dan manusia yang sedang berdiri itulah yang menjadi pegangan dan kepercayaan. Terdapat perkaitan yang sama ('*alaqah musyabahah*') antara makna hakiki dengan makna kiasan, dan terdapat juga petunjuk (*qarinah*) yang menghalang kepercayaan terhadap makna hakiki.

Perkaitan yang sama antara makna hakiki dengan makna kiasan ialah kedua-duanya manusia, manakala petunjuk yang menghalang kepercayaan terhadap makna hakiki pula ialah Rasulullah s.a.w. yang telah wafat tidak boleh memberikan apa-apa lagi. Makna tambahan itulah yang sesat dan menyesatkan, kerana bertentangan dengan pegangan dan kepercayaan yang dijelaskan dalam al-Quran, hadis dan penafsiran ahli-ahli kalam bahawa umat Islam mempunyai tanggungjawab terhadap Rasulullah s.a.w., seperti meneruskan sunnah, bersalawat ke atasnya dan berdoa mendapatkan syafaat baginda pada Hari Akhirat nanti.

Dalam konteks ini, meskipun bahasa bersifat arbitrari, namun apabila penggunaannya boleh menjejaskan kesucian agama, maka pemerintah bertanggungjawab menggunakan kuasa untuk mengelakkan pencemaran terhadap kesucian tersebut. Cara menangani pencemaran dalam kalangan pengamal ajaran sesat memerlukan hikmah dan kebijaksanaan. Justeru, kuasa yang digunakan mestilah bermula dalam bentuk perbincangan dan penasihatian untuk memperbetulkan sikap dan memulihkan akidah mereka.

Seperti yang dinyatakan dalam analisis kepelbagaian antara agama, dalam maqasid syariah, pengelakan ini disebut sebagai *daf'u al-mafasid*. Pemerintah mempunyai kuasa untuk mencegah dan menghalang apa jua bentuk penggunaan bahasa yang berpotensi menimbulkan kecacuan, seperti pengakuan sebagai nabi dan pengakuan menerima wahyu, yang dalam kaedah fikah disebut sebagai *sadd al-zara'i*.

Dalam sejarah Islam, kewujudan kumpulan ajaran sesat bukanlah fenomena baru. Pada zaman pemerintahan Khalifah Islam pertama, iaitu Saidina Abu Bakar al-Siddiq, telah muncul Musailamah al-Kazzab yang mengaku sebagai nabi. Setelah enggan menerima cara lembut melalui nasihat yang diberikan, Musailamah telah diperangi oleh pihak pemerintah.

Seyogianya dinyatakan bahawa tindakan memerangi Musailamah yang menyebarkan ajarannya dengan menggunakan bahasa Arab bukanlah satu pencabulan hak asasi manusia, atau satu tindakan yang menyekat kebebasan bersuara. Tindakan tersebut merupakan satu pendekatan untuk melindungi kepentingan yang lebih besar, iaitu kesucian Islam daripada dicemari dan dirosakkan.

KESIMPULAN

Dapatan analisis ini menunjukkan bahawa berlatarkan kedua-dua isu 'Allah' dan 'Muhammad' ini, cabaran utama yang sedang dihadapi oleh bahasa Melayu kontemporari ialah pembentukan sikap penuturnya terhadap apa yang menjadi kepercayaan mereka. Baik dalam isu kepelbagaian antara agama mahupun dalam isu kepelbagaian dalam agama, kedua-duanya mempunyai signifikan dari segi sikap pengguna bahasa Melayu. Sikap inilah yang mempengaruhi pembentukan makna dalam kepercayaan mereka melalui polisemi dan metafora.

Apabila sikap terhadap kepercayaan melewati had dan konteksnya sehingga menjadi ekstrem, fanatik dan taksub, maka isu bahasa Melayu telah bertukar menjadi isu agama. Justeru, pembentukan sikap pengguna bahasa Melayu supaya lebih memahami konteks memerlukan kombinasi banyak faktor, yang melibatkan perubahan pemikiran dan kefahaman, nilai dan pertimbangan, akhlak dan etika, sistem pentadbiran dan kuasa perundangan.

Peranan pihak berkuasa melalui saluran kementerian yang berkaitan dengan agama, bahasa dan keselamatan, seperti Jabatan Perdana Menteri, Kementerian Keselamatan Dalam Negeri dan Kementerian Penerangan, Komunikasi dan Kebudayaan perlulah melibatkan perancangan yang teliti dan berterusan. Pembudayaan dan pendidikan di namika bahasa yang merangkumi kefahaman terhadap konteks penggunaan bahasa yang harmoni juga perlu diperkukuhkan.

Selain itu, wacana atau dialog antara agama dan dalam agama perlulah dipergiatkan. Berpaksikan semangat kasih sayang dan hormat menghormati, wacana dan dialog perlulah menonjolkan justifikasi pentingnya isu-isu berkaitan bahasa dan agama dielihara. Jika isu Ambon di Indonesia yang berlatarbelakangkan permusuhan agama antara penganut Islam dengan Kristian itu sukar diselesaikan (Azyumardi, 2010; Salina, 2008), maka tentulah isu agama yang bertindih dengan isu bahasa seumpama ini lebih sukar untuk ditangani.

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Munif Zarirruddin Fikri bin Nordin
Program Pengajian Bahasa
Kolej Sastera dan Sains
Universiti Utara Malaysia
06010 Sintok, Kedah

munif@uum.edu.my

Penghasilan mekanisme untuk memenuhi keperluan pelajar bahasa Jepun di UKM: Satu kajian tindakan

NATSUE HIEDA, NORMALIS AMZAH DAN MIMIKO NEZU

ABSTRAK

Kertas ini menghuraikan hasil daripada kajian tindakan yang dijalankan oleh pengajar bahasa Jepun di UKM (Universiti Kebangsaan Malaysia). Kajian ini berkenaan minat para pelajar terhadap pembelajaran bahasa Jepun sebagai bahasa asing di UKM. Di samping mempelajari bahasa, pelajar juga didedahkan dengan budaya masyarakat Jepun. Oleh itu, pengajar bahasa Jepun telah cuba mencari mekanisme yang sesuai untuk memenuhi keperluan tersebut. Ianya dijalankan dengan menggunakan bahan bantuan mengajar dalam bentuk audio visual 'Erin ga chousen! Nihongo dekimasu' yang dihasilkan oleh Japan Foundation pada tahun 2007. Pada peringkat awal, bahan bantuan mengajar tersebut diolah dalam bentuk buku teks dan DVD. Seterusnya ia dikembangkan dalam bentuk laman web yang boleh dimuat turun secara percuma. Tinjauan telah dijalankan untuk menilai penerimaan para pelajar terhadap bahan tersebut. Hasil tinjauan menunjukkan pelajar menganggap bahan tersebut sebagai sumber yang berguna untuk menggambarkan penggunaan bahasa Jepun dalam kehidupan harian dan secara tidak langsung memperkenalkan budaya Jepun. Pelajar diberi tugas untuk membentangkan hasil pemerhatian daripada bahan bantuan mengajar tersebut di mana pelajar diwajibkan menjelaskan konsep 3P iaitu Products, Behavioral Practices dan Perspectives dalam pembentangan tugas serta membuat perbandingan di antara Malaysia dengan Jepun. Berdasarkan hasil soal selidik, pelajar berpendapat bahawa melalui kaedah pembentangan, pelajar menjadi lebih proaktif dan suasana pembelajaran menjadi lebih ceria. Proses penyediaan pembentangan serta maklum balas daripada pengajar dan rakan sekelas memudahkan pemahaman mereka. Tambahan pula pembentangan dalam bahasa Jepun menjadi medan efektif untuk meningkatkan kemahiran bertutur. Secara keseluruhannya, pelaksanaan pembentangan dengan menggunakan bahan bantuan mengajar yang dikaji dapat memberi kesan positif kepada proses pembelajaran bahasa Jepun di UKM.

Kata kunci: Pendidikan bahasa Jepun, Kajian tindakan, Kefahaman budaya, Bahan pembelajaran laman web

LATARBELAKANG KAJIAN

Pada zaman globalisasi sekarang, keperluan pembelajaran pelbagai bahasa menjadi semakin penting. Kebanyakan pelajar mengambil subjek bahasa asing sebagai kursus wajib atau elektif. Berdasarkan data yang dikeluarkan oleh Japan Foundation pada tahun 2006, bahasa Jepun dipelajari di 133 buah negara menunjukkan bahasa Jepun ialah salah satu bahasa penting di dunia. Bahasa Jepun juga banyak dipelajari khususnya di kawasan Asia Timur (Korea, China dan lain-lain) dan Asia Tenggara. Secara lebih teliti, bilangan pelajar asing yang belajar bahasa Jepun semakin bertambah dari tahun ke tahun. Pada tahun 2009 sahaja, bilangan pelajar telah melebihi 3 juta orang. Pada sekitar tahun 1990-an, kekuatan ekonomi dan teknologi tinggi yang dimiliki oleh negara Jepun menjadi daya penarik untuk orang ramai mempelajari bahasa Jepun, tetapi kini ianya bertukar kepada tarikan subbudaya Jepun seperti unsur animasi, *manga*, drama dan sebagainya. Di samping itu, sokongan dari Japan Foundation (2006) dengan memberi perhatian kepada pembelajaran bahasa Jepun di seluruh dunia dengan lebih mendalam telah sedikit sebanyak menggalakkan proses perkembangan bahasa. Berdasarkan data yang ditunjukkan, ramai pelajar memilih bahasa Jepun kerana mereka berminat budaya Jepun serta keinginan mereka untuk berinteraksi dengan orang Jepun. Tujuan ini lebih ketara daripada tujuan untuk bekerja atau belajar di Jepun. Berdasarkan teori motivasi dalam pembelajaran bahasa asing (Gardner dan Lambert, 1972), boleh dikatakan bahawa terhadap motivasi pelajar bahasa Jepun di dunia, motivasi integrasi lebih tinggi daripada motivasi instrumental. Motivasi integrasi merujuk kepada

pembelajaran bahasa asing dengan tujuan untuk memahami sekaligus mengintegrasikan budaya sasaran dengan budaya sendiri. Manakala motivasi instrumental merupakan pembelajaran dengan tujuan bahasa asing menjadi alat utama dalam memenuhi keperluan tertentu seperti keperluan pekerjaan atau pembelajaran. Motivasi integrasi boleh dikaitkan dengan faedah menguasai bahasa asing yang dinyatakan oleh Rivers (1994) dan Sakuragi (2006). Ianya pembelajaran bahasa asing boleh menjadikan para pelajar berfikiran terbuka kerana mempunyai pengalaman dan pertimbangan dari sudut budaya yang berbeza. Dengan dapatan kajian tersebut telah membuktikan bahawa pengajaran yang menekankan aspek linguistik semata-mata tidak dapat memenuhi kehendak para pelajar sekarang. Dalam erti kata lain, dalam proses pembelajaran bahasa, kedua-dua aspek linguistik dan aspek budaya perlu dipertingkatkan.

Tambahan pula, penitikberatan ke dua-dua aspek tersebut, secara tidak langsung meningkatkan pasaran kerja terkini. Secara lebih teliti, Shanahan (1996) mengatakan bahawa pengetahuan kosakata serta sintaksis sesuatu bahasa tidak mencukupi dalam memastikan seseorang memainkan peranan yang sempurna secara profesional. Sebagai contoh, Kawamura (1993) memperkenalkan kes pelajar asing yang tidak mengetahui nilai orang Jepun memberi jawapan yang akan dinilai negatif semasa proses temuduga kerja. Kajian yang dilakukan oleh Maeda et al. (1998) melaporkan bahawa peserta program JET (Japan Exchange and Teaching Programme) yang telah tinggal di Jepun mengambil masa untuk mengajar bahasa Inggeris di sekolah tempatan memerlukan lebih banyak kebolehan untuk menyesuaikan diri mereka dengan budaya dan cara hidup Jepun (27.07%) berbanding dengan kemahiran pertuturan bahasa Jepun (1.66%). Oleh itu, lebih kurang separuh peserta tersebut mementingkan penambahan pengetahuan budaya Jepun. Di samping itu, kajian oleh Peltokorpi (2010) mendapati bahawa pakar yang sederhana penguasaan bahasa Jepun dari Nordic tetapi memahami budaya orang Jepun lebih diterima oleh pekerja Jepun dalam syarikat tersebut berbanding seseorang yang mahir berbahasa tetapi tidak begitu memahami budaya orang Jepun walaupun mempunyai tahap pengetahuannya dalam bidang kepakaran tertentu adalah tinggi.

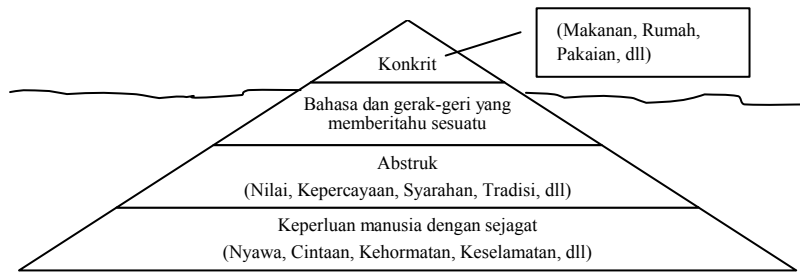
PERMASALAHAN KAJIAN

Terdapat satu persoalan di kalangan pengajar bahasa Jepun di UKM (Universiti Kebangsaan Malaysia). Ianya bagaimanakah pemahaman para pelajar UKM terhadap budaya dan masyarakat Jepun. Ini kerana sebelum kajian tindakan ini dilakukan, pengajaran bahasa Jepun di UKM banyak menitikberatkan aspek linguistik, iaitu nahu dan kosakata berbanding dengan aspek budaya.

Terdapat satu kajian yang bertajuk bahasa Jepun sebagai bahasa asing di UKM yang dilakukan oleh Maserah et al. (2008). Kajian tersebut mendapati bahawa pelajar UKM yang mendaftar kursus bahasa Jepun sebagai subjek elektif mempunyai tujuan yang sama seperti kajian yang telah dijalankan oleh Japan Foundation (2006). Iaitu, motivasi integrasi para pelajar UKM lebih tinggi daripada motivasi instrumental. Dalam erti kata lain, dengan dapatan kajian di UKM sejajar dengan dapatan kajian di seluruh dunia oleh Japan Foundation.

Untuk mengenal pasti masalah pengajaran dan pembelajaran bahasa Jepun di UKM, satu kajian awal dilaksanakan pada semester 1 sesi akademik 2010/2011. Sampel kajian ini adalah terdiri daripada 18 orang pelajar yang mengambil kursus bahasa Jepun berkod SKVA2733. Mereka dari pelbagai fakulti di UKM telah belajar bahasa Jepun melebihi 100 jam. Apa yang didapati dari kajian awal tersebut adalah 82% pelajar mempunyai minat tentang budaya Jepun, 88% pelajar berpendapat bahawa penting untuk mengetahui budaya masyarakat Jepun dalam proses pembelajaran, tetapi 94% pelajar menyatakan bahawa mereka tidak mengetahui tentang budaya masyarakat Jepun dengan mendalam. Secara lebih teliti, kebanyakan pelajar hanya mempunyai imej terhadap orang Jepun secara umum sebagai orang yang menepati masa dan rajin. Keputusan kajian awal ini adalah didapati menyamai dengan apa yang telah dijangkakan oleh para pengajar.

Sebenarnya pada masa sekarang pelajar boleh mendapat maklumat berkenaan budaya masyarakat Jepun melalui pelbagai medium seperti televisyen, surat khabar, majalah mahupun internet. Secara lazimnya, bagi mereka yang gemar menonton animasi dan drama Jepun, kebanyakan mereka menghabiskan masa dengan menonton di dalam rumah mereka sendiri. Jika mereka pergi ke bandar pula, terdapat banyak kedai-kedai dan restoran-restoran Jepun yang menyiarkan rancangan serupa ini. Tambahan pula, secara sedar atau tidak, mereka juga banyak menggunakan produk-produk yang dihasilkan dari kilang Jepun. Walaupun mereka sedikit sebanyak berada di dalam suasana yang dikelilingi pengaruh budaya masyarakat Jepun, mereka tidak yakin untuk menjawab bahawa mereka mengetahui budaya Jepun dengan mendalam. Apakah implikasi dapatan kajian awal tersebut? Rajah 1 di bawah menunjukkan metafora 'Air batu apung' berkenaan budaya yang dikutip daripada Sasaki (2005).



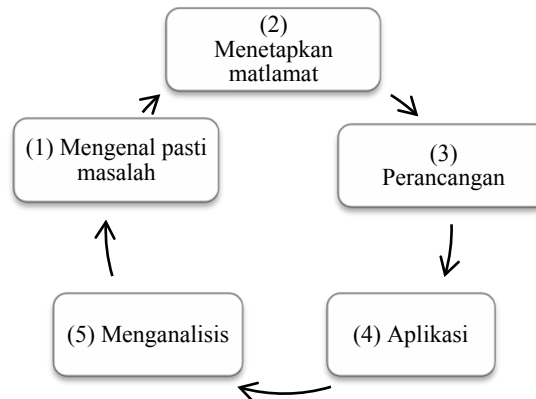
RAJAH 1. Metafora 'Air batu apung' berkenaan budaya oleh Ting Toomey, S. 1999

Rajah 1 di atas menunjukkan bahawa budaya terdiri daripada beberapa peringkat yang bersifat konkrit serta abstrak. Keadaan pelajar boleh diandaikan bahawa mereka melihat hanya sebahagian daripada budaya dan cara hidup orang Jepun tetapi bahagian yang abstrak sebagai contoh pemikiran dan nilai tidak dapat difahami. Oleh itu, pelajar sendiri tidak pasti setakat mana mereka memahami budaya masyarakat Jepun dengan tepat.

Oleh itu, dengan timbulnya permasalahan ini mengukuhkan keperluan kajian untuk mendalami tahap pemahaman para pelajar terhadap budaya masyarakat Jepun dalam proses pengajaran seharian.

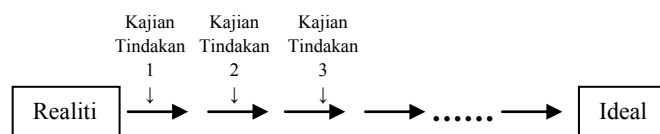
KAEDAH KAJIAN TINDAKAN

Untuk mengatasi masalah tersebut, kaedah kajian tindakan diadaptasikan. Menurut Mikami (2010), kajian tindakan didefinisikan sebagai 'kajian penyelidikan yang dilakukan oleh tenaga pengajar bagi menyelesaikan masalah yang dihadapi di dalam kelas dengan cara mengumpul dan menganalisis data di dalam kelas tersebut'. Kajian tindakan terdiri daripada lima langkah yang utama seperti Rajah 2 di bawah.



RAJAH 2. Langkah-langkah untuk kajian tindakan (Mikami, 2010)

Langkah-langkah dilalui ialah mengenal pasti masalah, menetapkan matlamat, perancangan, aplikasi dan menganalisis. Langkah-langkah tersebut melambangkan satu bulatan dan boleh diulang-ulang beberapa kali untuk mendapatkan pelaksanaan kelas yang lebih ideal. Proses kajian tindakan untuk memperbaiki kaedah pengajaran boleh digambarkan seperti Rajah 3 di bawah.



RAJAH 3. Proses kajian tindakan untuk memperbaiki kaedah pengajaran (Mikami, 2010)

PERANCANGAN PENGAJARAN DI DALAM KELAS

Pengajar bahasa Jepun di UKM bersependapat bahawa aktiviti kelas yang boleh meningkatkan kemahiran bahasa Jepun serta pengetahuan budaya masyarakat Jepun sekaligus perlu dibangunkan. Gabungan kedua-dua aspek tersebut seharusnya dapat menghasilkan mekanisme yang boleh memenuhi kehendak para pelajar UKM.

Sebenarnya projek penghasilan mekanisme tersebut telah bermula pada semester 1 sesi akademik 2010/2011 dan dilanjutkan ke semester 2. Kertas ini hanya memfokuskan aktiviti yang dilakukan pada semester 2. Sampel kajian adalah 11 orang pelajar yang mendaftarkan kod kursus S KVA2743. Mereka telah mempelajari bahasa Jepun melebihi 150 jam.

Dalam langkah perancangan pengajaran di dalam kelas, analisis bahan dan kaedah penggunaan bahan perlu dipertimbangkan terlebih dahulu sebelum kedua-dua perkara tersebut diuraikan satu per satu.

ANALISIS BAHAN BANTUAN MENGAJAR

Pelajar bahasa Jepun di UKM menggunakan buku teks utama *Minna no Nihongo* (3A network) yang mengambil pendekatan silibus struktur. Buku teks tersebut merupakan pilihan utama bagi mereka yang mengambil subjek bahasa Jepun di seluruh dunia sekarang kerana isi kandungannya yang sistematik dan menarik. Walaupun bentuk persembahan buku yang menarik tetapi terdapat kelemahan iaitu kekurangan pengenalan aspek budaya terkini. Untuk mengatasi kelemahan bahan pengajaran utama tersebut, bahan bantuan mengajar harus dipilih dari pelbagai bahan.

Seperti dinyatakan dalam bahagian permasalahan kajian, pelajar yang sering menonton drama dan animasi Jepun tidak semestinya mempunyai pemahaman yang baik terhadap budaya masyarakat Jepun dengan mendalam. Animasi dan drama Jepun kadang kala digunakan di dalam kelas peringkat tinggi sebagai bahan pengajaran. Tetapi ia tidak sesuai dengan pengajaran di tahap asas kerana dari 3 perkara berikut. Pertama, penguasaan nahu dan kosa kata yang rendah terhadap pelajar di tahap pertama atau asas menghalang pemahaman mereka dan ini menyebabkan tumpuan mereka berkurang (Cakir, 2006). Kedua, drama dan animasi hanyalah rekaan semata-mata, ianya kadang-kadang tidak mempamerkan kebenaran budaya masyarakat Jepun dan hanya sesuai untuk hiburan, tetapi tidak untuk pembelajaran. Ketiga, drama dan animasi mengambil masa yang agak lama untuk menghabiskan sesuatu cerita seterusnya menyukarkan penggunaannya di dalam kelas.

Untuk melancarkan proses pengajaran, bahan yang sesuai kepada para pelajar harus dipilih dengan betul. Terdapat satu bahan bantuan mengajar yang boleh membantu kejayaan aktiviti yang diperbaharui, iaitu "*Erin ga Chousen! Nihongo dekimasu.*" yang bermakna 'Cabaran Erin berbahasa Jepun!'. Ianya dihasilkan oleh Japan Foundation pada 2007. 'Erin' adalah watak utama pelajar warga United Kingdom yang mula belajar bahasa Jepun. Bahan ini dihasilkan berdasarkan keputusan satu soal selidik tentang minat dan keperluan imej visual kehidupan sebenar di Jepun yang telah dijalankan kepada pelajar sekolah menengah dan guru di 11 buah negara. Bahan ini merupakan bahan audio visual yang menggunakan pendekatan silibus komunikasi fungsional. Sasaran utama pengguna bahan ini adalah golongan muda yang tinggal di luar negara Jepun. Ini juga menekankan 2 aspek asas iaitu, 'belajar bahasa' dan 'memahami perbezaan/kepelbagaian budaya'. Secara amnya, bahan ini mengandungi 5 ciri utama di bawah seperti dinyatakan dalam bahagian pengenalan di dalam buku teksnya.

Ciri 1: Memberi pelajar semangat dan keyakinan diri "Saya boleh berbahasa Jepun"

Sukatan pelajaran *CAN-DO* ini sebahagiannya digunakan untuk mempelajari bahasa. Pelajar diharap dapat mengait serta menggambarkan pelakon utama dengan dirinya sendiri iaitu seorang pelajar antarabangsa dan memperoleh keyakinan dan menikmati kehidupan di Jepun dengan menggunakan bahasa Jepun yang sedang mereka pelajari.

Ciri 2: Mengutamakan bahasa yang digunakan dalam kehidupan yang sebenar

Bahan ini mempunyai tahap yang lebih kurang sama dengan nahu dan kelajuan percakapan bahasa Jepun yang digunakan dalam kehidupan sebenar. Penggambarannya juga menggunakan maklumat daripada pelajar sekolah menengah yang menggunakan bahasa golongan muda.

Ciri 3: Babak dan topik yang berteraskan minat golongan muda

Buku teks bahasa Jepun selalunya menentang budaya tradisi Jepun yang diminati sesetengah pelajar. Namun sebaliknya, sebahagian pelajar lagi lebih meminati budaya moden Jepun dan kebanyakannya mereka memperoleh maklumat tersebut melalui media dan jalur lebar. Bahan ini telah merangkumi hampir kesemua aspek dalam masyarakat Jepun.

Ciri 4 : Menyediakan imej visual untuk meluaskan perspektif pelajar tentang perbezaan/kepelbagaian budaya
Dalam menyelami kehidupan sebenar di Jepun, visual imej tentang komunikasi masyarakat Jepun adalah perlu. Pelajar dapat mempelajari perbezaan budaya dalam masyarakat Jepun dari pelbagai aspek di setiap bab.

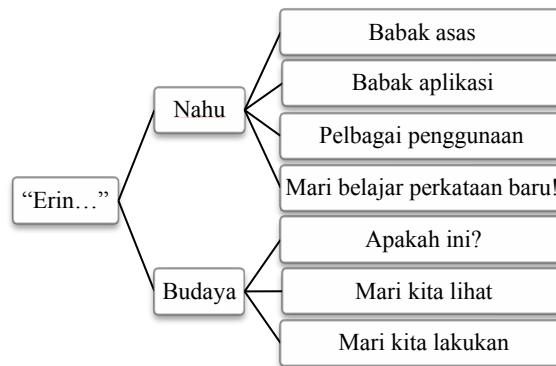
Ciri 5 : Peruntukkan masa yang pendek bagi setiap bab
Setiap bab adalah pendek dan hanya dalam beberapa minit sahaja, supaya setiap bab boleh digunakan dalam pelbagai cara di pelbagai peringkat yang dirasakan sesuai oleh guru. Bab mana yang harus dilihat dahulu, urutannya bergantung kepada guru itu sendiri.

Kesemua ciri diatas seharusnya dapat menarik minat pelajar mahupun pengajar untuk menggunakan bahan mengajar ini terutamanya ciri ke-4 yang menekankan pemahaman budaya boleh memenuhi kehendak pelajar UKM.

Terdapat satu tinjauan yang dilakukan oleh Hieda et al. (2009) untuk memastikan tahap penerimaan para pelajar UKM terhadap penggunaan bahan “Erin...” di dalam kelas. Tinjauan tersebut mendapati bahawa tahap penerimaan adalah tinggi dari sudut ke dua-dua aspek bahasa mahupun aspek budaya yang ditonjolkan dalam bahan tersebut. Secara lebih konkrit, ia menggunakan komunikasi yang agak kasual yang digunakan dalam dunia sebenar serta stail penyampaiannya yang segar dan menarik.

Bahan ini pada awalnya diedarkan dalam bentuk buku teks dan DVD yang berharga agak mahal, seterusnya ia dikembangkan dalam bentuk laman web yang boleh dimuat turun secara percuma pada tahun 2010 (<http://erin.ne.jp/>). Pembangunannya dalam bentuk laman web banyak memudahkan proses pengajaran kerana 2 perkara berikut. Pertama, pelajar boleh menontonnya di mana-mana berulang-ulang kali. Sekiranya pelajar menontonnya di rumah terlebih dahulu, pengajar boleh menjimatkan masa pengajaran di dalam kelas. Kedua, dalam versi laman web, sari kata disediakan dengan lebih meluas berbanding versi DVD. Ini banyak menolong pelajar memahami cerita dengan penguasaan bahasa Jepun.

Terdapat banyak pecahan cerita dalam ini. Setiap pecahan mempunyai cerita dan objektif yang tersendiri. Pemilihan bahan untuk disesuaikan dengan objektif pengajaran adalah titik tolak kepada kejayaan keseluruhan aktiviti. Bahan “Erin...” terdiri daripada 25 bab. Setiap bab pula terdiri daripada 7 segmen seperti Rajah 4 di bawah.



RAJAH 4. Struktur bahan mengajar “Erin...”

Daripada 7 segmen, 4 segmen awal menumpukan nahu bahasa Jepun manakala 3 segmen terakhir memfokuskan budaya masyarakat Jepun. Pada semester 1 iaitu di peringkat percubaan, segmen ‘Mari kita lakukan’ digunakan, sementara segmen ‘Mari kita lihat’ dipilih pada semester 2. Pada semester ini, objektif utama adalah untuk menambah pengetahuan pelajar berkenaan budaya serta cara hidup masyarakat Jepun. Isi kandungan ‘Mari kita lihat’ disenaraikan seperti Jadual 1 di bawah.

JADUAL 1. Isi kandungan 'Mari kita lihat'

Bab	Tajuk	Bab	Tajuk
1	Pelajar sekolah menengah di waktu pagi	2	Kehidupan pelajar sekolah menengah
3	Rumah	4	Kedai serbaneka
5	Kelas tuisyen	6	Kemudahan pengangkutan
7	Bilik pelajar sekolah menengah	8	Pelbagai gerai dan restoran
9	Belajar pelbagai perkara	10	<i>Harajuku</i> (nama tempat)
11	Rumah penginapan kolam air panas	12	Kelab dan persatuan
13	Cara menaiki keretapi	14	Telefon bimbit pelajar sekolah menengah
15	Perayaan	16	Penjagaan kesihatan
17	Pelbagai mata pelajaran sekolah menengah	18	Dalam beg sekolah pelajar sekolah menengah
19	Kerja sembilan pelajar sekolah menengah	20	Lawatan sambil belajar sekolah menengah
21	<i>Akihabara</i> (nama tempat)	22	Latihan kecemasan bencana alam
23	Keadaan taman sewaktu hari cuti	24	Atur cara di sekolah
25	Majlis perkahwinan		

Secara ringkasnya, bahagian 'Mari kita lihat' memaparkan aspek budaya Jepun yang bersifat seimbang, misalnya budaya tradisional, budaya remaja, kehidupan harian orang Jepun, teknologi tinggi Jepun dan apa yang popular di Jepun sekarang. Dengan kata lain, segmen 'Mari kita lihat' dapat memvariasikan pengetahuan dan pemahaman para pelajar terhadap budaya masyarakat Jepun.

KAEDAH PENGGUNAAN BAHAN AUDIO VIDUAL DALAM KELAS BAHASA ASING

Terdapat beberapa aktiviti yang boleh diambil kira untuk kelas bahasa asing yang menggunakan bahan audio visual. Canning-Wilson (2000) memberi panduan berkenaan kaedah penggunaan bahan audio visual dalam kelas bahasa asing seperti Jadual 2 di bawah.

JADUAL 2. Kaedah penggunaan bahan audio visual dalam kelas bahasa asing

	Aktiviti	Kaedah	Kesan
1	Menonton Secara Aktif	1. Guru menuliskan soalan berkaitan video yang akan ditayangkan atau guru turut mengedarkan panduan menonton bahan tersebut. 2. Selepas menonton, pelajar menjawab soalan tersebut. 3. Pelajar mencatat perkara penting sambil menonton.	Kaedah ini memberi kepuasan kepada pelajar kerana dapat memahami yang jelas terhadap isi kandungan video.
2	Menghentikan Seketika dan Meneka	1. Menghentikan tayangan untuk seketika. Video hanya dengan maklumat tentang bahasa tubuh, mimik muka, perasaan, maklumat dan tindak balas. Guru menghentikan seketika jika ingin pelajar beri tumpuan pada aspek tertentu. 2. Guru juga boleh meminta pelajar menebak apa yang akan berlaku seterusnya.	Kaedah ini amat sesuai untuk mengajar pelajar menjangkakan apa yang akan berlaku berdasarkan maklumat yang mereka peroleh sebelumnya atau pandangan sejagat mereka.
3	Menonton Secara Senyap	1. Audio visual mempunyai komponen audio dan video yang berasingan. Video boleh dimainkan tanpa suara. 2. Seterusnya audio visual ditayangkan dengan suara dan pelajar membandingkan dengan apa yang mereka telah jangkakan.	Menonton secara senyap menarik minat pelajar, merangsang pemikiran pelajar selain melatih pelajar menjangkakan apa yang akan berlaku.
4	Suara Tanpa Visual	1. Ini adalah kaedah yang berbeza dengan kaedah menonton secara senyap kerana mendengarkan dialog tanpa visual.	Merangsang kreativiti pelajar dengan menjangkakan apa yang berlaku berdasarkan apa yang mereka dengar sahaja.
5	Pengulangan dan Memainkan Peranan	1. Apabila ada bahagian yang agak sukar, memainkan secara berulang adalah sesuatu yang penting. Adegan dalam video dimainkan berulang dan dihentikan seketika.	Memainkan peranan menuntut penyertaan pelajar yang maksimum di dalam kelas. Membantu pelajar lebih memahami diri sendiri dan

		2. Apabila pelajar telah memahami secara keseluruhan, mereka diminta mengulang apa yang ditayangkan. Apabila telah memahami strukturatabahasa dan kosakata, mereka diminta melakonkan watak-watak itu semula.	orang lain. Ini sebenarnya mengajar pelajar berinteraksi dengan lebih baik dengan rakan sekelas.
6	Aktiviti Penghasilan Semula	1. Selepas menonton, pelajar diminta menghasilkan semula isi kandungan dalam bahan audio visual tersebut.	Kaedah ini menggalakkan pelajar menguji kebolehan dan pemahaman mereka.
7	Alih Suara	1. Aktiviti ini sesuai untuk tahap yang lebih tinggi. Pelajar diminta mengisi ruang dialog yang dikosongkan.	Ini menguji tahap pelajar membina ayat dalam bahasa tersebut. Satu aktiviti yang agak sukar dan memerlukan pantuan dan tunjuk ajar guru.
8	Aktiviti Susulan	Persembahan video patut diikuti dengan aktiviti susulan sebagai salah satu asas aktiviti lisan.	Aktiviti susulan ini merangsang komunikasi di kalangan pelajar di samping melibatkan diri berkongsi pandangan dan pendapat.

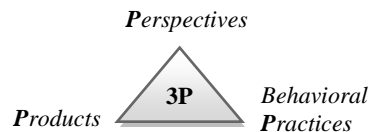
Dua perkara berikut perlu ditimbang terlebih dahulu untuk memilih aktiviti yang dijalankan di dalam kelas.

Pertama, dari segi kekangan masa. Oleh kerana hanya 10% daripada keseluruhan masa pengajaran digunakan untuk aktiviti kelas yang baru diperkenalkan ini, tidak semua perkara boleh dibincangkan di dalam kelas. Ini kerana pembinaan nahu dan kosakata secara sistematik tidak boleh diketepikan begitu sahaja untuk pembelajaran. Kursus bahasa Jepun ini di UKM ditawarkan sebanyak 2 kali seminggu dengan 2 jam setiap kelas, hanya 10 hingga 15 minit setiap kelas boleh diluahkan untuk aktiviti kelas yang menumpukan pemahaman budaya masyarakat Jepun.

Kedua, penyertaan para pelajar di dalam kelas adalah amat sukar. Pengajar harus mengelak daripada suasana pembelajaran menjadi pasif, iaitu keadaan pelajar yang hanya mendengar apa yang disampaikan oleh pengajar. Oleh itu aktiviti haruslah diolah supaya membolehkan pelajar menjadi pemberi maklumat dan komunikasi dua hala berlaku.

Atas dasar pertimbangan dua perkara di atas, kaedah 'penghasilan semula' telah dipilih. Ianya selepas menonton, pelajar diminta menghasilkan semula isi kandungan dalam bahan audio visual tersebut. Kaedah ini menggalakkan para pelajar menguji kebolehan dan pemahaman mereka.

Untuk menambahkan kaedah 'penghasilan semula', pelajar dicadangkan untuk membuat perbandingan di antara Malaysia dan Jepun serta menjelaskan perhubungan budaya 3 segi (aspek 3P). Untuk kaedah pertama, pelajar harus menerangkan perbezaan dan persamaan di antara Malaysia dan Jepun dengan memaparkan jadual yang tersusun. Untuk kaedah kedua pula, pelajar dikehendaki melukis bentuk 3 segi dan menjelaskan 3 perkara yang bermula dengan bunyi konsonan 'P', iaitu *Products*, *Behavioral Practices* dan *Perspectives*. Budaya 3 segi boleh dilambangkan seperti Rajah 5 yang ditunjukkan di bawah.



RAJAH 5. Budaya 3 segi (Aspek 3P)

Dengan kata lain, apa yang ada di dalam tayangan, apa yang dilakukan dan mengapa dilakukannya harus dijelaskan. Aspek 3P di atas diperkenalkan oleh Yanashima (2007), ianya salah seorang pengarang bahan mengajar "Erin..." tersebut. Yanashima juga memberi contoh 3P dengan menggunakan bahagian 'Mari kita lihat' bab 4, iaitu kedai serbaneka. Misalnya, untuk *Products*, barang-barang yang dijual, *obento* (makanan yang dibungkus), mesin fotokopi, ATM, pakaian seragam penjual boleh ditulis. Untuk *Practices*, urusan niaga 24 jam, pelanggan boleh menghantar bungkusan, boleh membayar bil, boleh membaca komik atau majalah dan lain-lain lagi. Untuk *Perspectives* pula, beliau memberi contoh seperti kedai serbaneka mempunyai banyak perkhidmatan dan barang yang boleh diperolehi. Ianya amat memudahkan kehidupan harian orang Jepun serta orang ramai boleh membeli makanan yang dibungkus dan makan di rumah. Bahagian *Perspectives* tidak semestinya mengandungi jawapan yang betul, maka para pelajar harus berfikir serta memberikan pendapat masing-masing.

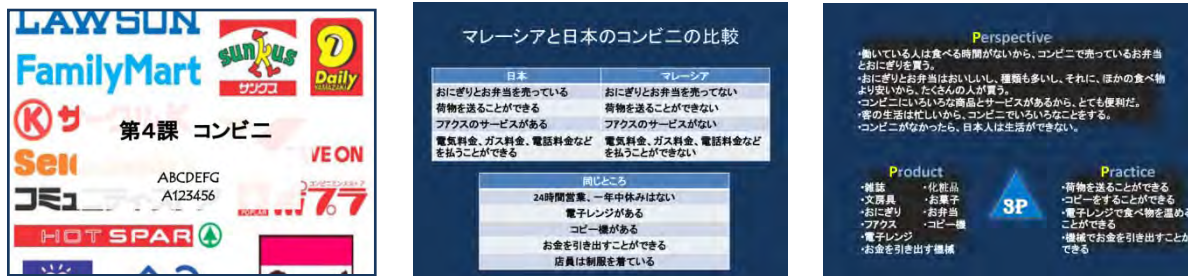
Kaedah-kaedah yang dinyatakan di atas boleh membantu pelajar memahami budaya masyarakat Jepun dengan lebih mendalam secara sistematik.

Seterusnya, setiap pelajar ditugaskan untuk membuat pembentangan berkenaan 1 topik yang dipilih selama 10 minit, diikuti dengan sesi soal jawab selama 5 minit dan seterusnya menghantar laporan kepada para pengajar. Pelajar dikehendaki menyediakan pembentangan di rumah menerusi laman web. Ini boleh menjimatkan masa pengajaran di dalam kelas dan dengan menggunakan teknik ini seharusnya dapat menjayakan proses pembelajaran dengan lebih berkesan.

PELAKSANAAN AKTIVITI KELAS

Aktiviti kelas yang dirancang telah dilaksanakan dengan lancar tanpa sebarang masalah yang besar. Para pelajar diminta untuk menyediakan 3 helai kertas pembentangan. Helaian pertama mengandungi tajuk, nama dan nombor matrik pelajar. Ramai pelajar menyediakan pembentangan helaian pertama yang dipenuhi dengan gambar berwarna-warni untuk menunjukkan topik dengan jelas. Helaian kedua pula, pelajar membuat perbandingan di antara Malaysia dan Jepun dengan menjelaskan perbezaan dan persamaannya. Helaian ketiga pula menerangkan aspek 3P, iaitu *Products*, *Practices* dan *Perspectives*. Gambar 1 di bawah menunjukkan contoh pembentangan para pelajar yang ditulis dalam bahasa Jepun.

GAMBAR 1. Contoh pembentangan para pelajar

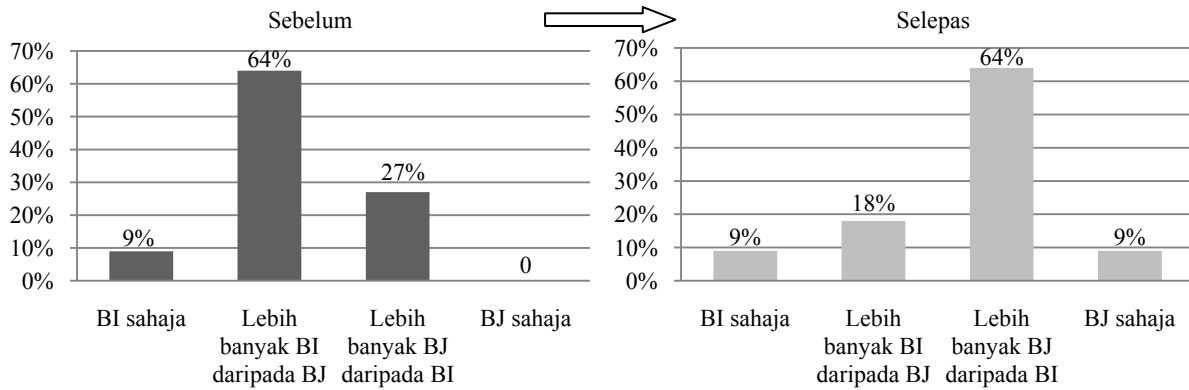


Majoriti pelajar mengatakan bahawa mereka memerlukan lebih kurang 2 hingga 3 jam untuk menyediakan pembentangan walaupun hanya 3 muka sahaja yang diperlukan. Ini bermaksud para pelajar telah menonton tayangan ini berulang-ulang kali, memikirkannya dengan sungguh-sungguh dan seterusnya membuat rumusan. Proses ulangan inilah diharapkan dapat membantu para pelajar mendalami pemahaman mereka terhadap budaya Jepun. Sekiranya pelajar menontonnya sekali sahaja tanpa sebarang tugas, mereka akan terus melupakan isi kandungannya dengan cepat.

DAPATAN KAJIAN

Selepas aktiviti kelas dilaksanakan, satu tinjauan dilakukan untuk memastikan kesan aktiviti tersebut. Berdasarkan keputusan tinjauan tersebut, 91% pelajar menjawab aktiviti pembentangan “Erin...” adalah bagus, 73% pelajar bersetuju aktiviti tersebut membantu untuk menguasai bahasa Jepun dan 82% pelajar berpendapat bahawa aktiviti tersebut membantu untuk memahami budaya Jepun. Secara keseluruhannya, pengajaran menggunakan pendekatan baru ini adalah amat memuaskan.

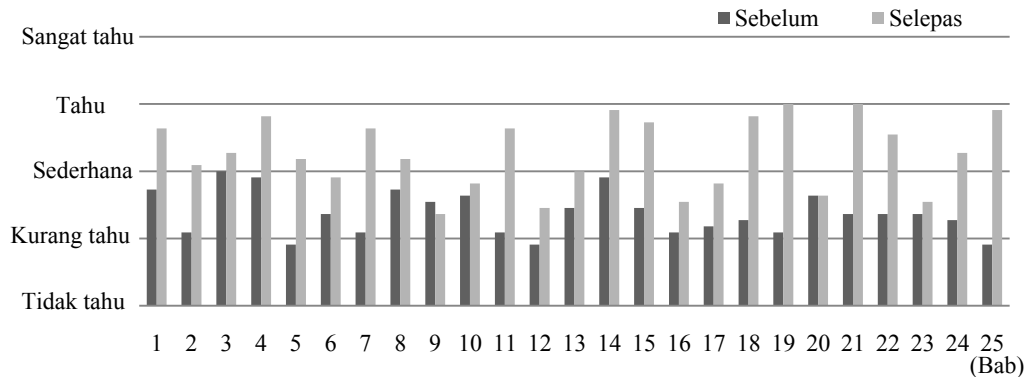
Video ini disimpan dalam bentuk digital yang boleh diakses di laman web, oleh itu pelajar dapat memilih sama ada hendak mendengarnya dalam bahasa Jepun atau bahasa Inggeris. Graf 1 di bawah menunjukkan peratusan pemilihan bahasa semasa menonton video “Erin...”.



GRAF 1. Pemilihan bahasa semasa menonton video “Erin...” Jepun

Graf 1 menunjukkan terdapat ramai pelajar menonton dalam bahasa Inggeris daripada bahasa Jepun sebelum aktiviti kelas ini diperkenalkan, tetapi keadaan ini berubah selepas aktiviti ini diperkenalkan dengan ramai pelajar mula menontonnya dalam bahasa Jepun. Ini menunjukkan kesan yang positif di mana para pelajar merasa yakin untuk cuba memahami jalan cerita walaupun dilakukan dengan bahasa yang baru atau sedang mereka pelajari.

Graf 2 di bawah pula menunjukkan tahap pengetahuan para pelajar terhadap budaya masyarakat Jepun untuk setiap bab dalam bahan tersebut. Ianya mengambil kira kesemua 25 bab yang terdapat dalam keseluruhan video.



GRAF 2. Tahap pengetahuan para pelajar terhadap budaya masyarakat Jepun

Secara keseluruhannya, tahap pengetahuan terhadap budaya masyarakat Jepun lebih tinggi sehingga sekali ganda selepas aktiviti dilakukan berbanding sebelumnya. Peningkatan ini terus membayangkan peningkatan keyakinan para pelajar terhadap pemahaman budaya masyarakat Jepun.

Namun, aktiviti pembentangan bahasa Jepun ini tidak sesuai untuk mereka yang baru belajar kerana di dalam video ini terdapat banyak penggunaan nahu yang dipanggil *plain style* yang memerlukan sekurang-kurangnya pembelajaran 100 jam untuk memahaminya.

KESIMPULAN

Secara kesimpulannya, penggunaan bahan bantuan mengajar yang bertajuk “*Erin ga Chousen! Nihongo dekimasu*” adalah tepat dalam memenuhi aspirasi pengajar. Di samping itu, aktiviti pembentangan telah memberikan kesan yang positif dalam meningkatkan kemahiran berbahasa Jepun serta pelajar lebih berkeyakinan diri. Pelajar lebih memilih untuk menonton video dalam bahasa Jepun berbanding bahasa Inggeris selepas aktiviti ini dijalankan menunjukkan kesan yang positif. Keputusan tinjauan akhir menunjukkan tahap kefahaman pelajar terhadap budaya

serta cara hidup di Jepun meningkat sehingga sekali ganda. Di samping itu, pembelajaran yang menitikberatkan interaksi 2 hala dapat melahirkan suasana kelas yang lebih aktif dan ceria seterusnya meningkatkan tahap motivasi pelajar.

PENGHARGAAN

Kajian ini di biayai oleh geran penyelidikan Projek Penyelidikan Tindakan & Strategik UKM 2010 yang berkod: PTS-059-2010-2.

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Natsue Hieda
PPBL, FSSK, Universiti Kebangsaan Malaysia
hieda@ukm.my

Normalis binti Amzah
PPBL, FSSK, Universiti Kebangsaan Malaysia
normalis@ukm.my

Mimiko Nezu
PPBL, FSSK, Universiti Kebangsaan Malaysia
mimiko@ukm.my

The Effect of Selective Attention on Improving Listening Comprehension of Iranian Intermediate Language Learners

NIMA ZABIHI ATERHELEH

ABSTRACT

The present study was conducted to compare the effects of selective attention strategy on improving listening comprehension performance of Iranian Intermediate EFL learners. Since this project was a classroom research and only one independent variable (selective attention) was applied, intact group design was used as a research design. In order to fulfill the purpose of the study, 80 intermediate language learners of Islamic Azad University, Behshahr branch were chosen. These participants were tested for their homogeneity by Nelson test (English Language Test). Then, these participants were divided into two groups by simple random sampling. Next, one group received questionnaire to elicit subjects' attitude on variety of topics. After data entry, subjects' attitudes on particular topics were elicited. Next, the researcher used specific lesson plan and strategy for teaching listening comprehension in each group. After 20 session treatment, all groups were exposed to a post-test through the same listening test. The data analysis was done through the analysis of descriptive statistic, t-test, and correlation coefficient. The results from t-test concluded the lesson plan and strategy used in experimental group could lead to higher listening comprehension in comparison to lesson plan and strategy in control group.

Keywords: (Language learner strategies; selective listening; selective attention; listening comprehension)

INTRODUCTION

When we think of learning a language, traditionally we think of learning four basic skills: listening, speaking, reading and writing. Listening is listed first not only because it appears first in natural first language acquisition but only because it is used the most. However, listening has always been considered as the Cinderella of the four skills as posited by many commentators including John Field (2005) and Rebecca Oxford (1993).

During the 1970s, listening pedagogy largely emphasized the development of learners' abilities to identify words, sentence boundaries, contractions, individual sounds, and sound combinations (bottom-up linguistic processing). The 1980s saw a shift from the view of L2 listening as predominantly linguistic to a schema-based view, and listening pedagogy moved away from its focus on the linguistic aspects of comprehension to the activation of learners' top-down knowledge. In top-down processing, aural comprehension hinges on listeners' abilities to activate their knowledge-based schemata, such as cultural constructs, topic familiarity, discourse clues, and pragmatic conventions (e.g., Celce-Murcia, 1995; Mendelsohn, 1994; Rost & Ross, 1991).

In the practice of teaching L2 listening, however, neither a approach - a focus on bottom-up or top-down processing - proved to be a resounding success: Learners who rely on linguistic processing often fail to activate higher order L2 schemata, and those who correctly apply schema-based knowledge tend to neglect the linguistic input (e.g., Tsui & Fullilove, 1998; Vandergrift, 2004).

While the importance of the listening skill for developing language competency has long been recognized, the actual mechanisms for listening comprehension have been only vaguely described. Listening was often classified as receptive skill rather than production one. However, as Rivers (1983B:80-83) pointed out listening comprehension is a very active skill not passive one.

Listening comprehension is anything but a passive activity. It is a complex, active process in which the listener must discriminate between sounds, understand vocabulary and grammatical structures, interpret stress and

intonation, retain what was gathered in all of the above, and interpret it within the immediate as well as the larger socio-cultural context of the utterance. Coordinating all of this involves a great deal of mental activity on the part of the listener.

Moreover, research into speech perception has shown that listening comprehension involves far more than mere decoding of the sounds. Rivers (1983B:80-83) in her discussion of speech perception identifies three stages. First, the listener must recognize that the sounds are an actual message and not just noise. This recognition means to the listener that the sounds are elements of the language system. In the second stage the listener identifies sounds along with lexical and syntactic forms by segmenting and grouping them. The third stage involves recoding in order to retain the auditory message in long-term storage. These stages are necessarily rapid and overlapping. Whether the process of listening comprehension is as described above or in some other form, it is certainly an active process involving cognitive processing.

Rivers (1983B:80-83) might have been right in putting together the three steps of decoding of the sounds but there are times that the listeners are not adept enough in decoding the sounds that they may need to resort to means other than perception skills for deciphering the data. Some of the scholars refer to these other means as language learning strategies which to some extent pave the way for the listener, particularly for those L2 learners who might be at the beginning of their long journey to mastering listening comprehension, so that they can show better results.

LISTENING STRATEGY

According to Weinstein and Mayer (1986), learning strategies are “behaviors or thoughts that a learner engages in during learning that are intended to influence the learner’s encoding process.” More specifically, learning strategies are “operations employed by the learner to aid the acquisition, storage, retrieval, and use of information... specific actions taken by the learner to make learning easier, faster, more enjoyable, more self-directed, more effective, and more transferable to new situations” (Oxford, 1990, p.8). Learning strategies for L2 students are “specific actions, behaviors, steps, or techniques—such as seeking out conversation partners, or giving oneself encouragement to tackle a difficult language task—used by students to enhance their own learning” (Scarcella & Oxford, 1992, p.63).

According to Oxford and Hsiao (2002), strategy implies conscious movement toward a goal. “Strategies must be controllable” (Pressley & McCormick, 1995, p.28) because they are steps that learners take in order to manage their learning and achieve desired goals. However, it has been broadly debated that learning strategies would no longer be strategies if they are acquired and internalized by the learners in a way that they are orchestrated automatically; they become *processes*.

Strategies used by learners at the early stages of their L2 development may be somewhat different from those used when these learners are more proficient. As Cohen (1998) stated, “with some exceptions, strategies themselves are not inherently good or bad, but have the potential to be used effectively” (p.8) by various learners who do particular types of L2 learning tasks at different proficiency levels. More effective learners intentionally, systematically select and combine strategies relevant to the language task at hand and to their own leaning style preferences (Ehrman & Oxford, 1990). Less successful L2 learners grab for various strategies in a seemingly desperate, random way and do not pay sufficient attention to the relevance of a strategy to task at hand.

TYPES OF STRATEGIES

Taxonomies of learning strategies have been proposed for second language use in general (Oxford 1990). Strategies specific to listening comprehension are based on these general lists and include the categories of metacognitive, cognitive, and socio-affective strategies.

Metacognitive strategies help learners manage: (1) themselves as learners, (2) the general learning process and (3) specific learning tasks. Several varieties exist. One group of metacognitive strategies helps individuals know themselves better as language learners. Self-knowledge strategies include identifying one’s own interests, needs and learning style preferences. Learning styles are the broad approaches that each learner brings to language learning or to solving any problem. Examples of learning styles include visual vs. auditory vs. kinesthetic, global vs. analytic, concrete-sequential vs. intuitive-random, and ambiguity-tolerant vs. ambiguity-intolerant. Knowledge of learning styles helps learners choose strategies that comfortably fit with their learning styles, although using and learning others is obviously useful. Metacognitive strategies involve, paying attention, planning, monitoring, and evaluating comprehension (Ely 1989; Oxford and Ehrman 1995; Reid 1995a; Dreyer and Oxford 1996).

Another set of metacognitive strategies relates to managing the learning process in general and includes identifying available resources, deciding which resources are valuable for a given task, setting a study schedule, finding or creating a good place to study, etc. This set also includes establishing general goals for language learning. Language learning may be hindered if goals are unclear or in conflict. Other metacognitive strategies also help learners deal effectively with a given language task, not just with the overall process of language learning. This set of metacognitive strategies includes, among other techniques, deciding on task-related (as opposed to general) goals for language learning, paying attention to the task at hand, planning for steps within the language task, reviewing relevant vocabulary and grammar, finding task-relevant materials and resources, deciding which other strategies might be useful and applying them, choosing alternative strategies if those do not work and monitoring language mistakes during the task (Ely 1989; Oxford and Ehrman 1995; Reid 1995a; Dreyer and Oxford 1996).

Metacognitive instruction in listening for language learners takes different forms. One common approach is a sequence of activities that encourages planning, monitoring, and evaluating strategies used for the selected listening text (Mendelsohn 1998). Chamot (1995) has suggested a procedure where teachers model how they themselves use strategies when listening to a tape or watching a video with new information. Before listening, the teacher thinks aloud about what he or she already knows about the topic and what words one might expect to hear. After listening to a short segment of the text, the teacher thinks aloud again, describing the mental processes involved during listening, commenting also on whether the predictions have been confirmed or rejected. Finally, the teacher evaluates his or her use of strategies for the particular text.

Goh (1997) proposed developing person, task, and strategy knowledge about listening explicitly. The post-listening stage, she argued, should not stop with using the information gathered from the listening passage. It should extend further to include learners' introspection of their mental processes during the listening task. She also outlined a plan for process-based lessons which made use of guided reflection questions and listening diaries that focused on selected aspects of metacognitive knowledge. These were then followed up by teacher-led discussions which encouraged learners to evaluate and apply their individual and collective metacognitive knowledge.

Vandergrift (2002) demonstrated that reflection on the processes of listening was beneficial for young learners. Canadian Grade 4 to 6 beginning level core French students completed listening comprehension tasks and reflective exercises which engaged them in prediction and evaluation. The results based on introspective data suggested that the activities sensitized the learners to listening processes and developed their metacognitive knowledge. In another study among adult learners, a teaching sequence that integrated both text-focused and metacognitive awareness-raising activities was used (Vandergrift 2003). The instructor guided the learners in the use of prediction through individual planning, pair-discussions, and post-listening reflections. The learners reported increased metacognitive knowledge and learner engagement, and further commented on the motivational dimensions engendered by the success they experienced with this approach to listening (p. 437).

STRATEGIES FOR FACILITATING METACOGNITIVE STRATEGY

Metacognitive strategies are part of discussions of learning strategy training in ELT (for example, Chamot and O'Malley 1994). Students are believed to benefit from developing an awareness of the learning process that they use in building and using their language skills. Metacognitive strategies that students can be taught to use include setting goals, using selective attention, and evaluating outcomes.

There were substantially fewer reports about strategy use compared with factors that influenced listening performance. Goh and Taib (2006) presented strategies for facilitating listening in metacognitive strategy: planning, directed attention, selective attention, and inferencing.

Table 1. Strategies for facilitating listening in metacognitive strategy

Planning
Look at question first to concentrate on the parts to pay special attention to.
Directed attention
The main thing to do is to listen very carefully as it had lots and lots of information coming out at one time.
Selective attention
Did not concentrate much after the part where the answers are given to the question.
Inferencing
Looking for clues in the passage

The most frequently reported strategy was inferencing, a cognitive strategy for processing information directly by using contextual clues, such as key words. It was reported three times more than the other strategies. Planning by way of previewing comprehension questions was also frequently done. Although three of the four strategies were metacognitive, they did not include strategies that could affect the accuracy and completeness of comprehension. Strategies for monitoring and evaluating comprehension, for example, were not reported in the eight sessions. Affective strategies for motivating themselves to listen and dealing with negative emotions were barely mentioned. As a result, we concluded that these primary school pupils had limited knowledge of comprehension strategies (Goh and Taib, 2006).

On the other hand, they knew quite a great deal about test-taking strategies. Every pupil reported strategies for choosing the best answer from the three options, such as using logical deduction and elimination. All the pupils found the exercises in the last two lessons more difficult because they had to provide their own answers. They felt that they could not answer some questions because they had not clearly understood the relevant parts in the texts. This might explain why even though these pupils passed their listening tests in class, they still found it difficult to understand standard English spoken in school, for example, when listening to teachers' explanations and instructions, school assembly speeches, announcements and recorded texts.

SELECTIVE ATTENTION IN LISTENING

Metacognition can be defined simply as thinking about thinking (Anderson, 2002). It is the ability to reflect on what you know and do and what you do not know and do not do. According to Brown et al. (1983), Metacognitive strategies include the three fundamental executive processes of planning, monitoring, evaluating, and selective attention strategies.

Selective attention involves attending to specific aspects of language input during task execution (Scott Thornbury, 1997). During listening, the listener decides in advance which aspects or parts of the input to pay attention to. Selective attention means paying attention to specific aspects of the input (Goh, 2000). Moreover, selective attention refers to the ability to selectively process some sources of information while ignoring others (Johnston & Dark 1986). Given that we cannot process all the information that is constantly bombarding our sensory systems, it is important to be able to select the information that is most important to our current set of goals for further processing and exclude irrelevant sources of information from analysis. People are good at selectively processing task-relevant information and excluding irrelevant material, although performance is not always perfect. In the extreme, attention-related patient disorders, such as schizophrenia, provide examples where patients fail to effectively suppress the processing of irrelevant stimuli or thoughts (Beech et al. 1989).

Research suggested that different L2 listening tasks invoked different kinds of listening behaviors on the part of students. Listening for details calls for the learner to pay selective attention to those details and filter out other information (Oxford, 1990a). Listening for the main idea is a more global type of listening that centered on broader concepts and lesson details and examples (Oxford, 1990b).

Selective attention involves attending to specific aspects of language input during task execution, while self-evaluation includes checking the outcomes of one's own language performance against an internal measure of completeness and accuracy. Substitute external for internal in this definition, and it is consistent with definitions of matching. (In fact, it is arguably easier, and more easily verifiable, to check one's output against an external model than against an internal one). If, as O'Malley and Chamot claim, learning strategies are accessible for development and can be used to assist learning instead of being relegated to the uncertainty of unconscious mechanisms then it follows that the two kinds of noticing are also amenable to training.

METHODOLOGY

Intact group design was applied as research design. Most room researchers use this type of research design. In this type of experimental design both the control and the experimental group will receive a posttest. The experimental group receives treatment while the control group does not. Subjects were randomly assigned to two groups, and decision as which group will be the experimental group is also decided randomly (e.g., by flip of a coin). The schematic representation for the research design can be illustrated as table 2:

Table 2. The research design

Groups	Questionnaire	Treatment	Post-test
Experimental	Q1	X1	T2
Control	-	X2	T2

The questionnaire enabled the researcher to represent varieties of listening topics based on learners' attention, opinion, attitude, and area of interest. The questionnaire was developed based on attitude scale. This is technique for measuring subject's reaction to something. It is a measure of the degree of a subject's like or dislike in listening task. A common scale is the Likert Scale. The Likert Scale is a popular fine-point scale used most commonly to elicit extent of agreement of opinion or attitude (Mousavi, 1999).

The questionnaire included these sections: Persian introduction, listening topics with Persian equivalence, subject's personal information (sex and age), and answer sheet. The questionnaire represented 14 different topics. Since the questionnaire was the most important part the study before applied in the present study, it was already piloted (Reliability **0.9174**).

After treatment a piloted teacher-made listening comprehension test was administered to the subjects of all groups. The test contained 15 topics followed by 45 multiple choice items. To construct this test, the researcher found the Reliability of the test through Reliability Analysis Scale (Alpha) formula (Reliability **0.8909**).

PROCEDURES

In order to conduct the research and verify the research hypothesis the following steps were taken: Two groups of 69 and 59 Islamic Azad University students were selected; then Nelson English Language Tests was administered to both groups to find the homogeneity of the groups. After analyzing the data, the participants whose scores fell one standard deviation above or below the mean were selected. The rest of participants, whose scores were not at this range and did not answer to one of the tests, were dropped from the study. At last, the researcher chose 86 students who answered all tests for this study. As a result, 48 students were discarded from the study, so the final number of the students involved in this study was 80 which randomly divided in two groups, each one consisting of 40 subjects.

At the next stage the researcher gave questionnaire to experimental group and control group in order to elicit subjects' attention, opinion, attitude, and their area of interest on particular topics. The questionnaire included 20 topics and developed based on Likert or attitude scale. After data entry by statistical software 15 topics selected. The aim of presenting the questionnaire was to help G1 and G2 to select their listening topics.

Those topics were chose by subjects in G1, were taught traditionally to G2. G1 received questionnaire with selective listening strategy, G2 did not receive questionnaire with traditional listening strategy. The schematic representation for the research procedure can be illustrated as follows:

Table 3. Schematic representation of research procedure

Groups	No.	Questionnaire	Treatment	Post-test
Exp. G1	40	Q1	X1	T1
Ctrl. G2	40	-	X2	T1

DATA COLLECTION AND ANALYSIS PROCEDURE

Subjects were divided in to four groups by simple random sampling. To ensure four groups are homogeneous, correlation coefficient was computed by Person product moment correlation coefficient. By statistical software (SPSS 17) 15 listening topics was elicited from subjects questionnaire. Its reliability of was computed by Reliability Analysis Scale (Alpha) formula. A teacher made listening test was used as post-test which its reliability was compute by Reliability Analysis Scale (Alpha) formula. The result of t-test was used to compare the mean of each group at the end of each treatment.

DATA ANALYSIS

In order to make sure that the two groups did not differ significantly or in other words, they are homogeneous, at the first phase of this study, a Nelson test was administered to them. Those subjects, who scored within the range of one standard deviation above and below the mean in each group, were selected as homogenous (In group 1, 64.8551 ± 16.06446 and in group 2, 63.6949 ± 18.12719). Other subjects whose scores were not in this range didn't participate in the study. Table 4 and 5 shows the results.

Table 4. Descriptive Data of the Nelson English Language Test

	N	Mean	Std. Deviation	Variance	Range	Min	Max
	Group 1	69	64.8551	16.06446	258.067	75.00	16.00
Group 2	59	63.6949	18.12719	328.12719	76.00	22.00	98.00

Table 5. Descriptive Statistics of the Homogenous Group

	Number	Mean	Std. Deviation	Variance	Range	Min	Max
	Group 1	40	60.1500	7.86928	61.926	26.00	48.00
Group 2	40	61.2500	7.75176	60.090	30.00	46.00	76.00

Then, the researcher chose 40 subjects out of homogenized ones in each class. Group 1 had the mean score of 60.15 and group 2 had 61.25. Table 6 shows the t-test of these groups. P-value is 0.203 which is higher than 0.05 the level of significance. Therefore, there was no significant difference between group 1 and group 2.

Table 6. T-test for the Homogenous Group

Nelson Test (group1) - (group2)	Paired Differences				t	df	Sig. (2-tailed)	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Differences				
				Lower				Upper
	-1.10000	2.18151	0.34493	-1.79768	-0.40232	-1.189	39	0.203

At the end of the treatment, a post-test was administered to the both groups. Table 7 presents the descriptive statistics of the post-test for both groups. This table indicates the mean of control group is 28.05, while the mean of experimental group is 34.20. As a result, the difference between the results of subjects in control and experimental groups at the post-test has been increased.

Table 7. Descriptive Statistics of the Post-test in Control and Experimental Group

	Number	Mean	Std. Deviation	Variance	Range	Min	Max
Control Group	40	28.0500	7.58524	57.536	29.00	18.00	47.00
Experimental Group	40	34.2000	7.60634	57.856	32.00	15.00	47.00

The following table indicates the statistical significant of the difference between mean on two these sets of scores. In the table 7, *P value* is 0.002 which is lower than $\alpha=0.05$, indicates that the subjects in experimental group have surpassed their pre-test and that may be due to the treatment.

Table 8. T-test between Control and Experimental group in post test

Post-test (C-group) – (E-group)	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Differences				
				Lower	Upper			
	-6.15000	11.66751	1.84480	-9.88145	-2.41855	-3.334	39	.002

CONCLUSION

The result and conclusions of this study indicate that selective listening strategy is an important factor on improving listening comprehension of Iranian EFL learners. Knowing from the previous researches on metacognitive strategy helps to better comprehension and more successful listening and lesson plans. The findings of this study imply more careful planning in listening strategy instruction and lesson plans for teaching listening. From the methodological point of view, the results of this study demonstrated that those listeners who were instructed by selective strategy proved to be better listeners than those who instructed by traditional listening strategy. The findings imply that at intermediate levels explicit selective listening instruction is necessary for intermediate levels.

It follows that language teachers should try to promote noticing, by focusing their learners' attention on the targeted language in the input, and on the distance to be covered between the present state of their inter-language, on the one hand, and the target language, on the other.

Considering both the theoretical and methodological perspectives, the results of the study can be use in all educational centers and have direct and indirect implications in teaching, learning and syllabus design and materials development.

FURTHER STUDY

It is believed that this study covered a narrow scope of language learning strategies and methodology, and other researchers and interested students are recommended to carry out related studies to push the frontiers of knowledge in this regard. Since the study was narrowed down in terms of its participants, listening for selection and listening for attention, it seems necessary to point out some further research to be done in this regard:

1. This study could be replicated with learners at higher and lower levels of language proficiency rather than intermediate levelers who were considered in the present study.
2. As one of the delimitations of the present study, only male EFL learners were considered for the research. Research on the effect of selective attention strategies on listening comprehension of female EFL learners could be the title of another research project.
3. The setting, which was chosen for this study, was Islamic Azad University. The same procedure could be applied in other settings, for example, schools and institutes.
4. In this study, the researcher examined the effect of selective attention strategy teaching on improving listening comprehension. Further studies can be done on other second language skills (reading, speaking, and writing).

It is hoped that the finding of this research will provide the basis for a clear understanding of the potential benefits of using selective attention strategy on listening comprehension of Iranian Intermediate students in EFL settings.

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Nima Zabihi Aterheleh
Islamic Azad University, Behshahr Branch
zabihi.nima@gmail.com

Code-Switching: How ESL Learners React Towards It

NOLI MAISHARA BINTI NORDIN
FARRAH DIEBAA RASHID ALI

ABSTRACT

The use of more than one code of language among the Malaysian English language instructors and ESL learners in the context of formal classroom settings is widely acknowledged (Kow, 2003; Then & Ting, 2009). Many factors may contribute to the occurrence of code-switching or in other words, there must have been certain communication purposes associated with which cause the code switching to occur. This study aimed to uncover the attitudes of ESL Learners towards the functions of code-switching employed by English language instructors at tertiary level. It addressed two research questions: (1) What do ESL learners think about code switching in the English classroom? (2) When does code switching serve its best functions in the English classroom for the ESL learners? Forty five diploma students were randomly selected as the respondents for this study. A survey questionnaire which focused on the students' attitudes, usage and opinion of code switching in the classroom was utilised in the study. It was found that most of the ESL learners have positive attitudes towards code switching. The ESL learners were also reported to believe that code switching facilitates them in understanding the target language. The findings suggest that the use of code switching is necessary when the situation requires the use of first language in the classroom.

Keywords: Code-Switching; Learner's Perception; Upper-Intermediate Level;

INTRODUCTION

In this era of globalization and technology advancement, most of the world population is now bilingual instead of monolingual (AlBulushy, n.a). The numbers of multilingual speakers are also increasing rapidly. Number of languages one speaks plays an imminent role in determining the rate of success one might achieve (Ahmad and Jusoff, 2009). Therefore, in many education centers and higher-learning institutions, students are equipped with knowledge on either second or foreign languages. And in most of the cases, English is a compulsory subject.

With much focuses placed on the importance of mastering English language, language educators such as teachers and lecturers are burden with responsibility of educating and coaching the learners to achieve near native like qualities of language user. This is not an easy task especially when one is dealing with two languages that do not share the same culture, grammatical and phonological properties. Most of the beginner and intermediate level learners faced almost impossible to understand phrases and vocabulary in their course of learning. Educators on the other hand are trying as hard as possible to make these encounters easier for the learners by simplifying them to the learners. However, there are times that the educators have to accept that code-switching is a better option – and this decision always comes with a price.

Many early scholars proposed that code-switching should not be allowed in second language classroom as it may hinder learning process. This is based on argument that learners may depend too much on teachers code-switching. They lost their eagerness to learn and the ability to guess and infer in new linguistics environments of the second language. Secondly, it might cause confusion and fossilization and internalization of error in learners. As the learners are used to code-switching, it might influence the way they communicate in the second language later.

However, looking at it from a practical point of view, many language educators agreed that there are times, that it easier to explain in the first language. Evidently, this saves time and helps minimize confusion in learners. Students found this as motivating factor in learning the second language as they do not perceived the language as difficult to be learnt.

Despite the benefits and disadvantages of teachers' code-switching in second language classroom, careful planning and consideration need to be taken into account before language educators can decide on the possibility of applying code-switching in classroom. Earlier studies have focused on the teachers' perception

towards code-switching and linguistic implication of code-switching. They also studied extensively on why learners code-switch. However, not many studies have been done on the students' point of view towards teachers' code-switching. Therefore the current study seeks to bridge this gap.

RESEARCH OBJECTIVES

The objectives of this research are:

1. To gain insight on learners' perception towards teachers' code-switching in ESL classroom.
2. To identify learners' perception on which teachers' classroom practice that learners would best benefit if teachers code-switched.
3. To determine the relationship between students' preference of teachers' code-switching in explaining differences between first and second language towards students' preference of teachers' code-switching in helping students feel more confident and comfortable.

RESEARCH QUESTIONS

This research seeks to answer the following questions:

1. What do ESL learners think about code switching in the English classroom?
2. When does code switching serve its best functions in the English classroom for the ESL learners?
3. To what extent students' preference of teachers' code-switching in explaining differences between first and second language correlate with students' preference of teachers' code-switching in helping students feel more confident and comfortable?

SIGNIFICANCE OF THE STUDY

This study helps mapped out learners' view on the effective usage of code-switching in certain teachers classroom practice. Thus, provides insights which might affect lecturers' decision on code-switching.

LIMITATIONS OF THE STUDY

As the current study focuses on second semester diploma in Applied Sciences students of Universiti Teknologi MARA Pahang, the findings of this cannot be generalized to other ESL learners especially those of different academic and demographic background.

LITERATURE REVIEW

CODE-SWITCHING

Cook (1991) as cited in AlBulushy (n.a) defined code-switching as "going from one language to the other in mid speech when both speakers know the same two languages" (AlBulushy, n.a: online). In the same vein, Gabusi (n.a) defined code-switch as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems" (Gabusi, n.a: online). It is interesting to note that most of code-switching took place automatically and unconsciously.

It is observed that code-switching happened between bilingual or multilingual speakers to create linguistic solidarity especially between those who share the same ethno-cultural identity (Skiba, 1997; Sert, 2005). This is further emphasized by Trudgill that (as cited in Sert, 2005) "speakers switch to manipulate or influence or define the situation as they wish, and to convey nuances of meaning and personal intention" (as quoted in Sert, 2005: online).

ROLE OF CODE-SWITCHING IN SECOND LANGUAGE CLASSROOM

In discussing the role played by code-switching in ESL classroom, Ahmad and Jusoff (2009) posed that code-switching serves as a means to provide students with opportunities to communicate and enhance students' understanding. Besides facilitating classroom instruction, it also promotes effective transfer of information and skills (Ahmad and Jusoff, 2009) which lead to a better understanding among learners as it provides students with sufficient input to understand the L2 (AlBulushy, n.a and Jacobson, 1983).

This is further reflected in a study conducted by Martin Jones (2000), she concluded seven reasons why language educators code-switch which are: [1] to signal the transition between preparing for a lesson and the start of the lesson, [2] to specify a particular addressee, [3] to distinguish 'doing a lesson' from talk about it, [4] to change footing or make an aside, [5] to distinguish questions from a written text from talk about them, [6] to bring out the voices of different characters in a narrative and [7] to distinguish classroom management utterances from talk related to the lesson content (AlBulushy, n.a: online).

It was further emphasized by Jacobson (1983), who listed four rationales of code-switching in second language classroom, namely: [1] it provides students with sufficient input in the two languages for them to derive grammatical and lexical information, [2] it enables students with differing relative language proficiencies to focus on learning the concepts being presented during content area instruction. [3], it provides a way of establishing equal prestige for both languages within the classroom setting, and then is likely to encourage a balanced distribution of the two languages, [4] it encourages the kind of language behaviour commonly used among bilinguals who are proficient in both languages and [5] the switches made by the teachers kept the students on task and thus contributed to the accumulation of academic learning time (Jacobson, 1983 as cited in (AlBulushy, n.a: online).

In addition to the above, Mattsson and Burenhult (1999) have listed out several possible reasons of teachers' code-switching which include linguistic insecurity, topic switch, affective functions, socializing functions and repetitive functions. Linguistic insecurity refers to moment when the teachers experience difficulty in explaining new concept to the language learners. The teacher might also code-switch when s/he changes the topic of conversation or teaching. In addition to the above, when the teacher needs to attend to learners affectively such as encouraging and congratulating, it was observed that the tendency to teachers' code-switching to happen was high. The student-teacher relationship also may be bridged with the use of teachers' code-switching. Teachers' code switching also took place when the teacher wants to clarify certain message to the students.

In the same vein, Cook, as cited in Jingxia (2010) argued that by allowing L1 in L2 classroom, it is a humanistic approach towards the learners. Through this approach, the learners' opportunities to speak their mind is not deprived with the deficiency of not knowing the right vocabulary and fear of making mistake. Cook further argued that rather than looking at code-switching as a barrier, teachers should look at it as a means to facilitate and ease the learning process. He suggested that learners would best benefit from teachers' code-switching in following contexts, namely, when explaining grammar, organizing tasks, disciplining students and implementing test (Jingxia, 2010).

In the study conducted by Greggio and Gill (2007), it is evident that the teachers code switch in the beginner group at four different occasions such as [1] explaining grammar, [2] giving instructions, [3] monitoring/assisting the students [4] when correcting activities and interestingly to attract learners' attention. In most cases, the teachers claimed that they need to code switch in order to "clarify words, expressions, structures and rules of utterances" (Greggio and Hil, 2007:376). As a conclusion, as evident from the above code-switching does play an important role in ESL classroom as it helps learners to better understand the target language they are learning.

DISADVANTAGES OF CODE-SWITCHING

In a divergent to the positive views held on code-switching in ESL classroom, some researchers argued that learners do not have to understand everything uttered in ESL classroom, as code-switching has negative effect on learning process. In their argument, code-switching does not promote inquisitive quality in learners thus learners will not be able to learn the language outside the classroom (Jingxia, 2010).

In addition to the above, it is afraid that overuse of first language might affect the quantity and quality of L2 input. As a result of this, the classroom learning time is not fully optimized by the teachers thus the students do not learn as much as they possibly can if the teachers speak fully in the target language (Jingxia, 2010).

It is also feared that the use of code-switching in classroom instruction might lead to internalization of non-standard L2 form. The students might accept it as a standard form for the language they are learning and therefore stick to it. With this, students proficiency might be jeopardized (Jingxia, 2010).

CONCLUSION

Code-switching in second language classroom can only be applied with due consideration from the teachers. The teachers should only code-switch if there is no other possible option that might facilitate learners learning the language. It is important to note that overuse of code-switching does more harm to learners as it may inhibit learners' inquisitive nature which is an important characteristic of a high proficient learner.

RESEARCH METHODOLOGY

This study is quantitative in nature. It is a survey which utilized a questionnaire on the learners' perception of the functions of code switching being used by instructors in English classroom. The responses gathered from the questionnaire were used as the basis of discussion.

SAMPLING

A total of forty five semester-two diploma students from the Faculty of Applied Sciences majoring in Plantation, University Teknologi MARA, Pahang were randomly selected for the study. The selection was based on three groups of students— the proficient, satisfactory, and modest ESL achievers. The categorization of the ESL achievers was based on their performance in 'BEL120-Consolidating Language Skills' which is a subject to assess candidates' English language proficiency. Students who obtained Grade A+, A, and A- were categorized as the ESL proficient achievers, those with Grade B+, B, and B- were categorized as the ESL satisfactory users, and those with Grade C+, C, and C- as the ESL modest achievers.

INSTRUMENTATION

A survey questionnaire was used to elicit data for this study. The questionnaire which comprised eleven items was adapted from Lee (2010) based on Gaudart (2003) and Christine (2007) was used in this study. Gaudart (2003) used a self-rating scale to find out the degree of respondents' use of code-switching (Malay and English) among bilingual student teachers while the functions of code switching were from Christine (2007).

The questionnaire is divided into three parts, namely:

i. Part A

This part has two questions regarding the respondents' personal information and BEL120-Consolidating Language Skills grade.

ii. Part B

This part consists of three questions which focuses on the learners' attitude towards code switching in English classroom such as should code switching be used in the English classroom and does it help learners in learning English.

iii. Part C

This part consists of eight questions which focuses on the functions and frequency of code switching such as in giving instruction, giving feedback, explaining new words, as well as explaining grammar.

Two-items in the questionnaire require the respondents to state their preference either yes or no. In contrast, the remaining nine-items in the questionnaire require the respondents to evaluate a statement according to a five Likert scale as follows:

- 1 – Never : the statement is never true for the respondents
- 2 – Rarely : the statement is only relevant less than half the time for the respondents
- 3 – Sometimes : the statement is only relevant half the time for the respondents
- 4 – A lot of time : the statement is true about half of the time for respondents
- 5 – Always : the statement is true for the respondents

The use of such Likert scale enabled the respondents to give specific answers. As for the analysis, it is done using SPSS version 14.

DATA COLLECTION PROCEDURE

The survey questionnaire was administered to forty five respondents randomly selected based on their BEL120-Consolidating Language Skills result. The subjects were gathered in a classroom and the data collection was self-administered by the researcher. The questionnaire was firstly distributed and later, the instructions were read to the respondents. They were also reminded constantly by the researcher that there were neither wrong nor correct answers. The respondents were also assured that the answers were not graded as it was not a test and due to that reason they were told to provide honest answers. The respondents had no problem both in understanding and in giving answers and thus, no further explanation was required during the session. The researchers managed to collect all the questionnaires with complete answers within half an hour.

DATA ANALYSIS PROCEDURE

The data of the study were analysed quantitatively utilizing both descriptive and inferential statistics using the Statistical Package for Social Science (SPSS) Version 11.5 for Windows.

FINDINGS & DISCUSSIONS

LEARNERS' ATTITUDE TOWARDS CODE-SWITCHING

The result of the survey showed that a majority of learners had positive attitudes towards code switching in the English classroom. As table 1.0 illustrates, 86.7% (n=39) of the respondents agreed that code switching should be used in the English classroom. The figure shows that only six out of the 45 respondents were against code switching when English language teaching is concerned,

Table 1.0 Should teacher code-switch while teaching as second language?

Response	Frequency	Percentage	Mean	SD
Yes	39	86.7		
No	6	13.3		
			1.13	.344

Table 1.1 shows that 93.3% (n=37) of the learners think code switching helps them learn in English language. Only six learners think it does not help learning. However, as to what extent it should be used, Table 1.2 shows 68.9% (n=18) chose 'sometimes' while 11.1% (n=5) prefer it to be used rarely.

Table 1.1 Do you think teachers' code-switch helps you learn English better?

Response	Frequency	Percentage	Mean	SD
Yes	37	93.3		
No	3	6.7		
			1.07	.252

Table 1.2 How often do you think code switching should be used in the English classroom?

Response	Frequency	Percentage	Mean	SD
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Rarely	5	11.1
Sometimes	31	68.9
A lot of time	9	20
		3.09 .557

The majority of the learners indicated that code switching should be used in the English classroom (86.7%). 93.3% of them believed that code switching would help students learn target language. 68.9% of them said that although it should be used and that it helps learning, code switching is to be used only sometimes. Recognizing that these three items measure learners' attitudes towards code switching, it can be concluded that ESL learners have a positive attitude towards code switching. They do code switch in times of need or when necessary.

Gaudart (2003) says that attitudes towards bilingualism in Malaysia have been consistently positive. Bilingualism is widely acceptable and considered as a part of diverse cultures of Malaysia. In a daily conversation, code switching is extensively done by bilinguals. It happens frequently among speakers who can perfectly understand each other in both of the codes used. However, the attitudes towards code switching can vary from one place to another even though it may be practiced by many. Asmah (2004) stated that code switching is a feature of Malaysia's sociolinguistic profile in which Malaysians are said to be able to change from one language to another with great ease and facility.

The positive attitude towards code switching among Malaysia as mentioned earlier by Asmah (2004) can now be extended to teaching and learning practice. Learners feel that instructors should use code switching in the language classroom setting and the practice does help learning. The high frequency of 'sometimes' (68.9%) shows that learners felt it necessary to limit the use of code switching and for specific purpose only. It should not be extensively done for English is the language being learnt in the classroom. Therefore, the use of the target language should be maximized.

This finding reflects a study mentioned by local researcher. Then and Ting (2009) claim that code switching is employed at various levels, from kindergarten to university level. Teachers in Malaysia were found to code switch during the teaching and learning process for revoicing, calling for attention, and most importantly to facilitate understanding and building of vocabulary knowledge. It shows that learners are exposed to code switching in the language classroom for reiteration and comprehension. Thus, the findings indicate that code switching is adopted by classroom practitioners and its usage is purposeful.

FUNCTIONS OF CODE-SWITCHING IN ESL CLASSROOM

The results in Table 1.3 suggest that learners prefer the instructors to code switch for a variety of functions. Again, more respondents responded 'sometimes' for all of the functions listed, consistent with the results presented earlier in Table 1.2 that they prefer the instructors to code switch sometimes in the English language classroom.

Items which received 'sometimes' at a 40% and above include giving instruction, giving feedback, checking comprehension, explaining grammar, explaining differences between first and second language, discussing assignment, test, and quizzes.

Table 1.3 Functions of code-switching in ESL classroom

Function	Answer	Percentage	Mean	SD
Giving instruction	Never	4.4	2.96	.903
	Rarely	24.4		
	Sometimes	46.7		
	A lot of time	20.0		
	Always	4.4		
Giving feedback	Never	8.9	2.87	.991
	Rarely	24.4		
	Sometimes	42.2		
	A lot of time	20.0		
	Always	4.4		
Checking comprehension	Never	11.1		
	Rarely	17.8		
	Sometimes	40.0		
	A lot of time	26.7		

	Always	2.2	2.91	1.007
Explaining new words	Rarely	8.9		
	Sometimes	33.3		
	A lot of time	44.4		
	Always	13.3		
			3.62	.834
Explaining grammar	Never	4.4		
	Rarely	20.0		
	Sometimes	40.0		
	A lot of time	31.1		
	Always	4.4	3.11	9.73
Helping students feel more confident and comfortable	Rarely	11.1		
	Sometimes	33.3		
	A lot of time	31.1		
	Always	24.4		
			3.69	.973
Explaining differences between first and second language	Never	4.4		
	Rarely	13.3		
	Sometimes	40.0		
	A lot of time	35.6		
	Always	6.7		
			3.27	.939
Discussing assignments, tests, and quizzes	Never	8.9		
	Rarely	17.8		
	Sometimes	46.7		
	A lot of time	24.4		
	Always	2.2		
			2.93	.939

The results suggest that learners' perception vary in regards to the situations when code switching was adopted to serve the various function in the English language classroom. It was observed that learners more often responded 'sometimes' for all of the functions, indicating that there was no one clear answer to specifically prescribe the best situation to code switch.

In relation to learners' consistent responses towards code switching between languages, it was noted that 'helping students feel more confident and comfortable' was the function with slight majority of respondents (24.4%) selected 'always'. Code switching between the mother tongue and second language is regarded as helping students feel comfortable while learning. In fact, the result of the analysis (Table 1.4) showed a significant relationship between function of code switching in explaining the differences between L1 and L2 and in helping students feel more confident and comfortable as indicated by the value of $r = 0.491$ thus indicating learners feel more comfortable and confident in understanding English language if the instructors use code switching for teaching and learning purposes.

Table 1.4 Correlation: Code-switching in explaining differences between first and second language and helping students feel more confident and comfortable

	Cumulative mean value	Pearson <i>R</i>
Code-switching in explaining differences between first and second language	3.27	0.491*
Code-switching in helping students feel more confident and comfortable	3.69	

a Correlation is significant at the 0.01 level.

Earlier research done (Collins, 2001) confirms that using the L1 contributes to reduce the affective barriers of second language learning. The use of L1 reduces students' language anxiety and eventually uplifts the affective environment for the study. It is believed that the use of the L1 helps when it is regarded as a means of communication of ideas.

It is acknowledged that Malaysians are second language speakers of English and some students in the interior may even consider it as a foreign language due to their lack of exposure and students do feel challenged in such a setting. Thus, code switching is utilized to ease the tense.

Collins (2001) reports that learners encounter frustration over unsuccessful attempts in completing their language tasks. They couldn't reach the expectations set for them because of their level of proficiency. Hence, L1 is used to make them feel comfortable and secure in the form of translation and explanations in addition to language learning tips.

CONCLUSION

As a conclusion there are several points that need to be highlighted in this study which are:

1. Majority of the learners perceived teachers' code-switching is a must in their ESL classroom.
2. Majority of the learners agreed that teachers' code-switching helps learners learn English better.
3. Students' agreed that they would best benefit from various occasion of teachers' code-switching in ESL classroom setting.
4. There is a significant relationship between students' preference of teachers' code-switching in explaining differences between first and second language towards students' preference of teachers' code-switching in helping students feel more confident and comfortable.

IMPLICATIONS AND SUGGESTIONS

The findings of this research implied that a minimal purposeful use of code-switching in ESL classroom may facilitate learners learning process. It is also evident in this research these learners themselves are able to foresee which teachers' classroom interaction and practice that they would obtain optimize result if the teacher code-switch. Thus it allows more room for the learners to control and be responsible of their own learning.

It is suggested that future research look at the perceived difference in the use of code switch among teachers based on teachers demographic and affective factors. It is also worth to investigate the relationship between students' personality types and their preference towards teachers' code-switching. In addition, language learning strategies may also influence the extend of students preference towards teachers' code-switching.

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Noli Maishara Nordin
Universiti Teknologi MARA Pahang
nolinordin@pahang.uitm.edu.my
nolimai@yahoo.com

Farrah Diebaa Rashid Ali
Universiti Teknologi MARA Pahang
diebaali@yahoo.com

The Shadowy Other in Haddawy's Version of "The Fisherman and the Demon"

Noor Azah C. Abdullah
Associate Professor Dr Noritah Omar

Ironically, The Arabian Nights is endangered not by the hands extinction but by its evolvment and growth in different fields. Since Galland's French translation in 1704—17, it had been translated into various languages worldwide. In the following centuries Nights evolved from printed text which was originally meant for aesthetic pleasure in the Arabic readers into adapted bedtime stories and cartoons for children. It has also been transformed into movies, dances, music and paintings for adults' viewing. While this meddling promotes creativity and cultural hybridity, it endangers the text with misrepresentation of Arab's culture and psyche because our gazes are directed elsewhere such as to the 'enchantly' erotic paintings and dance movements of the new Shahrazad or to the evil, grotesque, and hideous demon (genie) emerging from long-necked brass jar. Consequently, we miss the psychological worth of the selves in Nights who are trapped in dead ends and psychical stagnation posed by fate and fatal incidences. This paper examines how the self negotiates his doomed fate enclosed by his materially poor self, the privileged people around him (external other), his belief in God (superior other), and his depressed psyche (internal other) in its attempt to highlight the potential of "The Fisherman and the Demon"¹ in providing us with insights on how to emerge from dead ends and doomed fate.

Keywords: dead end; self; external other; superior other; internal other

INTRODUCTION

The story begins with the Fisherman's disturbed psyche tipped of its equilibrium by sense of helplessness and alienation. The Self is stuck at a 'dead end', his doomed fate enclosed by his materially poor self, his external other (the privileged), the superior other (faith and belief in God), and the inferior other (Demon/Shadow). It attempts to explore how the self negotiates its way out of this dead end using Carl Gustav Jung's analytical psychology. In this paper, the external self corresponds to Jung's persona but it is displaced in the sense that it exists outside him in the privileged people around him. The internal self corresponds to Jung's shadow while the superior other corresponds to Jung's upper self. The inferior other corresponds to Jung's lower self. It examines how the self attempts to restore the disequilibrium of the psyche. Jung believes that in myths and fairytales, as in dreams, the psyche tells its own story, and the interplay of the archetypes is revealed in its natural setting as "formation, transformation / the eternal Mind's eternal recreation."² Thus to him myths are first and foremost psychic phenomena that reveal the nature of the soul.

Jung defines persona as 'mask' used by primitive societies in ceremonies to enhance and change personalities³. He also likens it to the mask worn by actors to indicate the roles they play upon the stage⁴. As such the persona is a make believe agent. It acts as the projector of the ideal self and it conceals the flawed self therefore a certain degree of make believe and deception are needed to create an ideal persona. A shadow is the opposite of persona. It is normally connected to evil/devil and is considered the 'aping shadow of God'⁵, the dangerous aspect of the 'unrecognised dark half of the personality',⁶ that usually has a 'decidedly negative feeling-value while the anima/animus has a more of a positive one'.⁷ Persona belongs to the realm of the conscious while the shadow and anima/animus belongs to the realm of the unconscious. The shadow is an inferior personality. It is normally repressed through intensive resistance. Repressed contents produce a tension of the opposites because 'all consciousness in one self seeks its unconscious opposite, lacking which one's life is doomed to stagnation, congestion, and ossification' and life is 'born only of the spark of opposites'⁸ and the psychic totality [the Self], is a combination of opposites. Hence, without a shadow even the self is incomplete and unreal. One needs to confront the shadow. When one experiences a few times what it is like to stand judgmentally between the opposites [shadow/persona], one begins to understand what is meant by the self. Anyone who perceives his/her shadow and his/her own light simultaneously sees himself/herself from two sides and thus gets in the middle,⁹ the neutral and unprejudiced point. Jung cautions us that confrontation with the shadow produces at first 'a dead balance, a standstill that hampers moral decisions and makes convictions ineffective or even impossible'¹⁰. However, once that standstill

is overcome life gains its meaning and its sense of worth and one is then ready to move. As such, the shadow always has two aspects, 'a bright and dark' side¹¹.

'Dead end'/'blind alley' are characterised by the more or less sudden collapse of a form or style of life which till then seemed the indispensable foundation of the individual's whole career where the bridges back into the past broken and there seems to be no way forward into the future and one is confronted with a hopeless and impenetrable darkness, an abysmal void filled with an alluring vision, the palpably real presence of a strange yet helpful being, in the same way that, when one lives for a long time in great solitude, the silence or the darkness become visibly, audibly, and tangibly alive, and the unknown in oneself steps up in an unknown guise¹² and in catastrophic situation when one's whole way of life collapses in ruins, the harbinger of fate, the archetype of the collective unconscious appears¹³

Psychic disequilibrium is an inner, psychic difficulty. It may exist even when things appear to run smoothly in the outside world and adaptation seems to have been achieved. Very often it results from the feeling of inferiority which springs from an unbearable sensitivity¹⁴. The manifestations of the collective unconscious are compensatory to the conscious attitude. They bring the one-sided, un-adapted, or dangerous state of consciousness back into equilibrium. This function can also be observed in the symptomatology of neurosis and in the delusion of the insane, where the process of compensation is often perfectly obvious¹⁵. The further the conscious situation moves away from a certain point of equilibrium, the unconscious contents become more forceful and dangerous as they struggle to re-establish the balance. This leads ultimately to dissociation where the ego-consciousness makes convulsive efforts to shake off an invisible opponent.¹⁶

BACKGROUND OF THE STORY¹⁷

The story begins with a very old Fisherman with extreme poverty, too poor to support his wife and three daughters and they do not have enough food for the day. Though he works hard, fishing daily at the call for the early Morning Prayer and wades to his waist in the sea he is bound by his custom of casting his net for four times a day. The story begins with a 'dead end'. On that unfortunate day he catches a dead donkey; a jar full of mud and sand; broken pots, bottles, refuse, and the like; and a long-necked brass jar that contains a demon. His sadness and depression is marked by his invocation and lamentation.

The Fisherman's Invocations, Lamentations and Catches

Catches and Reactions	Invocations and lamentations
<p>Dead donkey</p> <p>"This is a strange catch"</p> <p>Mends his torn net, wrings it and dries it</p>	<p><i>Before casting:</i> not mentioned</p> <p><i>Hauling the catch:</i> There is no power and no strength save in God, the Almighty, the Magnificent</p> <p>O you who brave the danger in the dark, Reduce your toil, for gain is not at work. Look at the Fisherman who labours his trade As the stars in the night their orbits make, And deeply wades into the ragging sea, Steadily gazing at the swelling net, Till he returns, pleased with his nightly catch, A fish whose mouth the hook of death has cut, And sells it to a man who sleeps the night, Safe from cold and blessed with every wish. Praised be the Lord who blesses and withholds: This casts the net, but that one eats the fish.</p>
<p>Jar full of mud and sand</p> <p>Silent cry: tears in his eyes</p> <p>Throws the jar away, washes his net, wrings it and dries it</p>	<p><i>Before casting:</i> Invoke the Almighty God</p> <p><i>Hauling the catch:</i> God's we are to God we return</p> <p>O my tormenting fate, forbear , Or if you can't at least be fair. I went to seek my daily bread, But they said to me it was dead. And neither luck nor industry Brought back my daily luck to me. The Pleiads many fools attain</p>

	While sages sit in dark disdain.
Broken pots, bottles, stones, refuse, and the like	<i>Before casting:</i> Begs the Almighty for forgiveness <i>Hauling the catch:</i> Not mentioned
Weeps at the injustice and ill luck	Your livelihood is not in your own hands; Neither by writing nor by the pen you thrive.
Mends the net	Your luck and your wages are by lot; Some lands are waste, and some are fertile lands. The wheel of fortune lowers the man of worth, Raising the base man who deserves to fall. Come then, O death, and end this worthless life, Where the ducks soar, while the falcons are bound to earth. No wonder that you see the good man poor, While the vicious exalts in his estate Our wages are allotted: 'tis our fate To search like birds for gleanings everywhere. One bird searches the earth from east to west, And another gets the titbits while at rest.
Long-necked brass jar with lead stopper, imprinted with God Almighty's name containing a demon.	<i>Before casting:</i> Raises his eyes to heaven, "O lord, you know that I cast my net four times only ... there is only one more left. Lord, let the sea serve me, even as you let it serve Moses" <i>Hauling the catch:</i>
Reasons with the Demon Tells stories	There is no power and strength save in God, the Almighty, the Magnificent

The Fisherman's invocations and lamentations portrays his confrontation with his external other (persona), the extended external other (myths/stories), superior other (God), and the inferior other (Demon). These "others" form the shadowy others that act as reflector/mirror with multiple sides. They project and illustrate his psyche. In this story, poverty leads to depression and sense of inferiority. The Fisherman does not appear to have any persona at all. He is enclosed by his own shadows (his weak and inferior self). His persona appears to be displaced in that it exists outside of him, in the external other and extended others. Thus persona to the Fisherman becomes a craving beyond his reach. In other words, he is stripped bare—without a mask to wear. This is clearly evident in his lamentations. These lamentations highlight his situation as the least privileged, positioned at the furthest end of misfortune in the fortune/misfortune continuum.

In his first lamentation the Fisherman maps himself with his contemporary other [the rich and privileged] who sleeps comfortably with wishes fulfilled while he has to work fruitlessly in the dark dangerous night. What he sees up to this point is the depressing and ugly inversion of effort/reward relationship: he who works hard gains nothing while he who does nothing gains everything. Consequently he tells himself to reduce his effort but does not. He still sticks to his custom and casts his net four times on that day.

His depression is compensated by his attitude towards the Superior Self represented by God the Almighty and Magnificent, the source of power and strength. The Superior Self represents both the mirror of perfection and his faith. The Superior Self becomes the significant other that he looks up to and invokes before he casts and hauls his net. Though the situation is unfair [his external other sleeps while he toils in the dangerous sea at night; he catches the fish but it is the other that eats the fish], he acknowledges God's superior role in governing the lives of man [Praised be the Lord who blesses and withholds/].

It is established from the beginning that the Superior Self occupies the centre of his psyche. We see him holding on strongly to his faith. Although we witness his strong faith in God, a sign of splitting self is hinted in the last two lines. It reveals the futility and unfairness of the situation. In other words, he is mildly and indirectly questioning fate and the fairness of the Superior Self. Depression and the sense of being abandoned and alienated are clearly evident. He is not only deprived of fish. He is given a worthless catch, a dead donkey that tears his net. He has to mend it, wring it, and dry it. However, the Fisherman does not give up. He invokes the Almighty and casts his net for the second time. As he hauls in his catch he acknowledges the fact that "God's we are and to God we return". Up to this point, the Fisherman has given us the image of God as the Superior Self as one with power not only to give and withholds reward to his effort but also one who hold the power to award life and death.

His second catch yields in a pot full of mud and sand. It does not tear his net but it dirties it, so he has to wash it, wring it, and dry it, this time with tears in his eyes. His second lamentation portrays the extent of his adversity and suffering. It is a plea to his tormenting fate to hold back and be fair. Both hard work and luck is meaningless for his daily bread is dead. In other words fate has pronounced a death sentence on him. Viewed in this way, he is definitely trapped in a “dead end” and there seems to be no way out of it. Detaching his gaze from himself the Fisherman extends the scope of his comparison wider to include fools and sages as his external others. The fools attain the stars [the best things in life] while sages gain nothing. Again, we see the unfairness of fate and fortune reflected in their reversal or wrong rewards. In this context, wisdom is the counterpart of shadow or the inferior other while foolishness is favourable and it becomes the counterpart of persona.

Before casting his net for the third time, the Fisherman begs the Almighty for forgiveness. His third catch brings in broken pots, bottles, stones, refuse, and the like. This time, the previous tears grow into weeping and he has to mend his torn net again. This tormenting fate and ill-luck is further worsened by the faulty wheel of fortune that grants the opposite reward or position: the man of worth occupies the bottom side of the wheel while the man who should fall to the bottom is raised to its top as portrayed by his third lamentation. At this point, it is worth noting that the Fisherman's depression is accumulating—from mere statement “this is a strange catch” when he catches a dead donkey to tears (silent) when he catches a pot full of mud and sand to weeping (audible) when he catches broken pieces of pots, jars, bottles, refuse and the like. His vision is tainted by his deep depression and frustration. Everything he sees is inverted or reversed like mirror images: left is right, up is down, and wrong is right. Nothing seems to correspond properly and rationally to each other. This leads him closer to a breaking point. Consequently, the Fisherman summons death because everything is topsy-turvy in his view/vision—without meaning. The nonsensical life is not only limited to the human world but it is extended to other creatures as in /above ducks soar while falcons are bound to earth/. As such his external other is extended to nature to include other falcons and ducks. He links this reversal in nature to the reversal in human world where the good are poor and the vicious are rich.

If the Self is to pull itself out of the depth of depression and rock bottom it must not cut itself completely from the Superior Self. If it does, it loses touch with consciousness for the Superior Self symbolizes both consciousnesses as well as the higher spirit/Upper Self. God becomes the binding factor that keeps the fisherman's psyche from total disintegration. And before he casts his net for the last time, he invokes the Almighty, “O lord, you know that I cast my net four times only ... there is only one more left. Lord, let the sea serve me, even as you let it serve Moses.” Here, the Fisherman widens his external other to include the prophet from the remote past. God split up the sea to assist Moses and his followers to flee from Pharaoh's army and reach the other side of the shore. This connection with the remote past is derived from his faith. It becomes his hope and inspiration to survive. As he hauls in his catch he invokes God, “There is no power and strength save in God, the Almighty, the Magnificent.

THE SHADOW AS THE INTERNAL AND INFERIOR OTHER IN THE FISHERMAN'S PSYCHE

The characteristics of the Fisherman's visualization map Jung's description of the meeting with one's shadow and the nature of water as the psychical mirror¹⁸. To Jung, meeting the shadow is analogous to a journey through a tight passage and a narrow door. It is both painful and difficult. This situation is worsened by a fall into a deep well. In the Fisherman's case, the narrow door is poverty while the tight passage is his ill-fate and misfortune. The fall is represented by the Fisherman's sliding psyche, approaching the rock bottom of his life, a point here he summons death.

The nature of water in Jung's well corresponds to the Fisherman's sea. They are both filled with “boundless expanse full of unprecedented uncertainty” where survival depends on “float and suspension”. Float and suspension in the Fisherman's context is his faith and belief in God. It prevents him from ‘drowning’ in the sea. Jung's well water faithfully and logically reflects the water's physical nature with “apparently no inside, no outside, no above, no below, no here, no there, no mine and no thine, no good no bad”. Its dominant feature is the absence of boundaries, sense of direction, possession, and judgement or evaluation. Thus, being in this water is what Jung terms as “the lost in oneself”. Viewed from our conscious vantage point, Jung's well water appears to be chaotic. However if we suspend the tendency of our consciousness in imposing sense and meaning we would be able to see the neutrality of things: Here, things are still pure and raw, the way things are and the way nature is in the realm of the unconscious. It is our conscious that strives to give meanings to things.

Although the Fisherman's sea water is chaotic, its chaos is not as extreme as the images presented in Jung's well water. Traces of order are still visible. This happens because the Fisherman is actively seeking meaning to the appear-to-be meaningless-life. His sense of direction, possession, and judgment is still very much intact but they appear in the extreme and reversal form. He is aware of the extreme ends of the continuum between the fortunate and the unfortunate and he is conscious that he is positioned at the wrong end of his fate and fortune. His view of

reward is very idealistic: good should be repaid by good and hard work should be repaid by prosperity but reality rewards him otherwise. Viewed through this angle, the Fisherman does not experience the “lost in oneself” in that he is still able to evaluate and rationalise the division of reward. Therefore we could say that he is lost in his depressive thought. The accumulation of his despair and frustration finally leads him to his breaking point—the death wish—but he is not shattered to pieces yet. There is no doubt that he is experiencing a psychical split. One the one hand he is drawn into extreme depression [rock bottom] while on the other hand the grip of life is still strong as evident in his attempt to survive by throwing his last cast.

The Superior Other as the Floating Agent

Though the Fisherman experiences splitting psyche, the split is still attached and bound to the whole by his faith in God (the Superior Other/image of perfection) whom he constantly invokes. God becomes his strength and power. Despite all the frustrating images he encounters in his psychical mirror, his belief and faith in God does not waver. Even when he is at the most depressive state when he invites death he still invokes God before he throws his final cast, beseeching God to let the sea serve him as it had served Prophet Moses¹⁹ in the past. His belief and faith becomes the leverage that balances his struggles at the crucial moment of his life where the weight of his sense of worthlessness and the thought of death are heavier than the pull of life itself. At this moment his gaze is directed to the Superior Other where he seeks a parallel in the past, in Prophet Moses and the sea, for hope and inspiration.

OF DEATH AND DEMON: THE INFERIOR OTHER OR THE SHADOW

The images of death are very strong and dominant. It begins with a dead donkey, followed the death of his daily bread. Therefore, whether the Fisherman summons death or not it is already there, staring at him. It wedges his psychical split further and pulls him nearer to the rock bottom of his life.

Death is given as interesting position in this story. It is summoned but not sought, thus it is just a fleeting thought that passes his mind whereas life and survival strongly dominate his actions for he still throws his last cast. His final catch is an answer to his call. He hauls in the Demon, the bringer of death. The fisherman denies or resists death by tricking the demon back into the jar. He tells stories to illustrate and illuminate the importance of sparing life and paying good deed with good deed. The stories echo his notion own of effort and reward—the counter mirror to his inverted mirror in the earlier part of the story—adjusted by his conscious in order to give sense and meaning into the meaninglessness. Viewed in this way, we could say that his stories are actually meant for himself to adjust his earlier emotionally tinted perception.

According to Jung, the sequence of images we see in the lake water, provided it is not haunted, is as follows: the bare self without the mask and the anima (female water being). Here, the Fisherman's sea water, does not offer female water being or the anima. Instead, it offers a compressed and repressed shadow bottled up in a long neck brass jar in the form of the Demon. Once it is fished out and released, it swells into a thick column of smoke.

DEMON: BETWEEN THE PERCEIVED AND THE REAL

Two faces of the Demon are observable in this story: the perceived and his real self. As the perceived, he is viewed as unclean from birth, ill-natured, and one who rewards good with ill. These attributes are supported by the description of his hideous and tyrannical physical appearances. But this view should not be taken in isolation. It has to be viewed in context, in the light of his experiences. Being a rebel does not mean that he is bad. The story tells us that he refuses to submit to Prophet Solomon. In other words, he wants to be free but ironically the freedom he desires leads him to hundreds of years in the brass jar prison. Prophet Solomon is an archetype of wisdom, thus his refusal to submit to him could be viewed as an act to stay ignorant and foolish. This state of ignorant and foolishness enables the Fisherman to trick him back into the jar.

The Demon also experiences psychical change. His perception of effort and reward is the reversal of the Fisherman's perception. He begins as a generous giver of reward to his deliverer in the form of riches and power. But when he is deprived of freedom he turns into a tyrant and an ungrateful being after hopefully waiting for hundreds of years. The increasing value of his reward as years pass by indicates on the one hand his generous nature and on the other the level of his desperation. The more desperate he becomes, the more rewards he offers. This makes hope is the twin of desperation. But as desperation becomes more and more dominant, hope becomes paler and paler and fades away. His prolonged imprisonment and isolation leads to an intense tension, almost at a breaking point. This is evident from his actions and non-verbal expressions where he rages, raves, growls, and snorts. At this point, his reward mutates into a gift of death—a gift that is used to define his evilness and cruelty.

It is easier to sympathise with the Fisherman than the hideous, ‘tyrannical’, and humongous Demon. However, upon closer observation, his physical appearances are actually his strength in similes which are not perceived by the Fisherman as the Demon’s persona but taken literally as the shadow. His persona is deflated by the Fisherman’s preconceived idea.

The Demon coming out of the jar is portrayed as a great column of smoke. Smoke, like air and water denotes the ability to change and assume any form. In other words, it is a changeling. Rising and spreading over the face of the earth reaching the clouds hiding daylight denotes its darkening effect, evil and causing evil [darkening effect]. However, it also denotes his spiritual attributes—still in its dark and hazy form—feared by the Fisherman, therefore it has to be locked up again in the jar. We could say that it is the metaphorical smoke screen that he left in the sky that invites the Fisherman to “clear his own view/perception” through the stories he tells to the Demon. These stories connect him to the Extended/Mythology Others

THE EXTENDED/MYTHOLOGICAL OTHERS: OF PHYSICAL HEALER AND PSYCHICAL INFECTOR

The Extended/Mythological Other form another psychical mirror to illuminate and adjusts the notion of sages and fools he mentions in his third lamentation. In the story, the physically ill King Yunan [infected by leprosy] is treated and healed by Sage Duban. This earns the sage a favourable position and treatment in the king’s court. Consequently the king’s vizier becomes jealous and plots to get rid of the sage by fabricating accusations against the sage. Here, King Yunan becomes the contesting ground for the physical healer [Sage Duban] and psychical contaminator [Vizier]. This situation is connectible to the wheel fortune in the Fisherman’s lamentation. King Yunan is both the contesting ground and the wheel of fortune itself with the power to give and withdraw reward. True to the Fisherman’s lamentation, the wheel of fortune rewards the undeserving and punishes the deserving. King Yunan’s death symbolises the death of the faulty wheel of fortune. A new, fairer wheel forms itself in the Demon. He directs the fisherman to a lake where he is instructed to cast his net once a day. Each cast hauls in four fishes with different colours which fetch him a lot of money. In other words, the Demon rewards the Fisherman with riches.

OF DEMON AND HUMAN: THE SHADOW AND THE SELF

Viewed psychologically, the Demon is in fact a simpleton. He keeps his promises in the way he utters it. When the term [time-based] expires he changes the reward. Taken this way, he is not violating his promises. The Fisherman’s perception of the demon mirrors our attitude towards demon as one who possesses wiles, liars, dirty and mean while humans are endowed by God with reason which make them superior. As the Fisherman wants to throw him back into the sea, so we always want the demon to stay in the realm of unconscious forever. The Fisherman’s doubt whether the demon is capable of fulfilling his promise and does any good is analogous to our stereotypical perception of the shadow—one that does no good.

From the Fisherman’s stories, humans also possess wiles and lies and are dirty and mean as represented by the envious vizier. These are the shadows that we project onto the demon. Demons, like humans, can also be vulnerable and become victims of their own foolishness, can reward good deeds and sensitive to moral values and go mad under prolonged isolation, can repent and plea, make covenant and fulfil it, have faith and swear by the Almighty God’s name.

The encounter between the Fisherman and the demon is the parallel to Jung’s precious jewels drawn from the bottom of the sea. Instead of jewels the Fisherman draws out a demon. But psychologically the demon and the jewels’ function is the same—transforming the psyche adding sense of worth to it. After the encounter the Fisherman is materially and psychically a better man. The demon is the ‘slimy’ content of the unconscious²⁰ that, after being ‘polished’ brings out transforming value to the psyche.

With proper negotiation dead end can become a new beginning. The Demon/Unconscious is not as bad as or as antagonistic as we like to think it is. It is the counterpart of our persona and conscious. While it disrupts the equilibrium of the psyche it also invites reflection and connection to the multiple others in the Self—the Superior Other, Inferior Other, and Extended Other. In short, these others need one another to form a balanced Self.

¹ This story is also known as “The Fisherman and the Genie”

² CW 9i:400, “The Phenomenology of the Spirit in Fairytales”

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- ³ CW 7:237, “The Relations Between the Ego and the Unconscious: Phenomena Resulting from the Assimilation of the Unconscious”
- ⁴ CW7:245, “The Relations Between the Ego and the Unconscious: The Persona as Segment of the Collective Psyche”
- ⁵ CW 11:263, “A Psychological Approach to the Dogma of the Trinity”
- ⁶ CW7:152—155, “On the Psychology of the Unconscious: The Archetypes of the Collective Unconscious”
- ⁷ CW 9ii:53, “The Self”
- ⁸ CW7:78, “On the Psychology of the Unconscious: The Problem of the Attitude-Type”
- ⁹ CW 10:872, “Good and Evil in Analytical Psychology” para 858—886
- ¹⁰ CW 14:708, “The Conjunction”
- ¹¹ CW 10:640, “Flying Saucers: A Modern Myth of Things Seen in the Skies”
- ¹² CW13:216, “Paracelsus as a Spiritual Phenomenon”
- ¹³ CW 13:218, “Paracelsus as a Spiritual Phenomenon”
- ¹⁴ CW 8:762, “The Stages of Life”
- ¹⁵ CW 15:152, “Psychology and Literature”
- ¹⁶ CW 16:394, “The Psychology of Transference”
- ¹⁷ The story is rephrased except for the Fisherman’s invocations and lamentations
- ¹⁸ CW 9i: 45—46, “Archetypes of the Collective Unconscious”
- ¹⁹ God splits the sea to allow Moses and his people to cross over to the other side when they were pursued by Pharaoh’s armies. This makes Prophet Moses his archetype of struggle and hope.
- ²⁰ See CW 4 :422, “The Theory of Psychoanalysis”. Perfect personality is likened to precious jewels and its connectible turning rusty lead into gold in individuation process

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iELLS—Interactive English Language Literacy System

Noorizah Mohd Noor, Hazita Azman, Nor Fariza Mohd Nor,
Afendi Hamat & Nadzrah Abu Bakar

ABSTRACT

i-ELLS (interactive English Language Literacy System) is a prototype that is developed based on empirical evidence of online literacy processes and reading strategies used by multilingual Malaysian readers reading for academic purposes. This paper will describe the research development and the findings that helped frame the design of the literacy system for online reading comprehension, including the research aims, conceptual framework, methodology and findings. The i-ELLS prototype presents a novel way for readers to interact with online textual materials that can be personalized and interacted with in order to assist with literacy and comprehension. It is also designed for collaborative activities in order to maximize the benefits of online environments. It is currently being used in a postgraduate teaching and learning context at the university (UKM) and can be viewed at <http://slim.ukm.my/iellsr3>

Keywords: i-ELLS; online literacy system; interactive; reading strategies; technological tools

Research Background

Reading researchers and educators have claimed that computers and the internet are changing the way people read. The emergence of this new technology has redefined the definition of literacy and thus would need to be viewed as a central aspect of literacy research. This phenomenon is most visible nowadays when learners tend to rely on computer-based resources, such as reading online, writing emails and blogs rather than paper-based resources. With the expansion of these new technologies, learners are able to build their knowledge base and develop literacy skills (Kasper, 2003). The use of digital texts and internet technologies enable the learners to enhance and improve their learning beyond the physical classrooms. Thus, when technology is integrated within the curriculum, it provides the learners with the motivation to develop the skills needed to engage themselves in the information age. Furthermore, accessibility to these online reading opportunities serves as a useful supplement for learners to efficiently process and comprehend many difficult texts. However, this union of reading and technology has raised some concerns among researchers and educators on the necessary skills needed for readers to approach these types of texts (RAND Reading Study Group, 2002; Coiro, 2003). Interacting with online texts may be over whelming for most readers as they are not equipped with the appropriate strategies to do so. Thus, there is a need to have a system that will assist readers to read, comprehend and interact with technology in a meaningful way. Given this background, this paper reports the background to the study, the design and development of i-ELLS as well as the testing and evaluation of the literacy system for online reading comprehension.

Development of i-ELLS

i-ELLS is a prototype of an interactive literacy system with a focus on reading. It is designed to integrate research findings on reading strategies into a web-based platform that allows for both individual and social learning (Hazita et al, 2008). The system can be used to deliver reading materials online or can be integrated into a wider system for learning.

Pre-development Phase

There were two stages to the pre-development phase of i-ELLS: i) identifying the online reading strategies used and ii) designing the features of tools for i-ELLS

A study was initiated to investigate the online reading strategies readers applied in a computer-based learning environment (Noorizah et al, 2009). The sample study involved 320 tertiary learners enrolled in English for Social Sciences course which is a compulsory course for all first year learners. From the sample, approximately 73% were familiar with online learning; however all learners were active users of Internet. The 45-item questionnaire was developed to understand the different types of online reading strategies used by categorizing the items into cognitive, metacognitive and support strategies. These categories were based on Sheorey and Mokhtari's (2001, p. 438) descriptions of reading strategies. The categories are as follow:

1. *Metacognitive strategies* are those intentional, carefully planned techniques by which learners monitor or manage their reading. Such strategies include having a purpose in mind, previewing the text as to its length and organizations, or using typographical aids and tables and figures.
2. *Cognitive strategies* are the actions and procedures readers use while working directly with the text – understanding textual information. For example adjusting speed of reading, guessing the meaning of unknown words, re-read for understanding.
3. *Support strategies* are basically support mechanisms intended to aid the reader in comprehending the text such as dictionary, taking notes, or underlining or highlighting the text for better understanding.

The findings of the questionnaire enabled the authors to identify the different categories of reading strategies and reading style preferences of tertiary students when they do online and offline reading of academic texts. These categories would be a guide in determining the appropriate technological tools that can be used in the design of an online reading module developed for the non-native ESL tertiary learners.

It is imperative to note that the development of i-ELLS departs from the conventional online reading courseware commercially available in that the former takes cognizance of the use of reading strategies by the non-native reader when engaging in the academic reading process while ensuring compatible computer technological tools are used to enhance and to facilitate the reading process, content uptake and build a greater collective body of knowledge (Nor Fariza et al., 2009, Afendi et al., 2010; Hazita et al., 2010)

Design features of i-ELLS online tools

- The online i-ELLS tools were mainly designed based on the preferred reading strategies elicited through the questionnaire. Students prefer online forum and chatting as a means to discuss texts with others who are learning English. Hence, tools such as discussion boards and synchronous chat were integrated into the design in order for students to post their opinions on the text that they are reading and to share their opinions with others online.
- Students indicated that reading aloud helps them to improve pronunciation and to enhance understanding of the texts. Thus, audio tools were incorporated for the purpose of synchronous chatting and to allow students to listen to the pronunciation as the text is being read aloud. The audio feature is also employed for personal purpose. At the same time, they will be able want to make personal notes of words that they have difficulty pronouncing or understanding.
- Key strategies such as underlining and taking down notes on main ideas or key points as well as summarizing the text are important for the students to understand the text. To accommodate for this, annotation and My-Note tools were designed for i-ELLS.
- Students also need to use online dictionaries and thesaurus to help them in comprehending the text as their knowledge of vocabulary in English is low. To meet this need the electronic texts made available to the students is linked to appropriate and relevant online resources, in order to help improve students' understanding of the text.

Based on these preferred use and needs of reading strategies elicited by the students, several components were identified as necessary to be incorporated into the reading system. These components are annotation tools, discussion tools, my-note tool, dictionary tool and video tool (Nor Fariza et al., Afendi et al., 2010) The functions of each component are briefly discussed below:

Annotate Tool

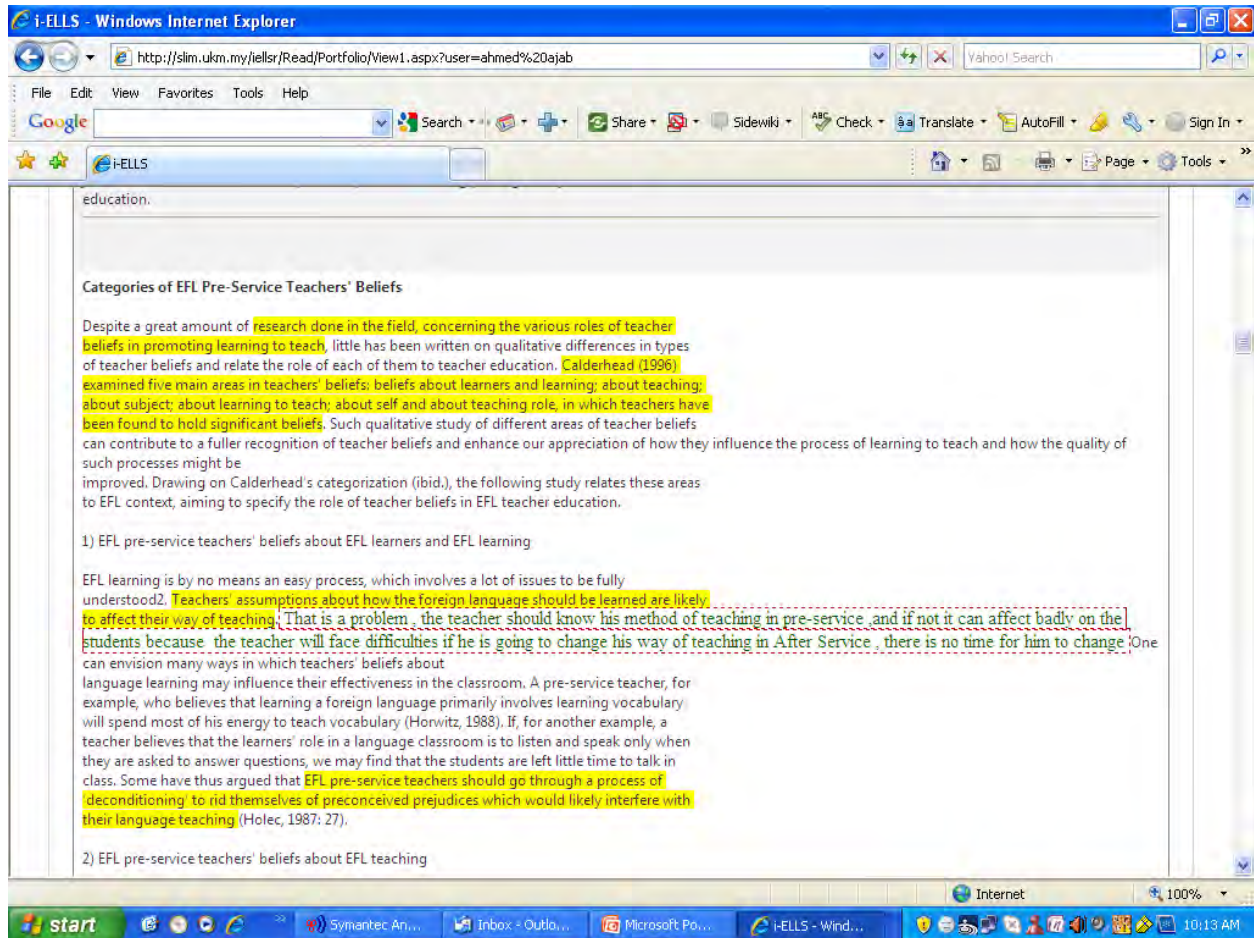


FIGURE 1: Annotate tool

The Annotate tool (figure 1) that is implemented in i-ELLS system is a tool where learners are able to apply the same reading strategy use in printed text onto online text. Learners are able to highlight, insert notes or comments to the highlighted information in the text and save the information for future references. Thus, the notes are visible to the learner every time he/she goes back to the text. This reading activity makes it possible for learners to express their thoughts on the reading and can be used in their discussion.

In the i-ELLS system, the added value to the design of the annotation tool is the opportunity for social-collaborative learning, where learners can view other users' notes and give them access to different viewpoints and understanding of the texts. Additionally, the tool allows for discussion that enables learners to discuss any particular text in situation. Furthermore, having students involved in doing annotation will develop their understanding of the text and critical thinking skills. Besides that annotation tool involves students in a process of co-constructing their interpretations of a text through a collaborative annotation activity through the discussion or chat and My-Note spaces provided.

Discussion tool



FIGURE 2: Discuss tool

This tool allows learners to discuss and exchange ideas, and to construct meaning online. Constructing meaning from online social interaction provides in depth understanding of the text in different perspectives. In other words, learners can use this tool to discuss the text with other learners, such as to discuss the reading content or to ask questions on problems they have with the reading. Through the use of the tool, learners are able to build a social reading community online which facilitates collaboration and sharing behaviours to help members to comprehend the text actively and constructively. Thus, knowledge is transferred and developed through collaborative social reading practices.

My-notes tool

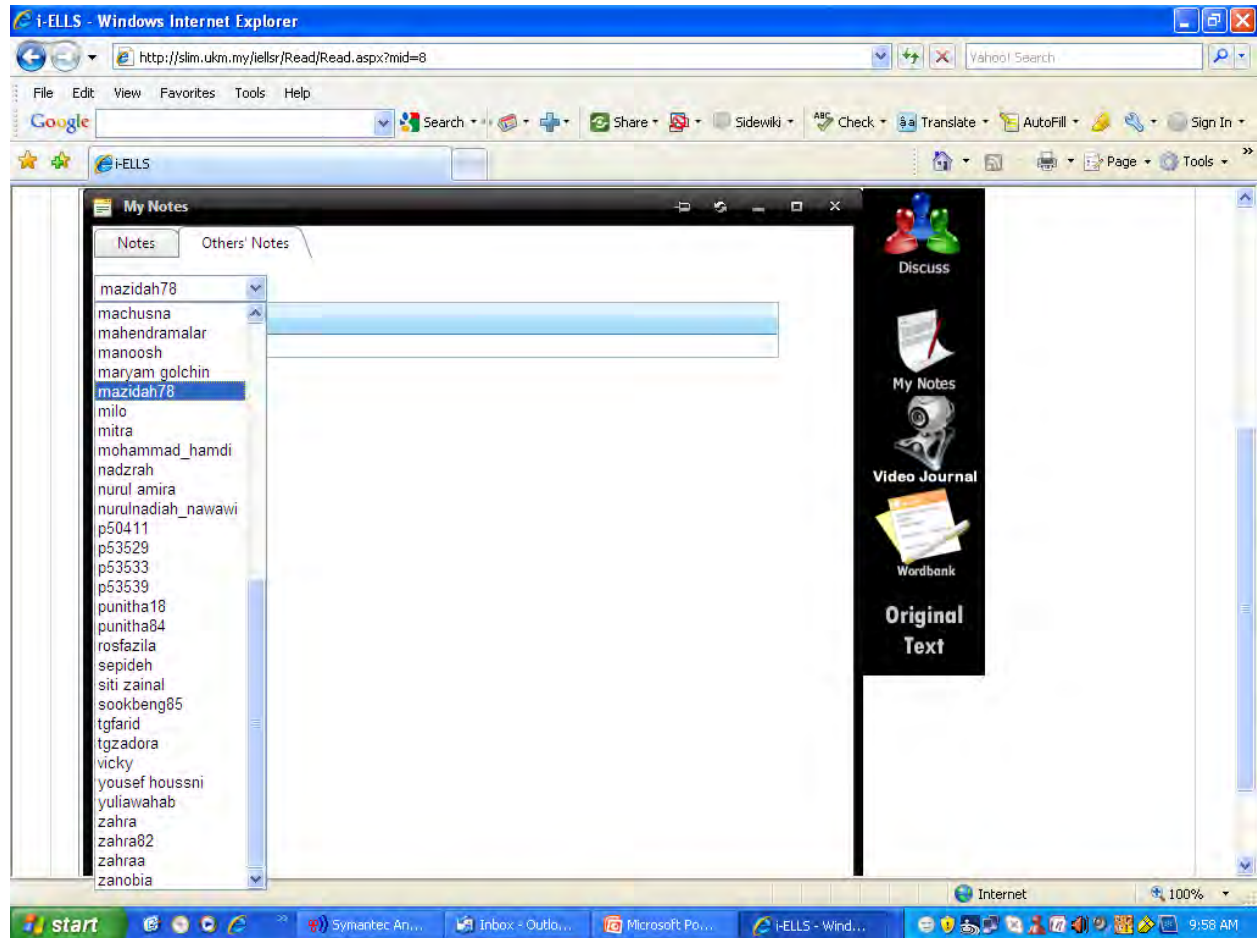


FIGURE 3: My-Notes tool

Most students use note taking to help them understand the text. Through note taking, the readers' skills in summarizing, synthesizing, and critical thinking are developed. The My-notes tool created in the system provides space for students to develop their note-taking skills online. This tool allows students to write any notes related to the text they read. They are able to re-write their notes as many times as needed. The interactive environment of i-ELLS enables the students to receive feedback from fellow reading community to ensure accuracy of information understood as well as to view their understanding critically.

Dictionary and Translation tools

A fundamental feature of i-ELLS that accommodates the language proficiency need of the non-native readers of English is the integration of dictionary to support their understanding of difficult vocabulary in the text. This is because vocabulary knowledge has been clearly and strongly associated with reading comprehension (Graves et al. 2004). It was found that most learners in this study had difficulty in understanding the text without referring to the dictionary due to their limited vocabulary knowledge. In i-ELLS a build-in word-by-word dictionary was designed for the system where the learners are able to click on any word in the text and the meaning or synonym appears in the hypertext. In this way students can save time from searching meaning of difficult words in printed dictionary or online dictionary.

Video Journal

Video journal was added to the design of the i-ELLS system is another tool that support textual, audio and video channel of communication. This tool is provided as an alternative to writing notes as some students had indicated that writing slows down their understanding/reading of the text. The audio video can tape their views of the text and make personal notes about the reading materials.

Post-development Phase of the i-ELLS prototype

The testing and evaluation of the system was an important phase of the development of the i-ELLS system (Nadzrah et al., 2010, Hazita et al., 2010). The prototype was pilot tested on a group of students (N=33) who were taking an English Language Studies course for one semester (4 months). At the beginning of the semester, the students were given training to familiarize themselves especially on the usage of the reading tools provided in the system using a sample text. A training manual was also provided for their reference. Students were encouraged to use all of the reading tools provided in the system while reading the articles.

Three academic articles were selected by the course lecturer chosen as part of their reading assignment and uploaded onto i-ELLS. For each article, the students were required to answer some questions related to the articles. Students were encouraged to discuss the content of the article online with their classmates using the reading tools in the system. For the purpose of the study, they were reminded that face-to-face discussions in or outside the classroom as well as with their instructors were not allowed. The articles were uploaded at different times because the students needed to finish discussing the first article and then to submit their written assignment before the second and third articles could be uploaded. The responses to the questions posed for each article were submitted separately as a writing assignment.

At the end of the course, students were required to evaluate the effectiveness and usefulness of the reading tools in the system using a questionnaire, followed by focus group interviews. The questionnaire was designed to analyse the students' perception of i-ELLS system and features' usability and the extent to which they facilitate them in their reading. The 40 item-questionnaire was divided into four main sections: a. Information on level of computer literacy; b. Perception of the use of the overall system in terms of its interface tools; c. Degree of usefulness and facilitative factor of the reading and collaborative tools: Annotation tool, Discussion tool, My Notes, Video Journal, Dictionary, Reading Portfolio; d. Overall perception of i-ELLS as an online reading system.

The focus group interviews were conducted to gain an in depth understanding particularly the usability of the technological tools as well as suggestions for improvement of the system. Two groups of students consisting of five per group were interviewed at the end of the semester. Questions such as the students' general comments about the system, the time spent using the system and the tools usability were asked. The interview data were then transcribed verbatim, and analysed thematically.

Overall evaluation of i-ELLS

Item D1: The i-ELLS reading online system:	Strongly disagree		Disagree		Agree		Strongly Agree		Missing	
	N	%	N	%	N	%	N	%	N	%
1. a. Provides opportunity to learn from each other outside class time	1	3.0	3	9.1	18	54.5	11	33.3	0	0
1. d. Enables me to improve my reading strategies	2	6.1	3	9.1	19	57.6	9	27.3	0	0
1. e. Enables me to discover new reading strategies	2	6.1	4	12.1	17	51.5	9	27.3	1	3.0

2. i-ELLS helps me to improve my reading skills in										
a. Scanning	1	3.0	4	12.1	23	69.7	5	15.2	0	0
b. Skimming	1	3.0	4	12.1	22	66.7	6	18.2	0	0
c. Paraphrasing	4	12.1	8	24.2	16	48.5	5	15.2	0	0
d. Summarizing	2	6.1	11	33.3	15	45.5	5	15.2	0	0
f. learning vocabulary	0	0	4	12.1	18	54.5	11	33.3	0	0
3- I am motivated to read using i-ELLS										
4. It is difficult to use i-ELLS	6	18.2	14	42.4	7	21.2	6	18.2	0	0
6. I have reading purpose	1	3.0	2	6.1	26	78.8	3	9.1	1	3.0
7. I am able to achieve my reading purpose using i-ELLS	5	15.2	6	18.2	17	51.5	4	12.1	1	3.0
8. I prefer the teacher to explain the text than reading online	4	12.1	5	15.2	16	48.5	8	24.2	0	0
9. I prefer to discuss the text with my friends in face to face interaction	1	3.0	5	15.2	17	51.5	10	30.3	0	0
10. I will recommend i-ELLS to my friends	2	6.1	2	6.1	23	69.7	6	18.2	0	0

TABLE 1: Overall perception of using i-ELLS

On the whole, the students gave positive feedback towards i-ELLS reading online system. 87.8% of the students indicated that they agreed and strongly agreed that “the system provides them opportunities to learn from each other outside class time”, while 84.9% of the students agreed and strongly agreed that the system enabled them to improve their reading strategies, as well as discover new reading strategies (82.8%). In terms of improved reading skills when using i-ELLS, 84.9% of the students agreed and strongly agreed that Scanning and Skimming skills had improved, and they also agreed that they had learnt new vocabulary (87.8%). In fact, 63.6% of them agreed that they had achieved their reading purposes when reading using i-ELLS. However, they were still dependent on teachers as they indicated that they preferred the teacher to explain the text rather than reading online (72.7%) as well as preferred discussing face-to-face with friends rather than discuss online (81.8%). In general, the students agreed they were motivated to use i-ELLS (63.6%), and they would recommend i-ELLS to their friends (87.9%).

Generally, the degree of usefulness of select online reading tools in i-ELLS was found to be high among the users of the prototype. The degree of usefulness of each of the tools in i-ELLS are reported below:

Annotation tool

The findings revealed that the students used Annotated Tool to help them comprehend the text by highlighting important point (97%), highlighting part of the text that they didn’t understand (54.5%) and writing comments directly onto the text (75.8%). A majority of the students (84.9%) indicated that they ‘remember points by highlighting’ while 57.6 % shared their understanding of the text with friends. Almost all students (93.9%) suggested that the use of the highlighting tool especially is useful for understanding in their process of reading the text.

Discussion tool

Overall, the majority of the students agreed and strongly agreed that the Discussion tool is useful. Most of the items in this section received high percentage of agreement. For example, 93.9% of them Agreed and Strongly Agreed that Discussion tool was useful because it enabled them to view their friends' opinion (93.9%) as well as obtain feedback from their friends on the ideas they posted (90.9%). The students also agreed that Discussion tool is useful because they can contribute ideas (90.9%) and gain more ideas (78.85), which enabled them to enhance their understanding of the text discussed (90.9%). In general, it can be said that discussion tool facilitated students' reading comprehension process.

My Notes tool

Most students used the tool to reflect what they read (75.8%), and write their own notes about the text (72.7%). However, some indicated in the interview that they were unable to respond to the item (statement) as they did not use My Notes when reading, preferring instead to use Discussion Tool and Annotation Tool. Hence this tool is found to be redundant and should be reviewed in terms of its usefulness.

Video journal

In the overall findings, students revealed positive perception of using the video journal. They agreed and strongly agreed that they can recall information at anytime (51.5%), and give immediate comments about the text (42.4%) with the visual mode. Surprisingly however, although these students indicated that they preferred to use the video journal to make notes, none of them used it. In the interview, some of them indicated that they were not familiar with the tool and needed more time to get used to it. Some students stated that they did not use the tool because they lacked the training (S1, S5) and were not equipped with a webcam (S6, S9). - This revelation highlights the need for a better training component to be included in the system to encourage the use of this tool.

Built-in Dictionary and Translation Tools

Most of the students found the dictionary and translation tools very easy to use and helpful when reading difficult texts as they merely need to click on the words and phrases that needed clarification to aid in understanding content. This quick reference helps them to maintain and sustain their reading process and meaning uptake while reading the text online without having to resort to dictionaries and thesaurus in hardcopies.

Conclusion

This paper has discussed the background of the study, design, development and evaluation of an online reading system, aptly named as the Interactive English Language Literacy System or i-ELLS, a prototype based on the mapping of students' reading strategies to the technology needed to support the activities. The pilot test of the prototype has confirmed the usefulness and effectiveness of the designed tools in the reading process of the non-native English Language academic readers, while highlighting a couple of tools that need to be improved on (the video journal) and revised (My-Notes tool). Nevertheless, the students' experience of learning collaboratively through i-ELLS has potential to facilitate them to become critical readers and thinkers as they uptake and transform knowledge more effectively. Furthermore, i-ELLS accommodates for online collaborative learning which Tomlinson and Henderson (1995) advocate as more effective as it allows for learner control. The next phase for this research development cycle then is to measure the effectiveness of using i-ELLS on actual reading performance.

ACKNOWLEDGEMENT

This paper is based on a research project entitled “Developing A Prototype of An English Literacy Learning System (i-ELLS) for Language Development and Knowledge Growth of Multilingual English Language Learners (UKM-GUP-JKKBG-08-09-036)” conducted by Assoc. Prof. Dr Hazita Azman (Head), Dr Noorizah Mohd. Noor, Dr. Afendi Hamad, Dr Nor Fariza Mohd Nor and Dr Nadzrah Abu Bakar.

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Word Forms or Lemmas?

NOORLI BT. KHAMIS
ASS. PROF. DR. IMRAN HO ABDULLAH

ABSTRACT

Analyses with corpus-based data offer a means to isolate and provide “indications about key lexical, grammatical or textual issues to deal with in ESP classes” (Gavioli 2005). As such, the integration of corpora in ESP is “viewed as a coherent course design step at university settings” (Fuentes & Rokowski 2003). However, a methodological question arises prior to the analysis of the lexical units: which lexical items should be considered for the investigation – the word forms or lemmas? This paper intends to discover the information derived from the adoption of either lexical item for a specialised language investigation. Results from wordlists, i.e. the frequency and keyword lists, of both lexical items are discussed in order to discern any similar or differing details. The selection of either is crucial to ensure the research objectives of a specialised language investigation can be accurately answered.

Keywords: (word forms; lemmas; corpus; specialised language)

INTRODUCTION

The application of corpus-based study in addressing varying ESP needs has long been acknowledged in many research work (Krause 2005; Fuentes 2001; Nelson 2000; Nesi 2008). The approach has provided empirical information on the most relevant subject-related language knowledge, which is highly useful to many ESP language instructors who have been taking on the role of material and syllabus designers. Analyses with corpus-based data offer a means to isolate and provide “indications about key lexical, grammatical or textual issues to deal with in ESP classes” (Gavioli 2005). As such, the integration of corpora in ESP is “viewed as a coherent course design step at university settings” (Fuentes & Rokowski 2003).

This paper is based within the wider framework of the author’s PhD research, which is ultimately intended to serve the purposes mentioned above in the context of a local technical university, Technical University of Malaysia Melaka (UTeM). The attempt to describe a specialised language used in one of the faculties in the university entails corpus-based analyses of the lexical behaviours of the language. However, a methodological issue posed at the beginning of the analyses is the selection of the lexical units as the starting point for the whole investigation. The framework of a corpus study offers the selection between word forms and lemmas (Paquot 2005; Coxhead 2000; Krause 2005). Word forms are different words or types, for example *voltage* and *voltages*. Lemmas are headwords with other related forms, including its inflectional, derivational and reduced forms, (Nation 2001). For example the headword *show* may have lemma forms which include *show*, *showed*, *showing*, *shown* and *shows*. The process of grouping the forms according to the headwords is referred as the lemmatisation¹. The assignment of the forms to a lemma may vary to serve different research purposes; however the most common list of lemmas is devised from different word classes.

This paper provides the comparison of the results generated from the wordlists analyses of both lexical units, and the information derived from the results. The discussion of this study provide supports to the selection of the lexical unit to be adopted before the whole investigation on the specialised language description can be carried out.

CORPUS AND METHODOLOGY

CORPUS

The corpus used for this study is the *Reference Books Corpus* (RBC), a 425,854 word corpus of Engineering reference texts for degree students of the Faculty of Electronics and Computer Engineering, UTeM which consists of 34 texts. This corpus is one of the corpora created by the author for her PhD research. For the purpose of the comparison, this corpus was prepared in two folders; one consists of lemmatised items (lemmas), and the other unlemmatised (word forms).

METHODOLOGY

The lemmatisation procedure was carried out with the *WordSmith Tools 4.0* software, and the lemma list employed for the study is the *Someya Lemma List*, which is retrievable from <http://www.lexically.net/downloads/version4/downloading%20BNC.htm>. The lemma list contains 40,569 words in 14,762 lemma groups. Though the study involves a specialised corpus, there was no attempt to change, delete or add any items from the lemma list. It is important to mention that the analyses carried out to determine the selection of either word forms or lemmas in this paper is rather crude because the aim of the comparison was to see the potential information that can be discerned from the adoption of the lexical units.

The following analyses carried out with both word forms and lemmas involved generating the frequency and keyword lists.

FINDINGS

FREQUENCY AND KEYWORD LISTS

FREQUENCY WORDLISTS

Table 1 and Table 2 display the output of the top 30 words from the frequency wordlists according to word forms and lemmas respectively, generated with the *WordSmith Tools 4.0* software. The total of word forms is 5798, while the total of lemmas is 4239. Lemmatisation has greatly reduced the number of word units for analysis. Nation (2001) highlights the underlying notion of lemmatisation is *learning burden*. It reflects the amount of effort to learn a word. It simply means that, for example, if a learner has already known the meaning of the word *show* and has been exposed to the inflectional concept of the simple past tense *-ed*, therefore, the effort to learn the word *showed* is negligible.

Generally, though some of the words appear in different ranking in both lists, most of the words occurring in the top 30 of the unlemmatised list (Table 1) can be found in the top 30 of the lemmatised list (Table 2). Based on these top 30 lists, it appears that the lemma list comprises more content words (12 words) than the word form list (9 words). The nine content words shared by both lists include *voltage*, *current*, *circuit*, *output*, *input*, *transistor*, *figure*, *signal* and *gain*, while the three additional content words in the lemma list are *show*, *use* and *fig*. On the contrary, it also shows that the word form list contains more function words (21 words) than the lemma list (18 words). All the 18 function words in the lemma list are found in the word form list except *is*, *are* and *an*, which are lemmatised under the headwords *be* and *a* in the lemma list. Though generally both lists are able to display the characteristics of the specialised corpus, from this top 30 lists, it can be seen that the lemmatisation procedure is useful to highlight more subject-related headwords with high total frequency of all the forms for further observation. In other words, while the word form list displays the most frequent words in the specialised language, the lemma list brings the attention to the most frequent headwords with all the possible forms as used in the language. For instance, the headword *be* appears to be the third most frequent lemma in the corpus (Table 2), in contrast to its word forms in Table 1 - *be* (13th). An obvious useful feature of the lemma list is the listing of other forms of a headword which appear in the whole corpus, such as *be* [3554], *am* [3], *are* [2785], *been* [164], *being* [121], *is* [11975], *mf*[37], *was*[334], and *were*[181]. This feature provides an insight into the forms of a headword that are used in the

TABLE 1. Top 30 words (word forms)

N	Word	Freq.	%	Texts	%	N	Word	Freq.	%	Texts	%
1	THE	39651	9.31	34	100	16	OUTPUT	3207	0.75	34	100
2	#	19576	4.60	34	100	17	ARE	2785	0.65	34	100
3	OF	12415	2.92	34	100	18	WE	2726	0.64	34	100
4	IS	11975	2.81	34	100	19	INPUT	2522	0.59	34	100
5	IN	9962	2.34	34	100	20	WITH	2319	0.54	34	100
6	A	9676	2.27	34	100	21	THIS	2304	0.54	34	100
7	AND	9333	2.19	34	100	22	BY	2223	0.52	34	100
8	TO	7498	1.76	34	100	23	AN	2221	0.52	34	100
9	VOLTAGE	5243	1.23	34	100	24	TRANSISTOR	2112	0.50	32	94.12
10	THAT	4203	0.99	34	100	25	CAN	2089	0.49	34	100
11	FOR	4191	0.98	34	100	26	WILL	2073	0.49	34	100
12	AS	3666	0.86	34	100	27	AT	1988	0.47	34	100
13	BE	3554	0.83	34	100	28	FIGURE	1940	0.46	34	100
14	CURRENT	3516	0.83	34	100	29	SIGNAL	1904	0.45	33	97.06
15	CIRCUIT	3403	0.80	34	100	30	GAIN	1859	0.44	29	85.29

TABLE 2. Top 30 words (lemmas)

N	Word	Freq.	%	Texts	%	Lemmas
1	THE	39651	9.31	34	100	
2	#	19576	4.60	34	100	
3	BE	19117	0.83	34	100	be[3554] am[3] are[2785] been[164] being[121] is[11975] m [37] was[334] were[181]
4	OF	12415	2.92	34	100	
5	A	11897	2.27	34	100	a[9676] an[2221]
6	IN	9962	2.34	34	100	
7	AND	9333	2.19	34	100	
8	TO	7498	1.76	34	100	
9	VOLTAGE	5694	1.23	34	100	voltage[5243] voltages[451]
10	CIRCUIT	4402	0.80	34	100	circuit[3403] circuits[999]
11	THAT	4353	0.99	34	100	that[4203] those[150]
12	FOR	4191	0.98	34	100	
13	CURRENT	3988	0.83	34	100	current[3516] currents[472]
14	AS	3666	0.86	34	100	
15	OUTPUT	3250	0.75	34	100	output[3207] outputs[43]
16	TRANSISTOR	2859	0.50	32	94.12	transistor[2112] transistors[747]
17	WE	2726	0.64	34	100	
18	THIS	2725	0.54	34	100	this[2304] these[421]
19	INPUT	2678	0.59	34	100	input [2522] inputs [154] inputted[2]
20	WITH	2319	0.54	34	100	
21	BY	2223	0.52	34	100	
22	SHOW	2194	0.02	26	76.47	show[90] showed[13] showing[20] shown [1413] shows[658]
23	SIGNAL	2156	0.45	33	97.06	signal[1904] signals[252]
24	CAN	2089	0.49	34	100	
25	WILL	2073	0.49	34	100	
26	AT	1988	0.47	34	100	
27	FIGURE	1968	0.46	34	100	figure[1940] figures[28]
28	GAIN	1938	0.44	29	85.29	gain[1859] gained[6] gaining[3] gains[70]
29	USE	1904	0.08	34	100	use[335] used[699] uses[66] using[804]
30	FIG	1864	0.44	16	47.06	fig[1855] figs[9]

language. In the case of the headword *be*, the list of the lemma forms shows that the present tense (*am, are, is*) and passive voice (*be, been*) are prominently used in the corpus. The lemma list also allows the observation such as with the singular lemma form of *voltage* (5243) which is more favoured than its plural form *voltages* (451) in the corpus. Similar preference is also noted with the other content words in the top 30 list, such as *circuits* (3403) and *circuit* (999), *current* (3516) and *currents* (472), *output* (3207) and *outputs* (43), *transistor* (2112) and *transistors* (747). Such observation can initiate a closer look into the grammatical elements of the forms in the corpus.

However, there are also several important issues that can be observed from the listed lemma forms, such as the headword *input* with its lemma forms *input* [2522] *inputs*[154] *inputted*[2]. Some of the forms do not belong to the same word classes; the lemma forms *input* and *inputs* may assume both word classes of noun and verb. Similarly, even as a word form (Table 1), the word *input* need to be reviewed with the assistance of the Concordance tool of *Wordsmith* to determine the distribution of word according to the word classes. Though this issue may be solved with the application of POS (parts of speech) tagging system, this study does not require such complicated assignment because the concern of the study is not the syntactical level of the language, instead, its lexical behaviour for language description. Furthermore, considering the scale of the present study, applying the POS tagging may cause other irrelevant issues. Therefore, reviewing the concordance lines of the words is sufficient to obtain the needed information for the study.

Another problem that can be observed from the lemma list is the assignment of the lemma form *m*[37] under the headword *be*. Apparently, in the corpus, the lemma form is not the contraction form of the *be*-verb *am*, but it is a symbol used in measurements and abbreviations in the specialised language, such as in the following sentences:

- 1) When the system is on and the light consistently hitting the photoconductive cell, the resistance of the cell may drop to 10 M.
- 2) The other scale, labeled M, is employed along with the m scale to find the solution to voltage-divider configurations.

Such wrong assignment of lemma forms suggests additional tasks need to be carried out with the lemma list in order to ensure accurate assigning of the lemma forms to the right headwords. The tasks include scrutinising the lemma forms, running through the concordance lines, re-assigning the lemma forms and the headwords, re-calculating the total frequency, etc.

With reference to the singular and plural forms of the headword earlier, the question of which form should be taken as the headword in the language arises – the base form or the most frequent words? If the base form is employed, there are cases such as the headword *show*, which has the lemma form *shown* (1413) as being highly frequently used in the corpus in comparison with its headword and other lemma forms – *show* (90), *showed* (13), *showing* (20) and *shows* (658).

Nevertheless, all those issues do not make the word form list perfectly suits a language investigation. Several details need to be considered too. Similar issue of the word class of a word is posed by the word form list. Words, such as *input*, *signal* and *gain* have no indication of its word class; they need to be run through the concordance to obtain the distribution of the word classes. The availability of other variants of the word form can be identified by running down the list or by alphabetically ordering the words (which still has the chance of missing several forms). In other words, the grouping of the words (either by word classes, tenses, singularity or plurality) cannot be discerned immediately from the list.

On the other hand, there are other features of the word form list which can offer a piece of information about the language. The fact that the words can be sorted from the highest to the lowest frequency allows the analysis of text coverage of a corpus, either according to the most frequent words or several ranges of frequent words, for example, the text coverage of the first 2000 word types or the text coverage of the first 1000 most frequent words and its 1000 succeeding ranges. With regard to text coverage, there have been many studies which look into its relationship with vocabulary size. Waring and Nation (1997), for example, discuss the estimates of the vocabulary size and their significance for second language learners by providing a thorough survey of previous research on the issue. Several thresholds have been suggested, which include, the need to have around 20,000 word families for university graduate, 3,000 or so of high frequency words in a language for undergraduates, and 2,000 for EAP students (Ward 1999). A study by Hu and Nation (2000) provides an experimental support that learners need to have around 98% of words coverage in a text to be able to read with ease. Earlier, Na and Nation (1985) had set the threshold at 95% for a reasonable comprehension of a text. However, the vocabulary size of 2,000 words is the best selection for English learners to memorize (Nation & Kyongho 1995; Coxhead 2000). The information on

the text coverage, which can be discerned from the frequency wordlist, can be used to estimate the vocabulary size of a corpus.

Though it should be noted that the text coverage analysis can also be carried out with the information from the lemma list, some of the lemma forms of a headword have marked gap in terms of their frequencies. With reference to the word form frequency list, these lemma forms occur in the lower part of the list with low frequencies. Therefore, technically, both lists of lexical units generate different information of text coverage. However, a look at the text coverage of the first 2000 words of both lists revealed a very small difference in the text coverage of both lists. Figure 1 reveals that with the first 2000 words, the word form list has a text coverage of 93%, in comparison with the lemma list, which has approximately a 94% of text coverage. Similarly, the text coverage of every 1000th words of both lists plots almost the same trend (Figure 2). This finding suggests that despite the different number of words and frequencies, both word form and lemma lists generate similar information on text coverage for the corpus.

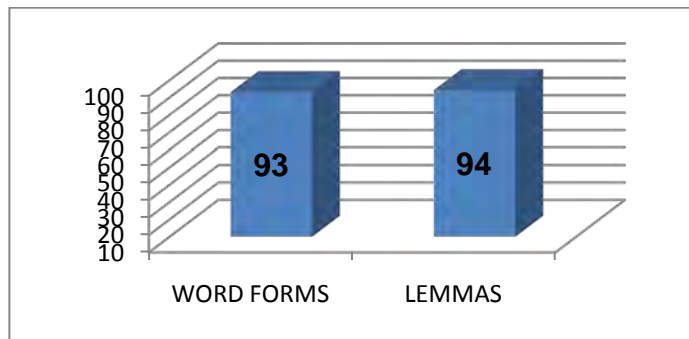


FIGURE 1. Text coverage of the first 2000 frequent words of both lists (%)

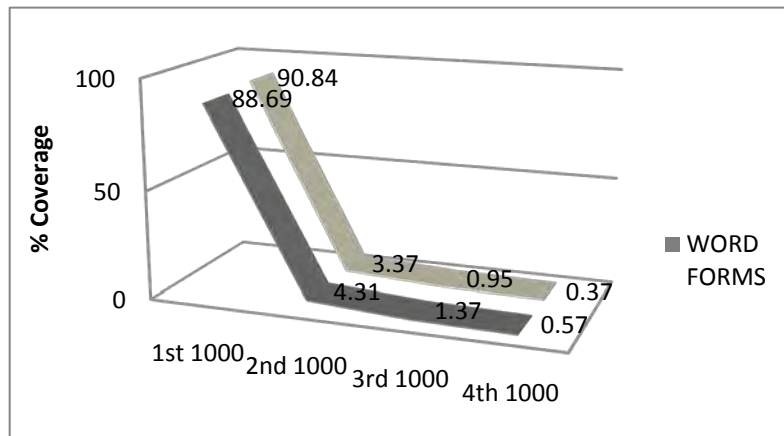
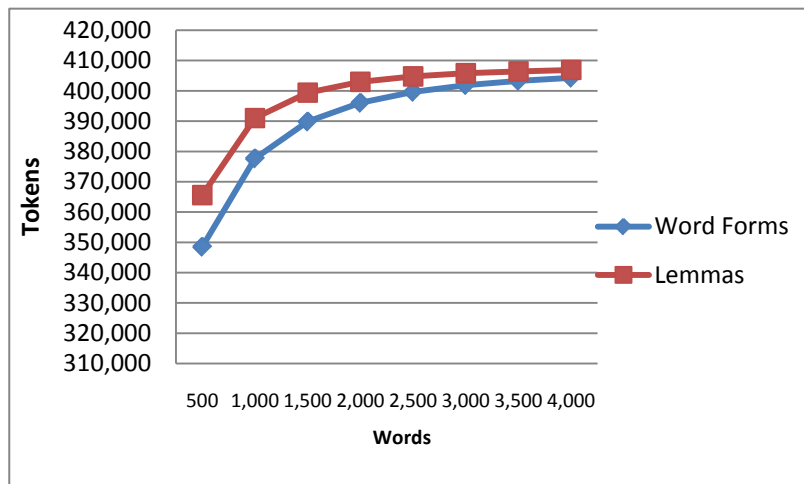


FIGURE 2. Text coverage of every 1000th words of both lists (%)



Another comparison on the vocabulary growth curves between both lists in Figure 3 also shows that both lexical units have relatively similar pattern, in which the number of tokens grow with the number of the lexical units. Additionally, this comparison reveals that whichever lexical units being employed, the frequency curves do not decline at a regular rate across the corpus. Both reflect the general frequency curve, as accounted by the Zipf's Law (Meyer 2002) which outlines that the high frequency words cover the massive bulk of a corpus.

However, an analysis on the type-token relationship of both lists in Table 3 shows that the number of the words has an impact on the text coverage of the corpus. There is a great difference in the number of words to reach the text coverage of 95% for both lists. The lemmas prove to have greater number of tokens than the word forms for every addition of 500 words. Table 3 shows that to reach such amount of text coverage, about 3,500 forms should be attained, as opposed to 2,000 lemmas. This result further substantiates the employment of lemmas for language learning since lesser number of (head)words are needed to be introduced to the learners; the *learning burden* is reduced (Nation 2001).

TABLE 3. Cumulative percentage of word tokens with every 500th words

No. of Words	Word Forms		Lemmas	
	Word Tokens	Cumulative Percentage	Word Tokens	Cumulative Percentage
500	348,537	81.8	365,578	85.8
1,000	377,692	88.7	391,015	91.8
1,500	389,855	91.5	399,400	93.8
2,000	396,036	93	402,966	94.6
2,500	399,657	93.8	404,774	95
3,000	401,887	94.4	405,830	95.3
3,500	403,312	94.7	406,405	95.4
4,000	404,312	94.9	406,905	95.6

The analysis with the frequency lists provides insights into not only the possible information shared by both lexical units, but also the information that can be missing from either list. This, naturally, entails the observation of the keyword lists of both lexical units to discover any useful information.

KEYWORD LISTS

There are 1613 keywords with a total of text coverage of 72.92% identified from the word form list, while 1409 keywords with text coverage of 77.49 % from the lemma list. From the word form list, the positive keywords form a total of 1178 items, which constitute about 59% of text coverage, and the remaining 435 negative key words make up another 14% of text coverage. Meanwhile, the positive keywords from the lemma list form a total of 1048 items which make up 64.21% of text coverage, and the remaining 361 negative keywords form 13.28% of the total keyword text coverage for the lemma list. Positive key words occur **more** often than would be expected by chance in RBC in comparison with the reference corpus²; conversely, negative keywords occur **less** often in RBC than would be expected by chance in comparison with the reference corpus. Table 4 and Table 5 display the positive and negative keywords from both lists. The keywords are ordered according to their keyness values, with the negative keywords reordered from the most negative keyword.

TABLE 4. Top 30 positive and negative keywords (word forms)

WORD FORMS					
Positive Keywords			Negative Keywords		
N	Key word	Freq.	N	Key word	Freq.
1	VOLTAGE	5,243	1	I	104
2	CIRCUIT	3,403	2	WAS	334
3	OUTPUT	3,207	3	HE	5
4	TRANSISTOR	2,112	4	YOU	77
5	CURRENT	3,516	5	IT	864
6	INPUT	2,522	6	HAD	17
7	SIGNAL	1,904	7	THEY	152
8	GAIN	1,859	8	BUT	404
9	AMPLIFIER	1,201	9	SAID	7
10	DIODE	1,118	10	WHAT	43
11	FIG	1,855	11	WERE	181
12	EMITTER	967	12	THEIR	100
13	IS	11,975	13	TO	7,498
14	RESISTANCE	1,335	14	BEEN	164
15	FIGURE	1,940	15	THEM	24
16	CIRCUITS	999	16	ME	5
17	LOAD	1,283	17	YOUR	9
18	TRANSISTORS	747	18	OUT	103
19	FREQUENCY	1,109	19	UP	134
20	DC	971	20	ON	1,541
21	THE	39,651	21	DO	81
22	COLLECTOR	787	22	HAVE	743
23	SOURCE	1,233	23	THERE	349
24	BIAS	814	24	LIKE	59
25	SHOWN	1,413	25	NOT	757
26	OP	686	26	ABOUT	172
27	FEEDBACK	748	27	DON'T	4
28	BIASED	653	28	KNOW	36
29	AC	670	29	THINK	3
30	CONFIGURATION	692	30	ALL	392

TABLE 4. Top 30 positive and negative keywords (lemmas)

LEMMAS					
Positive Keywords			Negative Keywords		
N	Key word	Freq.	N	Key word	Freq.
1	VOLTAGE	5694	1	I	104
2	BE	19154	2	HE	5
3	CIRCUIT	4402	3	YOU	77
4	TRANSISTOR	2859	4	IT	864
5	CURRENT	3988	5	THEY	152
6	OUTPUT	3250	6	BUT	404
7	INPUT	2678	7	WHAT	43
8	SIGNAL	2156	8	THEIR	100
9	AMPLIFIER	1413	9	TO	7498
10	BIAS	1617	10	THEM	24
11	GAIN	1938	11	ME	5
12	DIODE	1118	12	YOUR	9
13	FIG	1864	13	OUT	103
14	EMITTER	967	14	UP	134
15	LOAD	1457	15	ON	1541
16	RESISTANCE	1410	16	THERE	349
17	FREQUENCY	1318	17	LIKE	59
18	FIGURE	1968	18	NOT	757
19	SHOW	2194	19	ABOUT	172
20	PARAMETER	809	20	DON'T	4
21	DC	971	21	ALL	392
22	CONFIGURATION	871	22	COULD	93
23	RESISTOR	688	23	NO	291
24	DETERMINE	1103	24	WOULD	296
25	THE	39651	25	YEARS	12
26	DEVICE	1013	26	THINK	15
27	SOURCE	1321	27	WELL	108
28	COLLECTOR	798	28	NEW	76
29	OP	686	29	GET	30
30	CHARACTERISTIC	904	30	AFTER	68

As can be seen, the positive keywords of both lists include more specific and technical words occurring in RBC than their frequency wordlists. Most positive keywords that occur in Table 3 (word forms) are found in Table 4 (lemmas). This suggests that both lists reflect the features of the specialised language. However, a closer look at the top 30 positive keywords of both lists reveals important issues regarding the information the list can offer. For example, the lemmatisation of the *be*-verbs still poses the likelihood of missing the information on the highly frequent lemma form of the verb that can signify the feature of the specialised language, such as *is*, in this case, may suggest the common tense, as well as the prominent concept of singularity employed in the language. Similarly, the word forms such as *circuits* and *transistors* suggest that the plural forms display significant roles in the specialised language, and they can be crucial for the investigation into the specialised language. Likewise, the occurrence of the word forms *bias* and *biased* in Table 3 implies the need to examine the use of the words as in why and how they are significantly used in the language. Such element is absent in the lemma list. Another issue involves a potentially misleading information as demonstrated by the word form *shown* (Table 3) and the headword *show* (Table 4). This example clearly shows that the employment of lemmas can distort the notion of keyness for language investigation; which should be regarded as the most keyed word for the corpus, *shown* or *show*? Additionally, the lemmatisation procedure has reduced the keyness values of some significant word forms such as *feedback* and *ac*, which do not

make their way into the top 30 words in the lemma list. Conversely, headwords such as *parameter*, *resistor*, *determine* and *device* have taken their places in the top 30 keywords of the lemma list. In other words, lemmatising the corpus can result in inaccurate focus of significant words, thus description of the specialised language. Nevertheless, it should be noted that the lemmatised list allows more different headwords to be observed in the specialised language; the extraction of related lemma forms has made it easier to identify different headwords that are available in the language.

Like the positive keywords, an examination of the negative keywords is pertinent as Nelson (2000) notes that the description of a language in a specific domain can be carried out by investigating “what is *not* found there”. The contrast difference between the positive and negative keywords underlines the ‘specialised’ characteristic of RBC.

The observation with the negative keywords further proves that the lemmatised list may distort the information for a specialised language description. A comparison of the negative keywords between the word form list (Table 3) and the lemma list (Table 4) shows that 22 from 30 items appear in both lists regardless the rank. Interestingly, the comparison also draws attention to the significance of the word forms in informing the ‘specialised’ features of RBC. The words *was*, *had*, *said* and *were*, which are missing from the negative keyword list of the lemmas, indicate that the past tense is less likely to be a feature of the specialised corpus. Similarly, the omission of *do* and *have* from the negative keywords list of the lemmas can definitely temper the investigation into the description of RBC in terms of why these verbs are found to be significantly less occurring in the specialised corpus. Because these words are lemmatised according to the headwords, the reflection of the headwords as keywords of the specialised language is questionable; for example, the headword *be*, which includes all the *be*-verb forms, occurs as one of the most positive keywords in the corpus, whereas, the negative keywords of the word form list evidently show that the past tense forms are otherwise. Such oversights can have serious ramifications for the language investigation.

DISCUSSION

Clearly, this study underscores the needs to carry out the lemmatising procedure carefully due to semantical and grammatical disparities of the lemma members, if the lemma is being the lexical unit to be adopted for a language study. The Wordsmith program is not able to recognise some obvious differences, as well as similarities. On top of the tedious task to inspect the accurate assignment of the lemma members, Gardner (2007) asserts that it is almost impossible to group the words according to the same grammatical class and meaning due to the form-meaning variations in a language. Though the task can be done by utilising a tagging system, the procedure and result are still subjected to other different issues altogether.

In spite of that, the adoption of word form also suffers similar problems. It is still mandatory to run down the lists in order to ensure accurate assignment of linguistic features such as word classes, as well as to inspect for any semantic disparity. However, a significant finding of the study is that lemmatisation can cause the omission of potentially significant words, which are crucial for the specialised language description (O’Keeffe 2007). Because the initial aim of the researcher is to describe the specialised language, such oversights have serious implications for the attempt. Additionally, it implies that more detailed investigations into the lexical units, such as collocational and colligational properties, are also restrained. Thus far, the study clearly demonstrates that an investigation into a specialised language requires close scrutiny of the individual word forms in order to be able to describe the ‘specialised’ features of the language.

Another consideration is that because specialised languages tend to have new, technical, rare, low frequency or complex forms, such as *sinusoidal*, *cascode*, *transconductance*, *shunt* etc., lemmatising can be more laborious, and not to mention, the findings suffer from more distortions. Because this study adopts the Someya Lemma List for the lemmatising procedure, most of the technical words are still displayed as headwords. However, the problem lies in the sub-technical words which convey the technical senses of the language; therefore, the unit of use and of meaning may be smaller than the lemma because the word forms occurring in these specialised texts may have different meanings, as well as other linguistic properties, such as collocation and colligation (Stubbs 1998). Even the concepts of collocation and colligation suggest that the study of neighbouring words and patterns implies the close examination of individual forms.

Nevertheless, lemmatised items are still preferable for larger corpora. This study demonstrates that lemmatising assists to highlight related forms of a word used in the specialised language. If the aim of a research is driven by the need to gain insights into the range of vocabulary of a specialised language, the lemma list can

definitely offer useful information. Language pedagogy can still benefit from the lemma list, especially with regard to instructional wordlist. In light of the study, attention must be paid to semantic and grammatical analyses of related words.

CONCLUSION

Though both lexical units may generally generate almost the same results, closer examination of the units reveal significant differences in informing the specialised language. The study of a specialised language in this case clearly requires the utilisation of the word form as the lexical unit to carry out the whole investigation with. However, careful consideration should still be given to the form-meaning issues when interpreting the data. In light of this study, adjustments and disclaimers to what constitute the word for analysis should be provided prior to a study, so that the validity of findings is justified.

ACKNOWLEDGEMENT

This work stemmed from a PhD study, which was sponsored by the Ministry of Higher Education, with the support from UTeM.

ENDNOTES

¹ There is another lexical unit i.e the word families (Moudraia 2003; Coxhead 2000; Hagiwara and Naito 2008). A word family consists of a headword with its inflected and derived forms. Since the procedure of creating the list is similar to lemmatisation, this lexical unit is regarded as a lemma by the researcher.

² The reference corpus employed to generate the keyword lists in this study is the British National Corpus (BNC). This corpus consists of 100 million tokens, which are collected from written and spoken British English. It represents the English used from the 20th century onwards. The licence of this modern mega-corpus can be easily obtained online at <http://bncweb.info/>. BNC serves as the general English, which is used for the comparative study with the specialised language, RBC.

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Noorli bt. Khamis/Imran Ho-Abdullah
UTeM/UKM
noorli@utem.edu.my

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“With the greatest respect , I cannot agree...”: an investigation into the discourse of dissenting in selected Malaysian judicial opinions

NORAINI IBRAHIM
ABDUL HADI AWANG

ABSTRACT

Modern judicial opinions are by tradition, a reflection of hundreds of years of history and tradition. Judges usually give their decision and order verbally in court, and legally significant and important judgments notably from the higher courts, are then published in law reports and become the substance of common law. ‘Dissent’ is the written expression of a judicial opinion that results in the court not arriving at a unanimous decision. Hence, the dissenting judge will have to state his disagreement by focusing on the issue(s) of law before proceeding to provide an explanation. Literature has shown that dissenting opinions are not a feature of all legal jurisdictions nor are they presented in the same way. This paper aims to discuss the discourse of ‘dissenting’ from an analysis of selected Malaysian judicial opinions. Solan (1998:1) states that judges usually care deeply about making the best decision they can, and about conveying their decision in a manner that makes the decision as fair as possible to the parties, and often to the public”. In this respect a mixed-method approach was employed to gather the data, while data analysis and the linguistic features were drawn from Trosborg’s (1997) text typology. The main findings reveal that modality, adverbials as well as context-specific structures alluding to adherence and mutual respect are employed to temper the emotive tone of the judges. Interestingly however, and contrary to literature, non-adherence to such practice has also been located. The question is, is such a position ideological?

Keywords: adverbs, adverbials; case report; dissent(ing) ; judicial opinion

INTRODUCTION

Against the backdrop of the many events that have colored the judiciary, which arose out of the ‘1988 crisis’ (Salleh B uang, 20 07), interest and a wareness of the functions of the third organ of the administrative has increased. An article that appeared in the *Malaysian Insider* (an Internet news portal that claims to published ‘unvarnished news from around the world’) on the 10th of February 2010 entitled, *The Damning Lack of Dissent* by Fahri Izzat, is testament to this. True to the rather contentious title, the writer, a lawyer-cum-blogger-cum-legal activist, lamented the lack of dissenting opinions in current Malaysian appellate judgments. That article adopted a legal-critique flavor arguing for a ‘braver bench’ which it claimed, if not present, will inevitably retard the development of the law in Malaysia

This paper, however, will not take the legal route but will instead attempt a legal-linguistic approach to provide an understanding of how an important feature of courtroom discourse, the ‘written word’ of the proceedings, or otherwise known as judicial opinions, are realized. However, this is not a genre analysis of the appellate case report, but rather a focus on the dissenting opinion and the linguistic strategies employed by judges as they write their departure from the majority decision. As law is an interpretation of rules by judges, the paper will invariably uncover the covert use of language as judges wield their power and unveil their stance. This unveiling is significant because Malaysia is a country that practices the rule of law and since judicial opinions are a source of law, in the words of Lebovits, “One way to judge judges is to read their opinion” (2006: 1).

LAW, CASE LAW AND JUDICIAL OPINION

Law can be defined as ‘rules of conduct,’ or a set of rules regulating conduct, the breach of which is the application of sanctions. In Malaysia, the principal sources of law are customary law, Islamic law (Syariah), English law (common law and equity) and the statutes or Acts of Parliament.

Case law is a legacy of the English common law where judges mete out justice through judicial precedent and the doctrine of *stare decisis*. Judicial precedent means that judges will seek a precedent or a leading case for their argumentation or reasoning. The doctrine of *stare decisis* means that the ratio decidendi or the principle(s) of the must be documented and this become case law. So judges first give their decision verbally in court and later these judgments are written down. Significant judgments from the high court and all judgments from the appellate courts are then published in law reports (Gibbons 1994, Tiersma 1999). This focus on the written word was finalized in the United States in the eighteenth century when “judges systematically issued written opinions” (Tiersma 1999:37). In the United Kingdom and the United States of America, the books containing such reports are known as reports; but in Malaysia the two famous reports are the Malaysian Law Journal and the Current Law Journal.

What is a judicial opinion? In common law adversarial tradition, judges are trained as advocates and they must listen to the evidence adduced in court from which they then construct and balance, to arrive at the truth. This expression of what the law is to a judge, is a judicial opinion and “addresses two matters: result and reason” (Belleau and Johnson, 2008:58). A judicial opinion, or otherwise known as a case report is a genre (Bhatia 1983), usually adopts a formal tone, and Tiersma (1999:139) adds,

while it is “supposedly ‘objective’ rather than ‘persuasive’, a judge usually aims to persuade the reader that his decision was correct, but the objective tone suggests that the outcome is the only rational conclusion in light of the law and the facts.

Nevertheless, Tiersma (1999) has also found that judges do vary their tone and form and this includes the use of humor, poetry and metaphor. While humor is generally unacceptable (Prosser, 1952 in Tiersma, 1999) poetry and metaphor have their followers. Notwithstanding how an opinion is written, it must however, appear to be impartial, and Gibbon (1994) opines that judgments are supposed to have an individual tenor. On this point, and when dissenting, Tiersma (1999:140) states, “Judges give themselves more stylistic latitude in dissenting opinions.” He then proceeded with two examples. In the first, the dissenting judge in a Supreme Court case that declared the act of burning the American flag was protected free speech, sang the first verse of the national anthem dissent. In the second, when it was held by the Pennsylvania Supreme Court that Henry Miller’s *Tropic of Cancer* was not legally obscene, the dissenting judge famous for being an acerbic dissenter (Tiersma 1999:140), employed the image of filth with the collocation’s metaphor of an open sewer and a collocation of words that depict foul and filth to criticize the majority decision.

Interestingly, judicial reasoning is evolved through syllogism and hence a number of judges may come to the same conclusion, albeit different routes; or entirely different conclusions. As such, in appeal cases, if there are three or five judges, there can be as many judgments or opinions. So, when a case is heard in an appellate court with a coram of 3,5,7, the decision can be unanimous or non-unanimous, ie. majority.

Judicial disagreements however, are of two types: concurring or dissenting. To concur means to agree, but a concurring opinion is a form of judicial disagreement where a judge, who writes concurring reasons arrives at the same decision as the majority, but provides a different rationale or reason. On the other hand, dissent is the written expression of judicial disagreement, in an appellate court that is not unanimous in its judgment. According to Fahri Azzat (2010:1), a dissent has five functions, and they are to help the reader

- i. understand the meaning and implications of the majority opinion;
- ii. predict how justice will come out in future cases;
- iii. see the limits of majority holding;
- iv. see where the ‘fight’ was
- v. react

While dissent is a disagreement, it is not quarrelsome disagreement, as alludes Laffranquela (2003:173) in common law countries, the dissenting opinion became quickly a completely normal part of the decision-making process. It was accepted that all judges cannot be of the same opinion in collegial decision-making and the openness of the administration of justice includes the publication of the dissenting opinion.

Within a similar common law jurisdiction, the importance of dissent is alluded by Khanna J, in the Supreme Court of India a leading habeas corpus Case (*Additional District Magistrate, Jabalpur v. Shivkant Shukla AIR [1976] SC 1207* states:

As observed by Chief Justice Hughes, judges are not there simply to decide cases, but to decide them as they think they should be decided, and while it may be regrettable that they cannot always agree, it is better that their independence should be maintained and recognized than that unanimity should be secured through its sacrifice. A dissent in a Court of last resort, to use his words, is an appeal to the brooding spirit of the law, to the intelligence of a future day, when a later decision may possibly correct the error into which the dissenting Judge believes the Court to have been betrayed.

Dissenting can thus be seen as a 'necessary evil' in the carriage of the due process of law. Hence, despite Solan's (1998) belief that "judges usually care deeply about making the best decision they can, and about conveying their decision in a manner that makes the decision appear as fair as possible to the parties, and often to the public" (p. 1), the question is, is this always true?

LITERATURE REVIEW

In the *Introduction of The Handbook of Forensic Linguistics*, Alison Johnson and Malcolm Coulthard (2011) fittingly put an opening quote from Michael Halliday that states, "Language is as it is because of what it has to do" (1973:34). Nearly forty years down the road, the quote still rings true. The use of language in the courtroom has been increasingly studied developing from a sociolinguistic inquiry it has increased in width and depth that embraces the disciplines of linguistics, law, criminology and sociology. The birth of forensic linguistics with a professional association formed in 1993 has also given further impetus to the work.

The work on judicial dissent is an interesting mix of spoken and written discourse on the one hand, and the law and language, on the other. Spoken legal discourse has been well researched notably in counsel-witness interactions from Atkinson and Drew's (1979) seminal work to O'Barr's (1982), Maley (1991), Gibbons (1994), Tiersma (1999) to the more recent Cotterill's (2003) close analysis of the O.J. Simpson trial, among others. On written legal discourse, the focus has been on interpretations of rules and legislations, genre of judgments (Bhatia 1987; Maley 1985), Trosborg (1995) on contracts, as well as others on jury instructions and police warnings. Solan's (1993) *Language of Judges*, enquires into "how and why judges write about the structure and meaning of language to justify their decision" but he did not indulge in the language of dissent.

IS A NON-IDEOLOGICAL JUDGE A MYTH?

Philips (1998) states that judicial behaviour has always been an area of interest to social scientists notably in variations in sentencing practices. Her ethnographic research, which began "as an anthropological study of judicial behaviour in an American trial court... became an analysis of the way ideological diversity is organized in legal discourses.." (1998, xi). Within the hierarchy of the US legal system, Philips found that the trial judges she observed

acknowledged that they had become judges through a process influenced by party politics and political ideologies, and they acknowledged having political ideologies themselves. But they did not feel that the political ideologies should influence what they did in the courtroom. (p. xiii)

Philips (1998) went further to say that the position of these trial judges were consistent with the fact that they were trial judges and they only implement the law and not make law as the "law is made by the state legislature and the appellate court"(p. xiii). Drawing a parallel from this and in relation to this paper whose focus is on dissenting judgments, Philips adds, "... it is reasonable to expect appellate court judges to be 'ideological' in the political sense of conservative versus liberal, and to expect this to influence the law they make..." (p. xiii). What is also enlightening is her finding of the ideological differences between the record-oriented judge versus the procedure oriented judge, which were found to be the result of their selection and elevation to the bench: by election or appointment.

As language behaviour signals ideology, Finegan (2011, quoting from Savage 14 May 2009) recounted an instance of opposition to an appointment of Judge Sonia Sotomayer as proposed member of the US Supreme Court. Despite her qualifications, her nomination was 'marred' by a statement she had given eight years prior to the event, when she had said,

I would hope that a wise Latina woman with the richness of her experience would more often than not reach a better conclusion than white male who hasn't live that live.

The good judge had revealed possible gender and ethnic biasness which may have been problematic to the selection committee and it contrasted starkly with one credited to Justice Sandra day O'Connor, the first woman appointed to the US Supreme Court. If Sotomayer has alluded to her ethnicity and gender, O'Connor was quoted as saying, "... in deciding cases, a wise old man and a wise old woman would reach the same conclusion (Finegan 2010:67), thus propagating the essence of justice which are impartiality and the appearance of it (Chan 2007).

It is thus interesting to see to what ideological manifestations will be uncovered and what may be the impetus for such ideological leanings.

DISSENT

While there is a dearth in the study of the language of dissent, the impact of dissenting has not been neglected. Primus (1998) for instance claims that dissents have the potential to be canonical, and this means that appellate courts must, where necessary be active in dissenting, or at least in concurring. Laffranque (2003) on the other hand, has found that dissenting is crucial for judicial independence but warns that the misuse of it may lead to high risk. It is interesting to note that much of the concern stated in other jurisdictions are parallel to that of local works as in Chan (2007) and as Fahri Azzat (2010).

In relation to ideological stance and specifically, gender and judgment, Belleau and Johnson (2008) has found that Canadian female judges dissent more than agree to the extent that some of them have been called the 'Great Dissenters'. However, they claimed that while, "The statistics are provocative, but do not provide straight forward answers about gender and judging (p. 57). The reason is, according to the researchers, because there is little to show the "substance of disagreement" (p. 66). Hence, for each dissent, a very close text or qualitative analysis must be carried out.

On the linguistic markers of dissent, Belleau and Johnson (2004: 178), describe such markers as those that "draw deeply on the persuasive resources of language" (p. 178). In conjunction with this, Brennan (1999), states that judges use language to 'appeal to the future,' 'capture the brooding spirit', or 'sow seeds for future harvest' besides articulating "alternative vision of 'the real', re-describe the facts, re-draw the boundary between the legal and the social, and challenge how we think about law itself" (Belleau and Johnson, 2004:178).

In order to identify the markers, Trosborg (1997) is a good starting point as seen in Figure 1 below

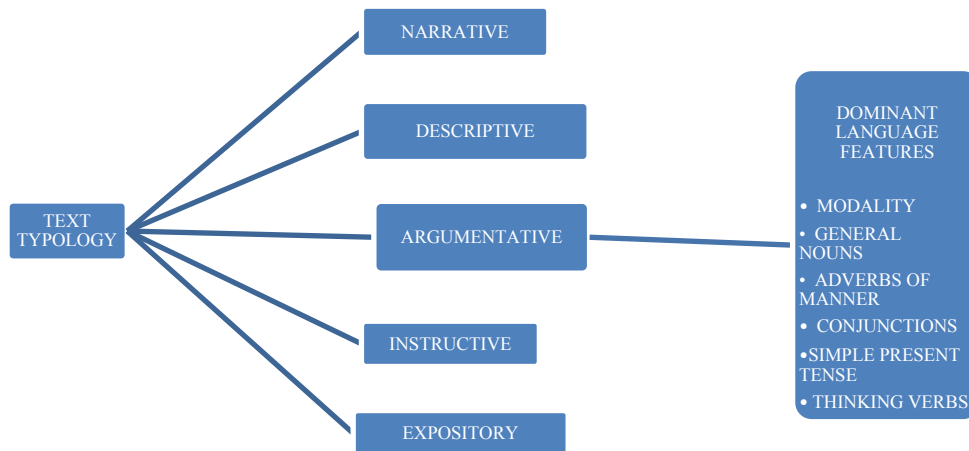


FIGURE 1 : TROSBORG'S (1997) TEXT TYPOLOGY

The typology shows a classification of five types of texts: narrative, instructive, argumentative, expository and descriptive. Of the five, Mochales (2008) claims that argumentation mainly occurs in dissenting opinions and here the dominant language features observed are as follows: modality, thinking verbs, general and abstract nouns, adverbs of manner, simple present tense and conjunctions

While Belleau and Johnson (2004) cite the use of rhetorical structures like ‘evidence was presented’ or ‘nothing before the court indicates’ in cases heard in Canada, Finegan (2010), enquires into the “linguistic expression of judicial attitude” (p. 67) from 2008 opinions of the United States and California Supreme Courts and found the judges, notably appellate judges do not “mute the intended expression” (p. 67). Hence, Finegan (2010) documents the use of adjectives (predicative and attributive), verb choices and adverbials as well as adverbs as expressions of attitude and emphasis. Additionally, Finegan states that adverbs and adverbials form the bulk of expressions of attitude and expressions. While adverbials add to the content, adverbs do not as the following examples from Finegan (2010, 72; 73) demonstrate:

1. Not surprisingly, the parties vigorously dispute the waiver issue, and it sharply divided the Court. (It should not surprise us that...).
2. But when discussing the words, the Court simply ignores the preamble. (But when discussing the words, the Court ignores the preamble).

Finegan has also categorized several adverbials as having different functions like emphasis or manner for instance, the use of *of course*, *naturally*, *obviously*, *clearly*, which may be used to enhance weak propositions and as such should be used judiciously. Finegan’s study also alludes to Long and Christensen (2006) whose findings show that in non-unanimous decisions, intensifiers have been widely used and the dissenting judges were “by far the worst offenders” (p. 76).

To conclude this review, it can be stated that while the impact of dissent cannot be denied and is gaining much recognition, the same cannot be said of studies that are to examine the very ‘tools’ that are used to realize the dissent. As there are no local studies to allude to, the literature afforded from the west make it very interesting as the use of language is context-driven, could the same linguistic features from the west be employed firstly, and secondly, can they be employed to give the same attitudinal meaning given premise that our worldviews ought to be different. This is yet another gap in knowledge that may be bridged.

METHODOLOGY

This paper employed a mixed-approach in its design. The qualitative approach an analysis of human thought and perception and Strauss and Corbin (1990 as cited in Hoephel 1997) claimed that this approach can be employed to better understand any phenomenon about which little is yet known. For ease of identification of features, a corpus linguistic approach was used as it was speedier. This method was employed by Cotterill (2003) in analyzing the trial of the famous ex-American footballer, O.J. Simpson, among others.

DATA SELECTION

The case reports selected were sourced from the Lexis Nexis database for the Malayan Law Journal with a focus on cases heard from 2000-2010. The search yielded 35 cases with dissenting opinions, but for the purpose of this study that enquires into an ideological stance, three cases were selected. The first two cases involved the same parties, Lina Joy V Majlis Agama Islam Wilayah Persekutuan & Ors., heard on appeal firstly at the Court of appeal and finally at the Federal Court. It was an apostasy case with the key issue of an appeal to change the appellant’s name in her National Registration Identity Card (NRIC), and to drop Islam, as her religion. The third case is another civil case, Chong Swee Huat & Anor. V Lim Shian Ghee [2009].

The cases were chosen because of their intrinsic value: Lina Joy was controversial in Malaysia due to the main issues; and Chong Swee Huat due to the dissenting judge, Datuk Zainon Ali, a female judge and one out of three in 2009, from a coram of twenty two.

The key issues as presented to the appeal courts are as follows.

- 1) Case Report 1: Lina Joy V Majlis Agama Islam Wilayah Persekutuan & Ors [2005] 6MLJ 193 (Court of Appeal, Putrajaya)

Panel of Judges	Type/Place of Court	Dissenting Judge
1. Gopal Sri Ram, 2. Abdul Aziz Mohamad 3. Arifin Zakaria	Court of Appeal (Putrajaya)	Gopal Sri Ram

The facts of the case in brevity are as follows. The appellant, Azalina bte Jailani, who was born a Muslim, had baptized as a Christian and wanted to change her name first to Lina Lelani and later to Lina Joy. This required for a name change in her NRIC. She therefore applied to the National Registration department (NRD) to have that done and to remove the word 'Islam' from her NRIC. When the case was first heard it was initially a constitutional issue but on closer perusal and with the agreement of the parties, the Court of Appeal decided to abandon the constitutional issue and focused in the administrative issue. Hence, the issue that was heard was whether the NRD was right in law in rejecting the appellant's application under Reg 14 of the National Registration Regulations 1990 to have the statement of her religion as 'Islam' deleted from her NRIC and in requiring a certificate and/or order from the Syariah Court.

By majority, the Court of Appeal answered in the affirmative.

- 2) Case Report 2: Lina Joy lwn Majlis Agama Islam Wilayah Persekutuan dan lain-lain [2007] 4MLJ 585 (Federal Court , Putrajaya)

Panel of Judges	Type/Place of Court	Dissenting Judges
1. Ahmad Fairuz Sheikh Abdul Halim 2. Richard Malanjun 3. Alauddin Mohd Sheriff	Federal Court (Putrajaya)	Richard Malanjun

The appellant sought for leave to appeal to the Federal Court arising from the answer by the majority of the Court of appeal. Para 49 of the case is as follows:

Para 49: When hearing of the appeal proper began learned counsel for the parties herein initially agreed to approach the matter purely from the administrative law aspect. However, upon being allowed to express their views during the hearing learned counsel for the various interested non-governmental bodies appearing on watching brief raised some constitutional issues which the Appellant and Respondent agreed to skip earlier on. Hence in fairness to the appellant and respondents this court allowed their learned counsel to submit on those issues to reply.

3. Case Report 3: Chong Swee Huat & Anor. V Lim Shian Ghee [2009] 3 MLJ 665 (Court of Appeal, Putrajaya)

Panel of Judges	Type/Place of Court	Dissenting Judge
1. James Foong 2. Zainun Ali 3. Vincent Ng	Court of Appeal (Putrajaya)	Zainun Ali

This is a civil case on tort for damages arising out of libel. This issue was whether special damages was proved and whether award of aggravated damages was proper when defendants had expressly apologised within period requested by plaintiff. The dissenting judge, Zainun Ali was of the opinion that in the face of the withdrawal of the impugned words and apology by the defendant, the demand for further apologies and the sum of RM980,000 by the plaintiff were unjustified and could ironically be said to be actuated by malice. What was crucial was at the time of his comments, he honestly believed it to be true. The plaintiff in this connection failed to establish that the defendant was actuated by malice when he made the said comment. In the circumstances, the learned trial judge had erred in awarding the plaintiff the sum of RM980,000 as special damages, when the plaintiff had led no evidence on special damages.

Once the cases were downloaded, each case was read in its entirety and then the dissenting judgments were located and perused carefully.

DATA ANALYSIS

As the researchers read through the entire opinion, linguistic markers of stance and attitude were identified and highlighted. Here, a dverbs and adverbials as well as markers of deference (*With the greatest respect, I beg to*

differ, etc) were identified. However, the researchers also found a high use of modal verbs. Hence, a corpus-based software Wordsmith tools was used to draw out the adverbs and the modals. In the case of the former. Figure 2 below illustrates the concordance of *Accordingly*.

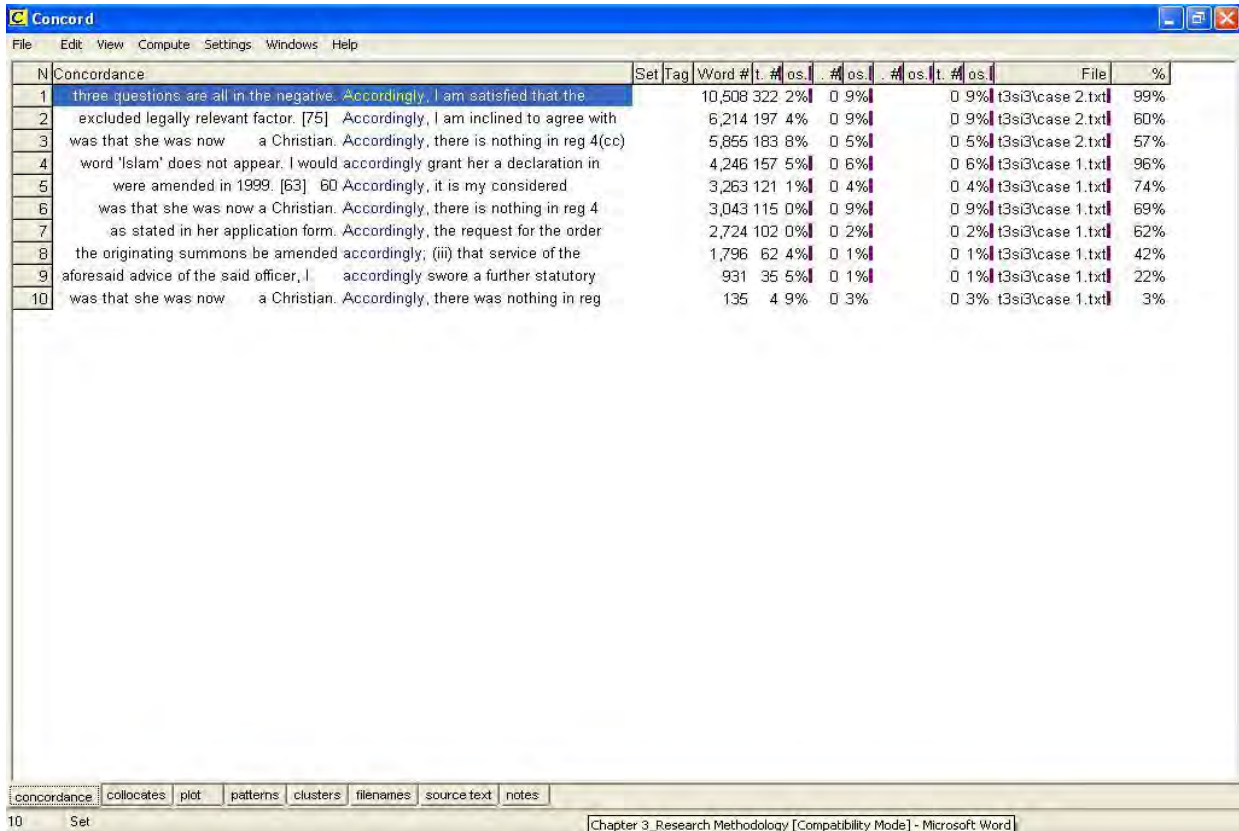


FIGURE 2: Concordance of 'Accordingly'

As close reading revealed the use of modality, the next step was to elicit the modals used. However, as there were many occurrences for *would*, the researchers decided to focus only on those preceded by the first person, as in *I would*. This is because in a dissent, the judge would want to make his opinion very clear.

N	Concordance	Set	Tag	Word #	t. #	os.	. #	os.	. #	os.	. #	os.	File	%
1	the word 'Islam' does not appear. I would therefore [637] direct the			10,562	324	6%	0	0%	0	0%	0	0%	t3si3\case 2.txt	100%
2	establishing the merits of her appeal. I would therefore allow her appeal and			10,525	323	8%	0	9%	0	9%	0	9%	t3si3\case 2.txt	99%
3	power as a source of jurisdiction would set an unhealthy trend. For			10,243	310	0%	0	7%	0	7%	0	7%	t3si3\case 2.txt	97%
4	the third application as only NRD would have known of the impending			8,833	274	3%	0	3%	0	3%	0	3%	t3si3\case 2.txt	84%
5	informed or given any notice that reg 4 would be amended. In my view there is			8,743	271	5%	0	3%	0	3%	0	3%	t3si3\case 2.txt	83%
6	to the extra-legal policy. [92] Ninth, I would also say that in rejecting the			8,519	267	8%	0	0%	0	0%	0	0%	t3si3\case 2.txt	81%
7	a certificate of apostasy when to do so would likely expose her to a range of			8,402	262	1%	0	9%	0	9%	0	9%	t3si3\case 2.txt	80%
8	sense as described in CCSU case. I would say that NRD had unlawfully			8,115	252	9%	0	7%	0	7%	0	7%	t3si3\case 2.txt	78%
9	qualified to decide. [83] With respect I would say that the majority judgment			7,494	232	1%	0	1%	0	1%	0	1%	t3si3\case 2.txt	72%
10	Tribunal [1969] 1 All ER 208). I would say that there was an abuse of			7,312	230	3%	0	9%	0	9%	0	9%	t3si3\case 2.txt	71%
11	produced an apostatisation order, there would have been no necessity for the			7,095	221	3%	0	7%	0	7%	0	7%	t3si3\case 2.txt	69%
12	identity card came to be issued it would, while bearing the new name that			6,819	213	8%	0	4%	0	4%	0	4%	t3si3\case 2.txt	66%
13	by the Islamic authorities. I would therefore think that in coming to			6,156	196	5%	0	8%	0	8%	0	8%	t3si3\case 2.txt	60%
14	(xiii) (sic) (to read reg 4(c)(x)). [74] I would add that NRD overlooked the point			5,947	187	9%	0	6%	0	6%	0	6%	t3si3\case 2.txt	58%
15	exercised in accordance with law. I would once again emphasise what has			4,098	138	9%	0	9%	0	9%	0	9%	t3si3\case 2.txt	40%
16	that she entertained fear that action would be taken against her by the			2,746	96	4%	0	6%	0	6%	0	6%	t3si3\case 2.txt	27%
17	and that her change of name alone would be insufficient for her purposes.			2,061	71	8%	0	9%	0	9%	0	9%	t3si3\case 2.txt	20%
18	informed by NRD that the Regulations would shortly be amended and that her			2,050	71	3%	0	9%	0	9%	0	9%	t3si3\case 2.txt	20%
19	the status of law. [620] [25] I would also say that the appeal before us			1,709	59	4%	0	6%	0	6%	0	6%	t3si3\case 2.txt	17%
20	an apostatisation order, there would have been no necessity for the			751	25	4%	0	7%	0	7%	0	7%	t3si3\case 2.txt	8%
21	the appellant has succeeded, I would make no order for costs here and			4,332	162	4%	0	8%	0	8%	0	8%	t3si3\case 1.txt	98%
22	if it had been presented in simple terms would have caused no difficulty to			4,288	159	1%	0	7%	0	7%	0	7%	t3si3\case 1.txt	97%
23	the word 'Islam' does not appear. I would accordingly grant her a declaration			4,245	157	2%	0	6%	0	6%	0	6%	t3si3\case 1.txt	96%
24	bound by law to do the present problem would never have arisen. [219]			4,182	153	1%	0	5%	0	5%	0	5%	t3si3\case 1.txt	95%
25	the most proper and adequate remedy would be by writ of certiorari or			3,980	145	2%	0	0%	0	0%	0	0%	t3si3\case 1.txt	91%
26	present instance the Director General would have been entitled to ask the			2,696	101	7%	0	1%	0	1%	0	1%	t3si3\case 1.txt	62%
27	in the identity card. 8.5 — It would appear that the Second			1,266	48	6%	0	9%	0	9%	0	9%	t3si3\case 1.txt	29%
28	informed me that if I did so, there would not be any difficulty in processing			902	34	0%	0	0%	0	0%	0	0%	t3si3\case 1.txt	21%
29	was made, the present problem would never have arisen (see para 65).			396	11	5%	0	9%	0	9%	0	9%	t3si3\case 1.txt	10%
30	An order from the Syariah Court would do nothing to support the			51	0	7%	0	1%	0	1%	0	1%	t3si3\case 1.txt	1%

FIGURE 3: Concordance of 'would'

DISCUSSION

The data collected for the three dissents are quite extensive but the style of presentation is different from that of the '80s and '90s. One of the differences is in the numbered paragraphs as opposed previously where the paragraphs were identified according to alphabets. As these reports are now available on line perhaps the typeface and single column is influenced by the current medium.

As the judges' opinions are now presented in numbered paragraphs, Gopal Sri Ram's dissent was in Para 21 to Para 70. In the Federal Court, Richard Malunjun's dissent is rather lengthy, from Para 21 to 109. In Zainun Ali's case, her dissent was from Para 46 to 238. In short, all the dissents were longer than the majority opinions.

Interestingly, however, only Zainun Ali's dissent was awarded a reply from Vincent Ng JCA. On closer examination, this is not a regular act for any jurisdiction, thus adding the merit for the selection of her opinion. It will also be interesting to see if she belongs to the female 'Great Dissenters' as mentioned earlier.

In relation to the use of linguistic markers to demonstrate dissent, the following findings are revealed. Firstly, the data show an abundance of modality, adverbs, markers of deference as well as nominalizations to impute of lesser cognition and/ or ability.

MODALITY IN USE

The modals that are used generously here are *would*, *should*, *could* and *must*. Quirk, Leech and Svartvik (1980) state that *would* has at least five different functions: willingness (weak volition), insistence, characteristic activity, hypothetical meaning in main clause and probability, but in the dissent where the judge said *I would* here is no denying that the function is that of insistence. Such an example is seen below;

Case 2, Para 83

With respect I *would* say that the majority judgment erred in considering an issue.....

In relation to the use of *should*, Quirk, Leech and Svartvik (1980) state that there are at least four functions, namely obligation and logical necessity, putative use after certain expressions, hypothetical use (first person and especially British English) in the main clause with a conditional sub-clause, and tentative conditioning conditional clauses. The data reveal that the modal *should* functions mostly as obligation and logical necessity as shown below:

Case 1, Para 71

So far as the Majlis Agama Islam, Wilayah Persekutuan (the Islamic Religious Council of the Federal Territory) is concerned, in my view it was wrongly joined as a party and *should* be struck out as *should* the Government of Malaysia.

Case 2, Para 22

Hence, it is thus my task to express my views and reasons on what I think should be the outcome of the appeal.

In both cases above, Gopal Sri Ram JCA and Richard Maljun FCA have used *should* to show that it is of utmost importance that their opinion be accepted due to their reading of the interpretation of the law.

On the employment of *could*, Quirk, Leech and Svartvik (1980) state that it is employed to demonstrate three functions: ability, permission and probability. Let us turn to the data samples.

Case 2, Para 11

Thus the NRD *could* not call for documentary evidence that the appellant was or was not a Muslim.,

Case 2, Para 80

Such an approach *could* only be correct if the history of the present appeal is omitted.

The analysis of *could* is rather interesting as the semantics of the modal has to be discerned from not only the propositions alone but must allude to the linguistic environment as well. The nuances are rather close. In Para 11, *could* is used to show the lack of ability on the part of the NRD to call for documentary evidence of apostasy because the appellant had not submitted any evidence to show that she was not a Muslim.

In the case of para 80, *could* is used to show the possibility of and in his case it alludes to the adoption of the approach taken by the majority of the coram in following an earlier case. The dissenting judge was of the opinion that the facts of the case were different and so the approach must also be different.

On the use of *must*, Quirk, Leech and Svartvik (1980) have shown that this modal has two functions; obligation and necessity. Again as in the case of the other modals, *must* has been used quite frequently. However, the determination of function has not been easy. However, from the linguistic environment, obligation is when the modal is followed by a negation as in *must + not*, while necessity is when the modal is followed by the copula 'be' as in *must + be*.

ADVERBS AND ADVERBIALS

As mentioned in the literature, dissent is very much represented by adverbs and adverbials. The data revealed the 33 adverbs employed of which among them are: admirably, automatically, accordingly, broadly, correctly, deliberately, unfortunately, wrongly, etc. Such a finding thus alludes to Trosborg's dominant markers in argumentation. Some of the examples from the data are as follows:

[74]I would therefore think that in coming to its decision to reject the application of the appellant on account of non-production of an order or a certificate of apostasy from the Federal Territory Syariah Court or Islamic authorities NRD had asked itself the wrong question and had taken legally irrelevant factor into account and excluded legally relevant factor.

[75] *Accordingly* I am inclined to agree with the submission of learned counsel for the appellant that 'in requiring

[79] With respect, the holding in the majority judgment of the Court of Appeal *completely* disregarded the fact that the appellant made several applications for a change of name

As mentioned in the literature review, Finegan (2010) stated that adverbials add to the content but adverbs do not, and hence *accordingly* in Para 75 is an adverb and *completely* in Para 79 is an adverbial.

MARKERS OF DEFERENCE AND APPEAL TO 'BRETHREN'

He data also reveal the use of expressions that show appeal to the brethren accompanied by deference. While this act has been extensively covered in Belleau and Johnson (2004) as well as other writers, it is rather surprising that in all three cases, only Richard Malunjun used them extensively. As examples let us turn to the following:

Case 2, Para 19

I had the *privilege of deliberating with* their Lordships the learned Chief Justice and Mr. Justice Dato' Alauddin, FCJ on the draft judgment for this appeal.

Case 2, Para 20

With the greatest respect I am unable to concur with them on the final decision of this appeal. Hence, it is thus my task to express my views and reasons on what I think should be the outcome of this appeal.

Case 2, Para 71

With respect, I am unable to agree with the majority judgment of the Court of Appeal and the submission of the learned Senior Federal counsel. I think the minority judgment of the Court of Appeal took the correct approach in the construction of those Regulations when it said this: . . .

It is rather interesting that despite his strong views, this FCA judge stood his ground and remained composed and civil in his dissent. He did not resort to any negative insinuations though the researchers believe that sharing the same religious faith as the appellant and hearing this apostasy case, it must have been difficult to see the law interpreted the way it was. Hence, much of FCA's intertextual reference were to the rule of law and the Federal Constitution. This is unequivocally described in Para 23 and 24, his preliminary findings as reproduced below:

[23] Sworn to uphold the Federal Constitution (the Constitution), it is my task to ensure that it is upheld at all times by giving effects to what I think the founding Fathers of this great nation had in mind when they framed this sacred document.

[24] It is therefore my view that when considering an issue of constitutional importance it is vital to bear in mind that all other interests and feelings, personal or otherwise, should give way and assume only a secondary role if at all...

Having stated his caveat, Richard Malunjun FCA then explained his positioning and intent as a judge within multiracial and multi religious Malaysia. aware of the bigger picture and the need for law to to maintain order in the country and hence we note the following:

25] I would also say that the appeal before us is indeed not easy to resolve for it involves issues of critical importance in the hearts and minds of the people in this country. cursory handling may result in unnecessary anxieties to the general public. Thus, intensive discussions and research works had to be done with great patience and sincerity before any conclusion could be made.

Hence, there are instances when ideological stance need to be 'masked' because a judge needs to be impartial and be seen to be impartial (Chan 2007). Likewise, the majority judges may have also been rather concerned with their argumentation as they had to deal with the same issues, albeit from a different point, amidst the growing sentiments that were brewing outside the courtroom at that time. In short, both sides, the majority and the dissenting, practice civility among themselves, which according to Lebovits (2006) and Chan (2007) to be the markers of a judge, who knows his craft. Hence, by demonstrating civility on the bench notably at the hierarchy of law-making, the judges show that they are conscious of their role in the legal world.

What was also interesting in this dissent, apart from intertextuality references is beyond this paper are also inclusions of verbs choices that are rather strong., for instance in Para 76, he said," The majority judgment of the Court of Appeal *circumvented the above* by holding thus..."

IMPUTATIONS OF INCOMPETENCE

In the discussion on FCA Richard Malunjun's dissent above, we note how the judge maintained decorum and civility in difficult situations. However, maintaining civility is not always the case. In our third case, Zainun JCA, show how judges do not always temper their emotive tone and do not employ subtlety in their judgment.

A close analysis shows her disagreement not with the majority directly, but with the trial judge and so imputations of incompetence were executed with the use of sarcasm and derogatory nouns as reproduced from her preliminary findings.

[82] In any case, after a *thorough analysis of the evidence before him*, the learned judge found that the defendant had failed on a balance of probabilities, to defend the plaintiff's claim of defamation. The learned judge granted the plaintiff's claim and ordered damages as are found in his order.

[83] So there you have it. In my view the entire claim of the plaintiff is merely *hogwash and* is thus untenable. And it must fail. My reasons are as follows.

It is rather surprising that this judge allowed herself to employ a rather hostile and contentious tone as well as legally serious imputations like 'misdirections in law' (Para 181), 'glossed over the fact', etc. What is interesting ideologically is when a comparison is made between Cases 1, 2 and 3 there is marked difference in judicial and linguistic behavior. But this cannot be alluded to gender because of the small sample not can it be alluded to issues. It would be interesting however, to engage in a bigger corpus of data from the dissent of Zainun Ali JCA to see if this is her craft and if this is her ideology of a dissent.

For her dissent, Zainun Ali JCA was awarded a reply by the Vincent JCA who tempered the reply with the following:

Vincent Ng JCA: (a reply):

[239] After having read the grounds of judgment of my learned brother, James Foong Cheng Yuen JCA and the views in brief of my learned sister Zainun Ali JCA, I wish to now state my considered views in the following manner.

In short, the majority had indeed alluded to an appeal of brethren and measured tone to reply to the hostile dissent. In this manner, the public's confidence in the judiciary is maintained as the case will be read and re-read by litigants and the public.

CONCLUSION

The heart of a judge's reputation and function rests with the use of the pen. While judges are to remain impartial so that justice can be served, judges may not be not emotion free and this state may be presented in their opinion. We note however, that in cases of national interest (as per Lina Joy), judges take extreme pains not to cause anxiety in their selection of words in dissenting (as per Richard Malunjun) but ideologically did he on the one hand, and the majority on the other, act in the name of the law or in the name of the religion that they profess?

It is interesting thus to witness the use of modals to display strong volition, and of an uncommon practice, the use of derogatory nouns to show displeasure not at all tempered with subtlety. It is interesting to see if the more recent cases show a tendency to minimize deference especially at the Court of Appeal, so the question is, are Malaysian judges moving away from the trend of the English judges in prose, style and temperament? As this study is limited in corpus, the findings inconclusive but they pave the way forward.

ACKNOWLEDGMENTS

This paper was partially funded by UKM-SK-FRGS-0001-2007.

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Noraini Ibrahim
Abdul Hadi Awang
School of Languages and Linguistics
Faculty of Social Sciences and Humanities
Universiti Kebangsaan Malaysia
nib@ukm.my

Identities in the makings: Advertisements on tertiary education in the Malaysian context

Noraza Ahmad Zabidi,
Lee Siew Chin,
Tng Cheah Kiu Choon @ Tang Wei Jie
Lin Luck Kee

Abstract

Individuals have various identities due to the changing, overlapping and complex contexts we belong to. In our social lives each of us assumes multiple personas with regards to the multiple roles that we play. In those instances we also take on practices and undertakings in relation to those roles. Similarly, we also enact social acts to maintain the identity we create for ourselves and for others to see (Goffman, 1971). These social acts are negotiated through the communicative context and are dependent on the identities we assume. In the context of tertiary education in Malaysia, it has become an accepted social phenomenon for parents who have children who are about to embark on higher education in Malaysia to identify ‘suitable’ institutions to place their children. Hence the discourse in this context would reflect values and cultural practices related to the assumed roles and identities. Correspondingly, advertisements placed by various institutions of higher learning in newspapers are designed to capture the attention and capitalize on the needs of the students and their parents by exploiting the values and beliefs held by the parties concerned. The language in advertisements assumes the nature of ‘talk’ that speaks the discourse of this particular set of discourse community, mouthing the accepted values and practices. This paper looks at the relational identities of parents and student-aspirants through the ‘talk’ in the educational advertisements in three mainstream newspapers published in English, Malay and Chinese languages and explore the social acts which are enacted by parents and college-aspirants to maintain the identities created.

The Malaysian Background

The colonial history of Malaysia has made it a melting pot of different cultures. The ethnic Malays, Chinese, Indians, Kadazans, Ibans and others form the backdrop of this cultural mix. The legacy of British rule also left its mark in terms of the languages and the social, educational and cultural norms. In the education sector, English language is the official second language, partly because of its historical roots and also it is the language of international communication and business. As such to the Malaysians, it has become an important language often used in

business and international communication and is hence taught as an official second language in schools. It follows that students aspiring to further their education would automatically include tertiary institutions from within the Inner Circle of the English Diaspora (Kachru, 2008); namely in the UK, USA, Australia, New Zealand, Canada, and Singapore. Apart from language, the British rule also left behind a legacy of values that are predominantly western, in terms of individualization and self development and personal freedom of expression. Yet these values are somehow intertwined within the social mores of the indigenous peoples of the land they once ruled. This is not surprising as one obvious feature of how language operates in social interactions is it inclines us to behave in particular ways or adopt opinions or attitudes, without compulsion. It operates in social phenomena such as advertising, culture and the media. For example, we are not coerced into buying products or services nor will we face any penalty for declining to buy. Instrumental power is explicit power imposed by the organizations in business, education and various kinds of management which shape our values (Moore, 2003). These values tend to surface in peoples' life-choices in terms of their needs while selecting the kind of educational institutions either for themselves as prospective students, or as parents for their children. Correspondingly, these values are taken up and expressed in the advertisements that cater to these needs.

Media plays a crucial role in their reconstruction of cultural identities. In many contexts, their identities which are displayed based on their economic position and participation in a global consumer market (Morley & Robins 1995). At the beginning of the twentieth century, advertising added to the configuration of national formed cultures based on commodity consumption (Ewen 1976, Williams 1980, Marchand 1985). Currently, advertising continues to invest in the creation of consumer identities which has gone global (Goldman & Papson 1996).

Definition

As an initial step, it is important to define advertisement for clarification purposes. Zavrlová (2003) describes advertising as involving potential target group of the discourse, stereotypes (age, gender roles, physical appearance, etc.), location, specific language in terms of register, semantics and stylistics, usage of intertextuality, and humour. On the other hand, Bernstein (1974) simplistically classifies the techniques used in advertising between 'reason' and 'tickle' simplistically classifies the techniques used in advertising between 'reason' and 'tickle' He asserts that 'reason' suggests motives for purchase, whereas 'tickle' adds appeal to emotion, humour and mood. (in Cook, 1992) The challenge is "... to fuse the image with the words to present not only a creative concept, but also a story" (Moriarty et al, 2009:403). Thus, in general, advertisements are aimed at appealing to the audience to an extent that they want to take the step to purchase the product or pay for a service.

The Social Context

In Malaysia, the melting pot of mixed ethnicity brings about shared beliefs, values, customs, and meanings which work both ways. On the one hand, it brings together a composite of diverse groups; yet it also helps to distinguish one group of people from another. This is manifested in patterns of language and thought and in forms of activities and behaviors that are transmitted via iconic representations in ads in terms of values, beliefs, aspirations and challenges. This is seen in the common language, shared and learned behavior patterns that are deeply ingrained through the social dictates on the expectations of the community. Indeed, culture shapes the meaning people make of their lives, particularly where education is concerned and defines how people mould their life course through the meanings they assign to their lives.

Individuals have various identities which are in a constant state of flux, highly influenced by the social and physical contexts around us. Therefore, the ideas portrayed in advertisements are seen as meeting their needs. Using rationale and emotive aspects they influence how their socio-educational needs can be satisfied. Social acts are negotiated when individuals play their roles in communicative contexts which are dependent on the identities they assume. They desire to be with a community that shares their lifestyle and values, in terms of quality of life, respect, and social standing. (Hymes, 1974). In short, they are the actors enacting social acts to maintain the identity they create for themselves for the people to see and judge. Hence, educators of higher institutions design advertisements to capture the attention and to capitalize on the needs of the students and their parents by providing much needed courses that represents a brighter future, or, for instance mention of adequate facilities to represent ideal learning environments, and attractive offers by capitalising on the needs of the interested parties.

Identity

People are surrounded by popular media depicting influential imagery found in advertisements. One's identity is not merely constructed by one's family or community. Everything in our lives is 'media-saturated', particularly in advertisements as young people have easy access to the media. Thus, youths' behaviour and their sense of 'self' will be influenced to some degree by what they see, read, hear or discover for themselves. Society is responsible for putting pressure on the young when constructing their identities when there are certain expectations that they have to 'live up to', as to who they are and what they will become in terms of their future employment. Parents also make big sacrifices in order to support their young children secure jobs that are highly respectable by society. In advertisements, the youth prefer to join a n

institution that will suit their identity which is closely related to visions of themselves now and in the future as well as their parents who aspire for successful children. Economics is the main factor usually associated with success as nowadays with the economic downturn and bleak outlook, high income is perceived as crucial for the future by society.

Educational Expectations

Apart from socio-economic needs, traditional cultural values are also crucial in this identity-making especially pertaining to what it means to be a student. Flowerdew and Miller (1995) put forward the idea that the Chinese historical, cultural and traditional philosophy patterns or 'Confucianism' play important roles in the Chinese community. The educational expectations for them are ingrained in Confucian values about teachers and the family environment. As far as teachers are concerned, Chinese students probably regard their teachers as authorities and it is vital to respect them at all costs. Teachers are seldom questioned in the classroom whether in their actions or thoughts under the influence of Confucian-heritage cultures. Here one point needs to be made that some Chinese-speaking students do not always follow the values of traditional Confucianism. Cortazzi and Jin (1997: 89) contended that "the person does not necessarily conform to all cultural rules -cultural generalizations vary significantly in the ways they are realized depending on the context". However, we cannot ignore the influence of Confucianism. Furthermore, Cortazzi and Jin (1996: 188) pointed out that "Chinese students have high expectations of the teacher's moral character and teachers are modeled because they are seen with high esteem worthy of imitation". Secondly, the family environment is crucial in education. Chinese families stress the educational achievements of their children. Failure in

academic performance results in embarrassment as education is closely related to family reputation and image.

However, Western culture and learning approaches stress individualism. The classroom may be learner-centered in some aspects but in others, the two differing approaches and expectations co-exist. Learner-centered approaches have been introduced in British primary schools. However, in the UK, many secondary school teachers still believe in and apply learner-centered approaches in their lessons. On the other hand, teacher-centered approaches still dominate compulsory education in Taiwan to a large extent in Malaysia via the Chinese Independent Schools. Chan and Drover (1997: 55) term these Confucian traditional learning as ‘Confucian-heritage cultures’ which differ from the Western approaches towards education.

Confucian and Western Values as They Relate to Academic Lectures

Confucian	Western
-respect for authority of lecturer	-lecturer valued as a guide and facilitator
-lecturer should not be questioned	-lecturer is open to challenge
-student motivated by family and individual pressure to excel	-students motivated by desire for development
-positive value placed on effacement and silence	-positive value placed on self-expression of ideas
-emphasis on group orientation to learning	-emphasis on individual development and creativity in learning

(Source: Flowerdew and Miller 1995:348)

APPROACHES TO ADVERTISEMENTS

The AIDA Principle

In terms of how advertisements appeal to the potential buyer be it for goods or services, the AIDA Model is a suitable framework aimed at giving a deeper understanding of the construction of a dvertisements and how i t f rames t he i dentity of s tudents a spiring t o tertiary e ducation. Developed by an advertising pioneer named Elmo St. J. Lewis in 1898, the AIDA model is used to de scribe t he s trategies us ed i n a ds bas ed on t he know ledge of t he process t hrough w hich a potential bu yer's m ind w orks. T he a cronym i s c onstructed bas ed on t he f irst l etters of t he 4 elements: A - Attention, I - Interest, D - Desire and A - Action representing four stages i n a consumer's m ind w hen m aking de cisions t o b uy. A t t he d iscourse l evel, a dvertisements a re socially c reated bas ed on t he kno wledge of t he t hinking pr ocess of pe ople be fore t hey m ake decisions t o buy or a pply t o a c ertain a dvertised e ducational i nstitution a s i n t his c ase. T he language structure and the context of advertising also have a purposive role in terms of marketing. Interest of consumers can be aroused by the language use. It is very easy to find special lexis in any advertisement, but in order to explain how it functions, one must analyse register, or feature of style, to understand product brand and image, and the attitudes or values of the audience. The parameters of the marketing strategy and what kind of communication is involved are based on the c hoice of language i n terms of s tructure, l exis a nd register. Thus, t he measurement of t he effectiveness and impact of advertisements on the audience can be done via marketing models.

1. Attention – advertisers attract the attention of the audience as they become aware of the availability of certain products or services. This could be achieved through pictures, captions graphics and colours in the advertisements.

2. Interest – After the attention of the audience is successfully captured, developing a deep interest is nurtured via the portrayal of special features and advantages of the goods or service.
3. Desire – The interest of the audience moves to a higher level at this stage as the audience move beyond mere interest to the next stage which relates to the desire to want to buy the products and/or to get the services offered.
4. Action – This is a step which moves the audience to purchase the services offered or get the services needed as advertisers provide incentives or information of the product.

AIDA also known as Hierarchy of Effects Model, depicts a set of predictable steps, and frequently applied in relation to the language strategies in advertising (Ho & Lee 2006). The model was modified by Lee (2006) who added a fifth element in the 'Interactive' mode in the analysis of websites, thus expanding it from AIDA to 'AIDAI'. It is aimed at attracting the audience to stay on in the website. Furthermore, most commercial websites are geared towards the sales of some products or services.

Apart from this interactive model, other models share the same rationalisation as AIDA depicting consumers as passive whose brand knowledge, attitudes and consideration to buy are influenced by advertising. Some of these models are as follows:

- STARCH: See, read, remember, act upon.
- DAGMAR: Awareness, comprehension, conviction, action.
- AIETA: Awareness, interest, evaluation, trial, adoption.

The new millennium has not seen much change in the descriptions of the buying processes. The Moriarty's Domain Model (Moriarty et al, 2009) is based on the premise that messages "have impact on consumer responses, not in steps, but simultaneously" (Ibid: 106); seen in three key areas: perception, learning and persuasion. Their hypothesis holds that "a message can engage consumer's perceptions (attention, interest) educate them (think, learn) and persuade them (change attitude and behaviour) all at the same time" (Ibid: 106). Thus, Moriarty et al openly adopt the rationale in the AIDA principle, but argue that these responses happen concurrently, not in order.

Based on the premise a picture paints a thousand words, pictorials come into play to present eye-catching advertisements as examples of a separate literary genre, based on specific criteria such as the following (1) A powerfully influential icon or symbolic picture is displayed, (2) Parts of a picture is missing, which the viewer brings in his own interpretation based on his world knowledge, (3) The advertisement generates ideas beyond what is immediately perceived (Bellman, 1999).

A reader generally makes a personal judgment based on a private standard of separation of powers or a theory of limits. From this point a short story is developed, a prose narrative which is bound by time and length emerges in the reader's mind. The pictorial advertisement uses a slogan that leaves a permanent mark in the viewer's mind or suggestively implies quality of facilities and/or services that the viewers are looking for. A powerful icon or icons may be included, to embody the message, which the advertiser hopes to be locked in the viewers' minds for a long time which will lead to the action involving purchasing of the product.

AIDA and the social needs

Attention SPM and STPM Graduates!

What is YOUR next step?

At KLMU, you can be assured that you will receive quality education WITH:

- Student loan
- Dormitory Facilities
- Multimedia Presentation
- Practical Experience

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<p>Engineering & Information Technology</p> <ul style="list-style-type: none"> • Information Technology • Electronic Engineering • Electrical Engineering • Telecommunication Technology • Electrical and Electronics Engineering 	<p>Art & Design</p> <ul style="list-style-type: none"> • Multimedia • Graphic Design • Fashion Design • Product Design 	<p>Health Sciences</p> <ul style="list-style-type: none"> • Nursing • Environmental Health • Occupational Therapy • Medical Imaging • Physiotherapy • Pharmacy • Medical Laboratory Technology
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KLMU Kuala Lumpur Metropolitan University College

ATTENTION

INTEREST

DESIRE

ACTION

The Semiotic appeal

The personality of the person portrayed in the advertisements depicts youth, vitality and beauty. This can be interpreted as the need for a person to look and appear as fitting the social needs of this era. The meaning of such a picture is to imply that the person who chooses the advertised

institution or graduate with a degree from that institution will have a bright future and will ultimately be successful. Some of the icons used depict the following:

- Happy faces – indicating right choices and satisfaction
- Groups of graduate students – indicating the institution is the choice of many, and therefore, the correct choice.
- A model saying why (s)he chooses the institution/course – as in testifying the benefits and the plus factors of a particular institution.
- Prof. so and so (eg. Deputy dean) and his accreditations – showing that the institution has qualified, and therefore ‘good’ staff to help/educate the prospective students.
- Testimonials by successful student – indicating that the institution has a good track record of producing quality students from its programme(s)

Hence, iconic images subtly reinforce the parents and the students’ expectations and appeal to their needs and desires, which will further prompt them into taking the decision to register in a particular institution. Surprisingly these icons are mostly found in Chinese and English language ads and rarely in ads in Bahasa Melayu.

Ads in various languages

The English ads stress on prestige of the institution, approaches and staff and international links. The Keywords include holistic, world’s best, passion and commitment (teaching staff), enjoyable (learning). In the Malay ads the stress is on the courses and international links, scholarship and grants and qualities of an ideal tertiary student. The Keywords – ‘cabaran’, ‘pinjaman’, ‘keazaman’, ‘kesungguhan’. The Chinese ads stress on success and are often related to potential high income.

The following Chinese keywords are extracted from data gathered from 20 Education Advertisements in Malaysian Chinese Newspapers from different educational institutions (colleges, universities):

Keywords in Chinese	Meaning
课程 kecheng	courses
奖学金 Jiangxuejin	Scholarship
专业 (人士、导向) zhuanYe	professionals
成功 chenggong	success/successful
未来 weilai	future
目标 mubiao	target
开放日 kaifangri	open day
卓越 zhuoyue	excellent
高收入 gao shouru	high income

Some ads highlighted education loans from banks and from P TPTN (Perbadanan Tabung Pendidikan Tinggi Nasional), a government loan for students who need financial assistance at the tertiary level

Keywords in Malay Language and English Language (in brackets)	Number (regardless of the number of times it appears in one advertisement)	
	BM	English
Kursus (courses)	8	8
basiswa/tajaan (Scholarship)	8	2
Profesional (professional)	2	1
Berjaya (success/successful)	4	3
Masa depan (future)	1	2
Hari Terbuka (open day/fair)	3	1
Terbaik (excellent)	1	1

Conclusion

Educators, parents and students via advertisements use their rationale and emotive aspects when making a speedy choice of which advertisement can meet their needs. These individuals have various identities which are in a constant flux, highly influenced by the social and physical contexts around us. Everyone has many roles to play. We are the actors enacting social acts to maintain the identity we create for ourselves and for the people to see and judge. These social acts are negotiated through the range of communicative contexts set for individuals and are dependent on the identities we assume.

Parents In the context of education in Malaysia want not only to give the best to their children but also to be seen to do so. Thus, the social aspects related to quality, respect, social standing, are what parents look for when making the big decision. The youths' dream and ambition are intertwined with their parents' rationale and emotions about the subject. In addition to this, the youths also want to be with a community that shares their lifestyle and values. The discourse reflects values and cultural practices closely related to the assumed roles and identities. Correspondingly, educators of higher institutions design advertisements to capture the attention and capitalize on the needs of the young students and their parents by providing much needed courses for the a brighter future, listing down all the superb facilities and offers thus, exploiting the values of the parties concerned to the maximum. The concerns of parents and students alike with regard to finance, quality education and relevance of courses come into play. The language in advertisements the relational identities of parents and student-aspirants through the 'talk' in the educational advertisements in newspapers and show the social acts and identity creation of people to meet their personal and societal need.

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Providing Access to At-risk Students in the Multilingual Classroom through Digital Literacy

NORINA MELATI BINTI MOHD YUSOFF
PROFESSOR KOO YEW LIE

ABSTRACT

It has been argued that schools are not making the necessary connections with the student's lifeworlds resulting in disfranchised students. Hence, a study was conducted with six multilingual Form Four at-risk learners of English. This paper frames the concerns of access of at-risk learners on the Multiliteracies (The New London Group 1996, 2000; Kalantzis and Cope 2009) and Pluriliteracy (Koo 2006, 2008a, 2008b, 2009a, 2010) theoretical and conceptual frameworks. The framework is aimed at bringing student's diverse primary lifeworlds into the Malaysian English language classroom. Digital photography (a familiar technology from the student's lives) is used as a Freirean instructional intervention (Freire 1970) to explore the ways in which multimodal literacy would connect students' study domain with those of the digital environment and thereby empower and motivate these marginalized at-risk students. The research method employed is a qualitative grounded theory case study. The initial findings suggest that an open digital context together with an empathetic face to face learning environment may be the key for empowering at-risk students.

Keywords: Multiliteracies; Pluriliteracy; At-risk learners; Multilingualism

Introduction and Aim of Paper

Based on the researcher's ten years of teaching English in Malaysian secondary schools and studies conducted by various scholars (Mohd Sofi 2003, Lee 2007, Rozmel Abdul Latif et.al 2007, Koo 2008a) it is observed that most of the ELT pedagogy conducted prioritizes a n e x a m - o r i e n t a t e d c u r r i c u l u m c o n d u c t e d i n a l i n e a r f o r m a t r e g a r d l e s s w h e t h e r t h e s t u d e n t s a r e m u l t i l i n g u a l o r ' a t - r i s k '. M u l t i l i n g u a l s t u d e n t s s p e c i f i c a l l y , f e e l t h a t c o m m u n i c a t i n g i n t h e i r m o t h e r t o n g u e a n d k n o w i n g a l i t t l e E n g l i s h a s s u f f i c i e n t e n o u g h f o r t h e m t o s u r v i v e i n t h i s w o r l d . M o s t o f t h e s e s t u d e n t s l e a r n a n d a t t e n d t h e E n g l i s h c l a s s e s b e c a u s e t h e y h a v e n o o t h e r c h o i c e a n d t o t h e m i t i s j u s t a n o t h e r s u b j e c t f o r t h e m t o l e a r n b u t n o t t o p a s s i n s c h o o l . C r i t i c a l l y , t h e E L T p e d a g o g y i n M a l a y s i a i s n o t a d e q u a t e l y l i n k i n g c o n t e n t w i t h t h e s t u d e n t ' s l i f e w o r l d s . I t i s a l s o u s i n g a s y s t e m a n d a p p r o a c h e s w h i c h d o n o t c a t e r f o r ' a t - r i s k ' m u l t i l i n g u a l s t u d e n t ' s n e e d s . I t i s i n d e e d a l a r m i n g t h a t t h e c u r r e n t e d u c a t i o n p r o v i d e d f o r o u r c h i l d r e n t o d a y a r e n o t a d e q u a t e l y m a k i n g t h e c o n n e c t i o n s b e t w e e n t h e s e v i t a l e l e m e n t s o f t h e i r l i v e s . A s a r e s u l t , w e s t i l l c o m e a c r o s s M a l a y s i a n s t u d e n t s w h o h a v e u n d e r g o n e 17 y e a r s o f s c h o o l i n g a n d s t i l l u n a b l e t o s e c u r e t h e b a s i c o f j o b s a s t h e y a r e p e r c e i v e d t o b e s h a l l o w a n d i n e x p r e s s i v e w h e n i t c o m e s t o c o m m u n i c a t i n g i n E n g l i s h . A c c o r d i n g t o a s t u d y d o n e b y t h e N a t i o n a l E c o n o m i c A d v i s o r y C o u n c i l (N E A C) i n 2006, o n e o f t h e m a i n f a c t o r s t h a t a f f e c t t h e c h a n c e s f o r a g r a d u a t e t o g e t a j o b w o u l d b e t h e a b i l i t y t o c o m m u n i c a t e w e l l i n E n g l i s h (A z m a n H u s s e i n 2009). T h i s i s r e l e v a n t a s t h i s f a c t o r h i g h l i g h t s t h e c o r e i s s u e s m e n t i o n e d e a r l i e r o f t h e w e a k n e s s e s i n t h e M a l a y s i a n E n g l i s h L a n g u a g e T e a c h i n g (E L T) p e d a g o g y t o d a y . T h e l a n g u a g e w h i c h m o s t t h e s e s t u d e n t s d o n o t u t i l i z e o u t s i d e o f t h e i r E n g l i s h c l a s s r o o m s h a v e t u r n e d t h e m i n t o v i c t i m s o f c i r c u m s t a n c e a s t h e r e a l i t i e s a n d c o m p l e x i t i e s o f t h e i r f u t u r e s a r e v e r y m u c h d e t e r m i n e d b y t h e i r a b i l i t y t o m a s t e r t h a t a c a d e m i c l a n g u a g e .

English teachers in the 21st century should be bringing *more than English* into their classes in order to make that missing link or connection. For many, English is simply a subject that should be taught to achieve if not excellent proficiency, the main desired goal is to pass and score in examinations. Pandian (2006: 15) in his study on English

literacy practices in Malaysian classrooms states that literacy is still learnt as a set of skills and not as a social practice connected to various domains and communities of practices in the real world. He emphasises that focus on achieving high marks and on being correct do not encourage effective learning in the English classroom. Although the Ministry of Education does encourage teachers to use the English Language syllabus to teach the subject across the curriculum, in reality and in its implementation, this is just a theory that is not being put into practice. Hence, surprisingly in the current Malaysia's ELT scenario, chalk and talk is still preferred and supersedes 'irrelevant' methods that are perceived to bring the students away from scoring more A's. It is sad that creativity is frowned upon and discouraged in Malaysia's English pedagogy due to the examination-oriented curriculum. Pandian (2006) explains that any transformation will not occur unless teachers themselves feel the need for such a transformation. Hence, timely and urgently, the researcher feels that a critical pedagogy (CP) is needed to be brought into Malaysia's ELT world. Since the main problem roots in the reality of Malaysian ELT implementation, CP is relevant as it will inspire the teachers who are the true agents of change. This is asserted by Akbari (2008) who explains that CP is an attitude to language teaching which relates the classroom context to the wider social context and aims at social transformation through education.

'At-risk' refers to multilingual students who are marginalised by an ELT pedagogy that do not value or utilize their multilingual resources. It is important to note that the term 'at-risk' is inverted commas to signify that this label was not given by the researcher but by the participant's English teacher. The six participants in this research are considered by their English teachers as under-achievers of English based on their below average academic performance on the subject and their low level of engagement during the English lessons. In addition, the English lessons these participants' school strictly adheres to the standard version of British English. These students are considered 'voiceless and invisible' as they seldom participate actively in class by their English teachers. For the specific six research participants, they are not failures in the English language subject, and neither are they excellent in it. As a matter of fact, the mis-match between the over stressing of standards and their multilingual ability or 'disability' in the language hinders them from shining to their true potentials. Hence, they are stuck and also known as the 'in-betweens or Pak Tuturut' as they seldom voice out their opinions in a language which is considered inappropriate in a normal English lesson. It is the school and other formal institution's over-fetishization over perfect standards of the English language that marginalizes these multilingual learners and which makes them 'at-risk'. In addition, out of the four basic skills of reading, writing, listening and speaking, according to their academic performance, these students are mostly weak in speaking and writing.

According to Freire and Macedo (in Turner 2008: 2), marginalized urban youth today face the real problem of learning how to read and write their world. This is because the 'word' or the schooled literacy which is highly valued in the Malaysian education system contradicts with the students' 'world' or realities. In other words, the students' literacy practices in their private and social lives are not looked at, valued or utilized in schools as it is often perceived as irrelevant and insignificant. Additionally, the current ELT pedagogy which draws upon native speaker norms does not cater to the needs of multilingual students of diverse backgrounds. This is crucial because multilingual students do not use and do not need to use perfect Standard English all the time. However, according to Koo (2006) the highly regulated Malaysian examination-oriented educational system these multilingual 'at-risk' students are locked in, breed students who are perceived to be robotic and passive.

With this in mind, this study is conducted to address these gaps and prove that by linking the two; the schooled literacy and the student's lifeworlds with education, it will assist in preparing them for the complexities and the contradictions in the so called realities of the 21st century. Additionally, an English pedagogy that is sensitive towards the need of 'at-risk' multilingual learners is also critically needed. To survive in the 21st century, students need to be equipped with a multitude of literacies in order to gain better access to their complex futures.

This research aims to develop a critical (Freire 1970) instructional method in ELT using digital photography as a primary tool to empower multilingual 'at-risk' learners and to see the effects of this intervention. The researcher aims to investigate the effects of a critical pedagogy (Freirean) on the literacy practices of 'at-risk' learners. It also aims to evaluate the extent to which the multiliteracy and the multimodality of digital photography in ELT can enhance these students' language fluency and enhance motivation and self-confidence through the linkages provided by the literary mediator who is the researcher. By observing the student's produced photographs, their journal entries, their responses to the online chat questions, it is hoped that their fluency and motivation in the learning of English and their literacy capabilities be enhanced so that they feel that they can engage in self-learning on their own and improve their pathway to success within the institution of schooling.

Literature Review

According to Moran and Tegano (2005) photography is a visual language that shares some important characteristics with verbal language – both communicative and structural. When a picture/photograph is viewed, it will lead to different interpretations. Such a variety of interpretations are a positive aspect of photography as a language of teacher inquiry because it is through sharing diverse meanings that new understandings are re-conceptualized. When the participants view a picture/photo, it will instantly trigger some thoughts which could be a connection, a recollection or a reflection to something. Before, they may have had difficulty in expressing themselves verbally but with the pictures they are able to be more open with their thoughts. Hence the pictures/photo serves as a stimulus to these participants. Moran and Tegano (2005) also elaborated on how photography is powerful in its ability to portray complex meanings. They further explained that a photo/picture has three functional applications in teacher inquiry: representational, meditational and epistemological. It is representational as it creates meaning. It is meditational as it links thought to action and it is epistemological as it provides us with new knowledge.

The use of pictures and photos in promoting critical thinking and visual literacy is not something new. According to Strack et al. (2004), the famous Photovoice which was developed in 1992 by Caroline C. Wang and Mary Ann Burris is a methodology mostly used in the field of education which combines photography with grassroots social action. Subjects are asked to represent their community point of view by taking photographs. These photographs are a representation of their voices. It is often used among marginalized people, and is intended to give insight into how they conceptualize their circumstances. Photovoice has now grown into a non-profit organization working with marginalized children from all corners of the world.

Meo (2010) conducted a netnography study on 20 secondary students about social class inequalities and secondary schooling. She aims to unpack the students' class habitus and identities by utilizing the Photo-Elicitation interviews. This means that a single or sets of photographs are being used as stimulus during research interviews. The students were given a disposable camera each with a film containing 24 photos. They were asked to take photos about themselves and their lives. Meo (ibid) states that the inclusion of photo interviewing in the study proves to be an adequate method to help answer her research questions. Photographs when used to assist an interview, unpack the many layers of a student's life unlike traditional face-to-face interviews. According to Meo (2010) photos are an appropriate tool to enhance participants' active role in the project. It contributes to enhancing rapport and facilitates communication between researcher and participants. It also allows a clearer picture into student's agendas and ways of seeing their own social worlds. When comparing photo-elicitation interviews to traditional interviews, Meo finds that photographs trigger rich data about family relations, housing conditions, student's everyday lives outside schooling, and their relationships. Images showed how students lived, where they did so, with whom they lived, their friends, and the social and material spaces where they spent their out of school time (p. 156). According to Meo (2010) some images show the nature of what was described by the students with an intensity that only images could convey which is almost non-existent in traditional interviews. For instance, a female participant's photo of different costumes in different poses illustrates how bodies and physical appearance are crucial in forming traditional female identities. Meo also stresses that photographs, texts and silences are crucial to forward the analysis of class identity making. In conclusion, Meo (2010: 165) states that the photo-elicitation method bridged students' social worlds in rich ways. Images of the student's schools, the spaces in which they studied, and what the students left out or marginalized in their photographs offers potential analytical richness that can be interrogated vis-à-vis other data.

The Multi and Pluriliteracies Frameworks

This research frames the issues pertaining 'at-risk' multilingual learners of English based on the Multiliteracies (The New London Group 1996) and the Pluriliteracy (Koo 2006, 2008a, 2008b, 2009a, 2010) theoretical and conceptual frameworks.

In brief, The New London Group (1996, 2000) claims that the languages needed to make meaning are changing in our working lives, our public lives and in our private lives. Thus, current English literacy pedagogy needs to take into account the culturally and linguistically diverse and increasingly globalised societies and the variety of text forms associated with information and multimedia technologies. 'A Pedagogy of Multiliteracies' was proposed to embrace these changes so that our students' learning process will be relevant for their preparation to face the complexities of the 21st century. As Kalantzis and Cope (2009) assert, the kind of person who can live well in this world is someone who is able to negotiate, accommodate and navigate accordingly between their own, others and new identities. The Multiliteracies concept will create conditions of learning that will support the development for this type of person.

According to Koo (2008b:239) the Pluriliteracy perspective is both a political and cultural pedagogy which engages in Freirean conscientisation strategies for mediating intercultural contexts. Pluriliteracy advocates innovative curriculum and education policy which addresses the vital questions of the political and cultural

empowerment of marginalized learners who are silenced by the hegemony of privileged knowledge constructions in the academy through unproblematised deference to structures of 'knowledge'. Additionally, Pluriliteracy views meaning-makers as active producers and agents of cultures and languages. Koo (2006) also stresses that the pluriliteracy framework is aware of the hegemony present in particular literacies which marginalize the underprivileged multilingual learners. As a result, hybridity, multiplicity and the mixture of the standard and non-standard forms of the English language is viewed in such a negative way. Pluriliteracy is a third space concept that practices negotiations, accommodation strategies and tolerance towards people in-between and in borderline spaces. It provides new ways of belonging, of thinking, of doing, of meaning beyond those conventionally dictated to the underprivileged by viewing literacy as a pluralized construct.

These two frameworks are combined with the intention of valuing the voices of 'at-risk' multilingual students in a more formal and institutionalised context (third space). Together multi and pluriliteracies empowers the participants by giving them back the power to be heard in a language which they are comfortable in.

Research Methodology

The six participants utilized for this study come from a low to moderate Social Economic Status (SES) background. They are all multilingual whom can speak both Bahasa Melayu and English and in the case of the Indian participant, Tamil as well. All of them use Bahasa Melayu with a little English at home except Wary who uses solely Tamil to speak with her family members. They all agree that they only use English sometimes to speak with their friends and teachers in school. In other words, Bahasa Melayu seems to play a bigger part in their lives compared to English. These students are also computer savvy as more than half stated surfing the internet and playing video games as their hobbies. Out of the six participants, none of them stated English as their favourite subject. Most of them scored a 'C' grade for their PMR English last year and their average score for the English paper in 2010 is 57% which is also equivalent to a 'C'.

This research utilizes a qualitative research which is a grounded theory case study (Creswell 2008, Merriam 2009) utilizing ethnographic methods of data collecting procedures. This includes photo-elicitation and online interviews. Six Form Four students of mixed gender and race will be given a period of 4 weeks to complete the entire task assigned by the researcher for this dissertation. The tasks required by participants to do are as follows:

- Think of 5 'anythings' (could be an object, things, people activities, places) that represents who you are.
- Write the 5 'anythings' down in a notebook so that I will not forget. Now the fun part begins...
- Take photographs of those 5 'anythings' using a handphone camera or a digital camera. Email my pictures to my teacher at xxxxxx@xxxxxx.com when I am satisfied.
- Keep a journal which I can write, scribble, draw or jot down anything in that crosses my mind in the process of this project. At the end of this project, this journal will be collected by the teacher could enjoy reading what I have written.
- Using Photoshop, edit and creatively set up my photos for a presentation. I should give each photo a title and a brief description. Possible guiding questions: Choose a photo I like best. Describe the photo. Why did I choose this photo? What's the characteristic of me as I'm trying to represent/express/emphasize through the photo? Is there anything that the photo expresses better than words? Etc.
- I should set an appointment with my teacher to chat online via yahoo messenger. The purpose of this step is to make it easier for me to give feedback, opinions, suggestions and even to raise problems that I might have faced during the completion of the picture project.

The student's photographs, their narratives in the photo descriptions, the journals and other relevant research instrument will be analyzed and triangulated using the Hymes Speaking Model (citation) to look for emerging patterns. This SPEAKING model is chosen as it will be able to trace the speech event of the teacher talk and student's response in response to the task. This model will be able to explain the way in which the literacy practices involved are constructed and in fact strengthened by Freirean Instructional intervention which uses digital photography as a medium alongside face to face support and scaffolding. The themes will then be tabulated and analyzed and explained further.

MY INSTRUCTIONAL INTERVENTION (FREIREAN STYLE)

The researcher in designing the task and the instructions for the 'Who Am I' project improvised and strategised her language to suit the needs of the participants. Firstly, the language in the instructions of the task is built in such a way (informal and conversational) so that it eases the students when they read it. The first person pronoun 'I' and 'me' is used to make the task more personal for the participants. The researcher also allowed a lot of 'freedom' to the participants when conducting the task. What photos to take were not dictated to the participants. Instead, they were free to decide on any 5 photos to represent who they are. Participants were encouraged to write in a journal and they were reminded that the teacher will not be marking the journal entries. The teacher will only be reading and enjoying what the students will be sharing in their writings. This gesture of openness and flexibility on the teacher's part moves the stress away from writing for accuracy and hopefully the students will feel more relaxed and motivated to write. The method of data collection during the interview session which was via online chat was also done in an attempt on the researchers' part to connect with the students' lifeworlds and close the gap between the 'word' and the 'world'.

MAIN FINDING

Only the main finding will be presented in this paper. The most profound theme observed is that all participants seem to use the journal as a channel to express themselves. Initially, the journal writing serves as a platform for the participants to share their thoughts, suggestions, opinions and grievances regarding the 'Who Am I' project. Interestingly, only a small percentage of the writings touched on the photos and the task at hand. Instead, almost all six participants wrote more on their own lives in their daily journal entries. This can be seen from these few examples:

- Izri : Diary! Diary! Diary! Today at home, everything went wrong! I was really upset. Why this world is really unfair!? I can't go out coz my mom has prohibited me. I don't know why!
(Izri, Unedited journal entry, 16/7/2010)
- Rafi : Sunday is good for me to sleep 24 hours ha ha ha
(Izri, Unedited journal entry, 11/7/2010)
- Zara : I am really happy because my teacher choose me for this program. Tq teacher because believe in me. I really want to join this program but i have many problem...
(Zara, Unedited journal entry, 7/7/2010)
- Wan: I am very disappointed with teachers yang berada di pihak atasan because they was cheating and liars to Kadet Polis and Bomba.
(Wan, Unedited journal entry, 20/7/2010)

Most of the journal entries describe the student's daily activities in school and at home. The students wrote about their feelings that transpired in these two places. This includes expressing their problems, worries, disappointments, frustrations, happiness and even joking statements to show signs of kidding around and de-stressing themselves. Also present in the journal entries are evidence of self-correction, self-critique and self-awareness as they try to express in writing who they are as a person. Through journal writing, these students found a channel to self-express and validate their inner thoughts with their teacher. Although the initial instruction for the journal writing was to get them to talk about their project, the shift of focus proves that journal writing can be a powerful tool for the language teacher as it engages with life issues which are directly related to the students. As asserted by The New London Group (1996, 2000) what students bring to learning is crucial to be connected by pedagogy. Hence, teachers can utilize journals to connect with their students lifeworlds and the issues that arise in their writings can serve as a point of entries to engage them further into future lessons. For example, Wan's dissatisfaction over the unfairness he felt his police cadet team received from the school's administrators could be used to benefit an English lesson. The teacher could turn the topic into a classroom discussion to discuss the possible solutions that Wan could take to solve his problems. The teacher could even encourage Wan to write an article or a formal letter and elaborate his thoughts about the issue in a more critical and intellectual manner but with more focus on language accuracy.

In one of the entries, a participant, Wary expressed how worried she was about her uncle who will be undergoing a major operation. Teachers can take this opportunity to practise value based or civic literacy by encouraging everyone in the classroom regardless of race and religion to wish Wary's uncle well. The teacher could even suggest the students to create and send a 'Get Well Soon' card to show their support for Wary's uncle's

condition. After all, The New London Group (1996, 2000) asserts that pedagogy should create potential for building learning conditions leading to full and equitable social participation. It is worth to quote once more the importance of linking the student's world with ELT pedagogy (Kalantzis and Cope 2005) as mentioned in chapter two.

Effective pedagogy employs ways of knowing that are capable of drawing the knower closer to the knowable. It also uses learning contents which have purchase on learners' lifeworlds and educational experience. It is the process of engaging with the stuff of the world which affirms (belonging) and extends (transformation) the learner's framework of knowing (Kalantzis and Cope 2005: 69).

In other words, by linking the student's lifeworlds with that of school cultures, students' interest can be captured (belonging) which will lead to their motivation to use the language more fluently and be more expressive in their writings (transformation). After all, being expressive is a criterion for productive diversity. Students need to develop the capacity to speak up, to negotiate and to be able to engage critically with the conditions of their future working lives. Zara, has managed to provide a glimpse on how her journal entries allowed her to be more expressive when voicing out her problems.

Zara: I am really want to join this program but i have many problem like i dont know how to use computer ☹, I dont have emel, i don't have camera to take picture. But i so grateful because my friends want to helping me ☺. I am also want to say thank to my G od because gi ve m e t he best, sweet, understanding friends...

(Zara, Unedited journal entry, 7/7/2010)

Zara is a unique participant as firstly, she was economically poorest among all the other participants and was the recipient of the Federal Scholarship in her school. Due to this fact, she lacks most of the facilities needed to perform the task but her enthusiasm and her desire to learn was at its peak from the very beginning. This is an excerpt from the researcher's notes about Zara during the observations:

1st meeting (7th July 2010): After the briefing, one female student, Zara pulled me aside to inform me that she was very interested to do the task but she does not have a camera, computer or internet connection at home, not even an email account. She asked me if she could proceed with the task by using pictures from the magazine and I allowed it. A day later, she texted me to inform that a friend has agreed to lend her a camera and assist her in downloading and emailing her photos to my email account. I was thrilled and could sense her excitement that she will not be the odd one out.

2nd meeting (14th July 2010): Zara was excited to show me the digital camera her friend had lent her. I told her to be careful and responsible with it in school. She looks more confident and excited compared to her worried look the first time I met her.

3rd meeting (21st July 2010): Zara was present and approached me after the others had left. It turns out she has completed her task but will not be emailing me the photos and the descriptions as her friend's computer was out of order. Instead, she has creatively printed out all 5 photos which she had captured digitally and pasted them on coloured papers. Under each picture she wrote the title and an elaborated description of each photograph. As usual, she looked worried but was relieved when I applauded her for her effort and creativity. Zara, in spite of all her financial difficulties of not having the basic necessities, a computer or a digital camera at home, has managed to show that she is able to go beyond expectations. So far, she has been the most outstanding participant in this project. I look forward to analyse her work.

4th meeting (28th July 2010): Zara was a bit shy when presenting because her work was the only one not printed using the computer. However, her friends complimented her shiny photos and the colourful A4 papers she used to paste them on. This boosted her confidence immediately and she continued presenting with a bolder tone and manner.

(Researcher's notes, 14 – 28/7/2010)

To sum up, Zara's 'transformation' has reversed the silencing effect most Malaysian students are experiencing which according to scholars is being contributed by the Malaysian exam-oriented education system (Mohd Sofi 2003, Lee 2007, Rozmel Abdul Latif et.al 2007, Koo 2008). Furthermore, Zara is able to voice up,

reflect and negotiate her way into possible solutions. From her writings we can see how optimistic Zara is as a person amidst her adversities. The multiliteracy and multimodality of photography and the flexibility of the journal writing activity moves a way the stress from being correct all the time to the freedom of forming opinions and remarks openly which most of our students lack in. Hence, English language teachers should provide an open environment for these multilingual 'at-risk' students to write freely in their journals. This finding is eye-opener in terms of its implication on current ELT practices to be more open when dealing with 'at-risk' disengaged, low-achieving multilingual learners of English in Malaysian secondary schools.

In addition, the six 'at-risk' participants are more fluent and motivated although not perfectly accurate when expressing themselves in written English. To the researcher this is the most profound finding as writing is the weakest skill these students possess. This was verified by the student's English teacher:

'The English teacher also states that most of them are lacking and very poor in their speaking and writing skills as they are unable to express themselves fully in a language where their vocabulary is quite restricted'

However, the evidence of raised motivation in these student's writings as a result of this project changes that perspective of them altogether. Majority of the students cited journal writing as the best part of the project.

Emi: The most interesting for me is when I write the journal writing. It is because I can write anything I want, what I feel and also I can improve my English writing much better.

(Emi, Unedited online chat, 12/11/2010)

Izri: Journal writing is the most interesting part because i never used to write a journal before, and i think all parts are interesting.

(Izri, Unedited online chat, 30/8/2010)

Some of these students do have serious language issues with weak grammar, spelling mistakes, poor sentence construction and etc. However, since these 'at-risk's students are mostly disengaged and usually find English lessons uninteresting, the initial focus then should be for the language teacher to get them feel excited about learning, speaking, writing and using English. In regards to the student's journal entries, the initial focus should be on the quality of the reflection produced and not totally on correctness. Once their interests have been aroused, of course, the next stage would be to make language accuracy a target or a goal for these students to achieve. The argument on language accuracy will be dealt with in the second theme. The fact that all six participants wrote passionately about their daily lives in their journal entries, prove that the project has to a certain extent enhanced their fluency and intrinsic motivation. These students are largely influenced by their surroundings which are largely made up of their home and school. The home and school plays a very important role in shaping their minds, perceptions and beliefs and it is up to the English teacher to link and exploit it into pedagogy as points of entries which in turn will benefit the students in the long run.

CONCLUSION



FIGURE 1. Wan's Photo, My Imagination, 28/7/2010

The photo above entitled 'My Imagination' reveals how in the process of doing this project, these 'at-risk' students have moved out of box from the general profiling of Malaysian students. Koo (2008a) profiles most Malaysian students as 'copiers, reproduce-animators of the fixed body of official knowledge'. Of course, Wan is labelled 'at-risk' because as Koo explains, this stigma is a result of the prevailing social practice from the highly regulated Malaysian examination-oriented education system with a strong positivistic tradition that values top-down transmission of knowledge and convergent thinking according to standardized norms and the assessment of 'objective' performance. Unknowingly, Wan's thinking pose can be likened to the famous 1902 bronze sculpture by Auguste Rodin known as 'The Thinker'. This is a revelation as it shows that these students are not passive learners of English. In fact, they are actively 'experiencing, conceptualising, analysing and applying' as described by Kalantzis and Cope (2005) in their process of making sense/meaning of this entire project. In addition, The New London Group (1996, 2000) states that meaning makers are constantly recreating meaning and in the process remaking themselves. The stage where these students use photography technique and edit their photos using Photoshop to add the desired meaning of 'who they are', is a direct example of 'active Designing which has transformed the designer' in action.

The voices of these 'at-risk' multilingual learners of English from their photos, photo descriptions, journal entries and the online interview/chat in the 'Who Am I?' project has indicate signs of positive and productive change beyond linguistic proficiency to include educational transformation. Referring to the main aim of this research, it can be concluded that an open and reflexive teaching and learning environment with the backing of a supportive teacher, can enhance these student's English language fluency, motivation, confidence and critical thinking abilities through the engagement of their multilingual resources and the multiliteracy and multimodality of photography and provide better access to their schooling success. It is hope that the 'at-risk' multilingual students' journey continue to infinity and beyond.

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Norina Melati binti Mohd Yusoff is an English teacher with 12 years of teaching experience. She has just completed her MA in English Language Studies in UKM. Currently she is attached with the English Language Teaching Centre (ELTC) in Lembah Pantai as an English language lecturer.

Dr. Koo Yew Lie is an associate professor in English Language studies at the School of Language Studies and Linguistics, Faculty of Social Science and Humanities National University of Malaysia. Her areas of interests are in intercultural and literacy in language education, applied linguistics and the cultural politics of language education. Her recent publications include *Pluricultural, DeEnglishisation and Meaning-making in Global Contexts* published by Common Ground Australia.

Investigating English literacy learning in Malaysia: What does research inform us?

NORMAZIDAH CHE MUSA, KOO YEW LIE, HAZITA AZMAN

ABSTRACT

Numerous studies have been conducted in Malaysia to investigate the issues surrounding English language teaching and learning in our schools. A look into these studies indicates a general pattern of dissatisfaction among students, educators, policy makers and the public regarding the teaching and learning of the language (Rosemala Ismail, 2008; See, 2011). Recent studies focusing on the English language proficiency among Malaysian university graduates also seem to resonate a feeling of uneasiness with the level of English proficiency of the graduates (Isarji et al. 2008). In addition, the studies also reveal the predicament and complexities faced by Malaysian teachers to successfully teach English in their classroom (Ambigapathy, 2002, Razianna Abdul Rahman, 2005). This paper therefore discusses some of the key issues and competing discourses confronting the English language learning in this country. It reflects on how English literacy is variously conceptualized in our classrooms, raising important questions about the positions of English language literacy to Malaysian learners and the society in general.

Keywords: English language teaching; causes of low proficiency; school practices

Introduction

The issue of low literacy in English language has been studied quite extensively in Malaysia. The main focus of these studies is to investigate why Malaysian students do not seem to be able to attain reasonable English literacy even after going through 11 years of formal education in schools (Ahmad Daud Ibrahim et al. 2006; Choy & Troudi 2006; Naginder K., 2006; Nor Hashimah Jalaludin et al. 2008). The unsatisfactory attainment in English language among the students has been a focus for concern for educationists and English language teachers for some time and the need to find ways to improve the situation is urgent. At the school level, teachers are looking for expert advice on how to improve the teaching of English while at the university, educators are confronted by the demand to produce marketable graduates who are proficient in the language. At the national level, the need is perceived to be greater. The commitment to address the problem of low literacy in English language among Malaysian learners is given utmost importance by the government. As announced in the 2011 Budget, the government is bringing in 375 native-speaking teachers to teach English in schools. Though a number of groups have voiced their doubt of such a measure (MELTA, 2010; Kirkpatrick, 2010), the government action demonstrates the crucial need to improve the standard of English literacy among Malaysians. In order to understand the issues surrounding English literacy learning in Malaysia, this paper reviews recent studies conducted in the area.

Studies on English language learning in Malaysian schools

Literature on studies conducted in Malaysia that look into the issue of English literacy can be grouped into a number of common themes. Among these themes include the influence of mother tongue language on the learning of English (Marlyna Maros et al. 2007; Marlyna Maros et al. 2005; Nor Hashimah Jalaludin et al. 2008; Nambiar et al. 2007; Siti Hamin & Abdul Ma jeed 2006), cognitive development and skills based problems (Mohamed Ismail Ahamad Ismail & Normala Othman, 2006), students' motivation (Ahmad Daud et al. 2006, Thang 2004), communication apprehension (Rafik-Galea & Siti Yasmin 2006, Nor Hashimah 2007), language learning styles (Faizahani 2002; Rosniah 2006; Zamri & Mohd Amin 2005), reading strategies (Noorizah 2006, 2010; Nambiar 2007), online learning (Pramela, 2006), and the teaching of Science and Mathematics in English (Revathi et al. 2006; Mastura Othman & Pramela, 2011).

Apart from these widespread themes, literature also highlights that these studies tend to concentrate on classroom activities such as essay writing and reading exercises. Many of these studies are situated in rural schools or involve rural students. The most common method of data collection is questionnaire or surveys located within quantitative research paradigm. An important finding that emerges from these studies shows that there is a strong influence of the national language or Bahasa Malaysia over the learning of English literacy among Malaysian English language learners. Some of these studies are further discussed here.

Marlyna Maros et al. (2007) identify interference effect of Bahasa Malaysia as an important inhibiting factor in the acquisition of English literacy among Form One students. Using error analyses and contrastive analysis, the study examines errors made by 120 students from 6 rural schools in Pahang, Selangor and Melaka. Based on the errors in the students' essays, the study concludes that the learners have difficulties in using correct English grammar in their writings. Three most frequent errors are wrong use of articles, subject-verb agreement, and copula 'be'. The study claims that although not all errors are due to mother tongue interference, a large number of errors identified suggest interference of the Malay grammar.

Similarly, Nor Hashimah Jalaludin et al. (2008) examine the morphological and syntactical differences between the Malay language and English, and concludes that the linguistics differences are shown to be one of the major factors influencing students' inability to successfully acquire English literacy. A study conducted on 315 Form Two students' shows that the most obvious weaknesses of the students' language ability lay in the area of grammar, particularly in the aspects of morphology and syntax. The study shows that students have problems with affixes and plural inflections as these linguistics variables do not exist in Malay language. The study also confirms that the differences in the syntactical structures between the Malay and English language contribute to the wrong use of copula 'be', subject-verb-agreement and relative pronouns. Further, the study maintains that, apart from the linguistics obstacles, the social surroundings such as unenthusiastic attitude, lack of interest towards learning the language and the environment that do not encourage learners to use the language have worsened the effort of acquiring the language.

Saadiah Darus and Kaladevi (2009) report that students generally have problems in applying correct grammatical rules in their writings. This study is in agreement with two previous studies that identify common grammatical errors made by the students are Subject-Verb agreement and wrong use of singular and plural forms. This study also reports that wrong application of verb tense, inappropriate word choice and prepositions are common among Form Four students in one semi-urban secondary school. Findings of this study imply that students have not yet mastered basic grammatical structures even though they have gone through 10 years of learning English.

Siti Hamin Stapa and Abdul Hameed (2006), on the other hand, document that the use of Bahasa Malaysia in teaching writing promote better writing literacy among limited proficiency English learners. Using experimental study, their research corroborates that the use of Bahasa Malaysia to generate ideas among limited proficiency English learners help the students to produce better quality essays in terms of overall score, content, language and organization. Razianna Abdul Rahman (2005) also confirms that using Bahasa Malaysia in an English class has helped her respondents to learn English. She reports that her students resort to explain an incomprehensible or difficult English passage using Bahasa Malaysia and the translation facilitates their comprehension of the English text. Mohd Sofi Ali (2008) however reports that teachers in his case studies primarily use Bahasa Malaysia to teach English because of the pressure to get good grades in examination.

Nambiar et al. (2008) investigate the use of language learning strategies among Form Two students in the state of Johor. The findings of the study reveal that language learning strategies are still underutilized and underdeveloped among the participants and this poor use of learning strategies could account for the students' weaknesses in reading English text. This study highlights important findings on learning strategies among our school students. Strategies that do not require them to be analytical and critical are more popular among the participants. In fact, 68.2 % of her participants reported that they rarely or never use contextual or the background knowledge to 'guess the contents in a reading passage' and that they are highly dependent on Bahasa Malaysia to help them comprehend an English text.

A further look into some of these studies also discloses a prevailing strand in Malaysian school. The discourse of 'reproduction of information and privileging examination' (Koo Yew Lie, 2008, p.56) is dominant across the education site. Because of the high importance placed on national examination, it is reported that teachers tend to concentrate on the teaching of grammar and neglect the communicative aspects of language learning in their teaching. In an analysis of the KBSM syllabus, for example, Ambigapathy (2002) reports that students are required to learn too many grammatical skills, which are then tested via examinations. He contends

that the focus on mastering and rote learning of skills and applying them in examinations eventually eroded communicative competence - hence emerged a new class of students who could pass examinations and continue to the tertiary level without actually being able to use the English language productively in a communicative event. This issue is also supported by many other studies (Fauziah & Nita 2002; Razianna Abdul Rahman, 2005). Furthermore, classroom teaching is highly characterized by teacher-centred approaches and chalk-and-talk drill method (Ministry of Education, 2003). The most popular teaching method, sadly, is drilling using past-year examination questions, work sheets and exercise books (Ambigapathy, 2002).

Studies conducted at school level are important as English literacy in Malaysia is generally acquired through schooled English (Hazita Azman, 2009). Most of the school children, in particular, those who reside in the rural areas experience contacts with English language only during their English classes. Furthermore, students go through a formal, structured process of learning English throughout their eleven years of schooling and therefore it is reasonable to deduce that English literacy among Malaysian learners are highly conceptualized through school experience. School experience in learning English, as shown by studies discussed earlier, indicate a strong sense of looking at English literacy as mastering of specific language skills such as writing, reading and grammar.

In summary, the studies highlighted here suggest two important issues regarding English language learning in Malaysia. First, Bahasa Malaysia has a strong influence over the learning of English. Interference of mother tongue language system in some ways contributes to wrong use of English grammatical rules, morphology and syntax. In addition learners tend to refer to their first language system when writing in English, use direct translation and depend on dictionary meanings to comprehend English text (Ambigapathy, 2002; Nambiar 2007; Ratnawati & Ismail 2003).

Second, a strong emphasis is given on the teaching of reading and writing skills and the mastering of grammatical rules. These items are then tested in the school examinations as well as in the national examinations (Razianna Abdul Rahman, 2005). The teaching and learning of English therefore is seen as learning a subject, focusing on the mechanics of the language without making connection to how it is used in real communicative events. Though some of the grammatical rules are presented in a dialogue form but these dialogues are mainly used to practice the language functions taught in the lesson. These common classroom practices suggest that the teaching of English literacy neglects the sociocultural elements of language learning. English language learning is presented as learning a set of language mechanics with 'fixed' ways of using the language; isolated from its communicative use. It is presented as a neutral set of language systems; to be learned and mastered for specific classroom situations. Framed in this paradigm, arguably, learning English literacy will continually and persistently be regarded as an alien language to the learners' communicative discourse and is injurious to learners' literacy learning.

This paper argues that learning a mother language should not be looked at simply as a cognitive endeavor of mastering the vocabulary and grammatical rules but essentially involves a social process of becoming and doing a discourse in a new language (Wenger, 1998). This paper agrees with Gee (1990) that associates literacy with language use and that learning a second language "involved having control of secondary language uses, that is, fluent mastery of language uses within *secondary Discourses*" (Gee 1990: 8). The emphasis of learning is on learning to use the discourse as opposed to learning a language as a set of technical skills. According to Gee (1996), 'we each possess a primary discourse that we acquire through socialization within a family unit and a cultural group. We acquire other ways of thinking, acting and using language as we become involved in institutions outside of the family such as schools, workplaces, clubs, and professional associations'. Literacy therefore involves the control of these secondary discourses.

Arguably, the focus of literacy education on the learning of specific skills and mastering reading and writing mechanics is not common only to Malaysia. Most stakeholders within education 'cling fiercely to the centrality of the teaching of reading and writing' in their literacy education (Lapp et al. 2009). However, the demand of new age learning necessitates the formal education "to interact more productively with the students' environment of learning that lie outside formal instruction" (Lapp et al. 2009: 11).

Studies on English literacy in higher learning institutions

Studies involving higher education learners are relatively small. Undergraduate students are found not to have note-taking skills and this creates a problem to them when listening to lectures or discussions (Rosniah Mustafa, 2006). In addition, it has been observed that when Malaysian students make the transition from secondary schools to university, they are expected to have both academic literacy and critical literacy abilities to

meet the academic demands at the university. Studies however have documented that students face difficulties to shift from school learning culture to the university culture (Rosniah Mustafa, *ibid*), students lack the conventions of academic writing needed to write well in an academic discipline (Krishnakumari K. et al. 2010) and lack critical ability to appropriately respond to an academic text (Ahmad Mazli Muhammad, 2007). Studies also indicate that the students are not prepared for the reading demands imposed on them at university (Nambiar, 2007; Noorizah Mohd. Noor, 2010) as they have not read much when they were in the secondary schools (Sarjit K., 2006).

In examining the reading skills among tertiary students, Noorizah Mohd. Noor (2006) discovers that proficient and non-proficient readers use different reading strategies in reading an academic text. Limited proficiency readers tend to use surface approach to reading; such as displaying a limited ability to use textual schema, having a limited ability to link between paragraphs, unsure of reading strategies used as well as having anxiety of text. This behaviour impedes the students' understanding of the text and hampers in-depth comprehension. The more proficient readers however use deeper reading approach that advances intrinsic motivation and this helps the readers to maintain their interest and have positive attitudes towards reading. These proficient readers use more metacognitive strategies and are able to identify the link between the paragraphs to help them comprehend a text. Correspondingly, Faizah (2008) report that proficient readers are better able to regulate and evaluate their own reading and uses more reading strategies than the non-proficient reader while Zaira Abu Hasan (2008) documents that the less proficient readers struggle to locate information from a reading text and do not engage critically or constructively to comprehend their reading.

A study by Jebakumari S. and Kulwant K. (2010) reflects the mixed characteristics of Malaysian tertiary English language learners. The majority of the English language learners reports that they are nervous and do not feel confident to speak in group discussions or to use English outside the classroom. In addition, only a small number of the respondents (35%) report that they enjoy having group discussion in the classroom and looked forward to using English outside of the classroom. A smaller number of the respondents cite that encouragement from parents help them to be more confident to use English outside of the classroom (Jebakumari S. & Kulwant K. 2010).

Mohamed Ismail Ahmad Shah and Normala Othman (2006) conduct a study on information and interaction patterns between teachers and students in a Communicative Language Teaching (CLT) classroom in one public university. Looking at teacher questions, the researchers discover that teachers in these CLT classes use more comprehension check questions as opposed to clarification questions. Comprehension check questions do not encourage two-way interaction or exchange of meaning as they focus on comprehension of specific content. In this way, learners are given less opportunity to produce 'modified output', a crucial element in language learning. In a related study that looks at language anxiety among English language learners in higher education, the majority of the learners interviewed report that they are very nervous when speaking in English and that they face great difficulty to express themselves in English (Rafik-Galea & Siti Yasmin 2006; Noor Hashima 2007). The respondents also state that the use of English is only limited or confined to certain situations such as when they have to present or produce written works in English, but at other times, they use Bahasa Malaysia (Rafik-Galea & Siti Yasmin Mohd Zain, 2006). More importantly, a number of studies also reveal that language anxiety experienced by the learners originates from the learners themselves, school instructional practices and social and cultural influence putting them linguistically and psychologically isolated from English use (Rosemala Ismail, 2008; Noor Hashima Abdul Aziz, 2007).

In addition, English language learners in tertiary education are found to have limited vocabulary knowledge, lack critical reading ability and weak at understanding long sentences or sentences with difficult words (Ahmad Azman et. al, 2010; Ahmad Mazli Muhammad, 2007; Nambiar, 2007; Noorizah Mohd Noor, 2010; Zaira Abu Hasan, 2008). As vocabulary played an important role in academic reading comprehension, the insufficient vocabulary knowledge inevitably affects the learners' performance in the content subject areas (Rosemala Ismail, 2008).

Essentially, in discussing the problem faced by our learners in reading English text and learning English in general, a number of studies associate the causes of the problem to Malaysian education system. Because of its strong orientation towards national based assessment, our education system has generally produced students who are unable to operate autonomously (Ghanakumaran, 2006; Koo Yew Lie 2008; Thang, 2004) 'whereby learners assume the part of empty vessels' (Naginder K. 2006), presuming that teachers will teach them all the lessons they need to know. This characteristic indeed discourages and inhibits independent language learning. The strong tendency to depend on teachers for their own learning is further worsened with the prevalent discourse of examination throughout their school experience (Ambigapathy 2006a). As discussed earlier, the high importance placed on scoring good grades in the examination further establishes the need to

memorize and regurgitate even in the discourse of assessment in higher learning institutions (Lee Su Kim et al. 2010; Koo Yew Lie 2008).

To end, the review of literature discussed here illustrates the challenges and the complexities surrounding English literacy learning in the Malaysian education scenario. The review clearly reveals the need to reassess the approaches used to teach English literacy in this country. One common suggestion that emerges from these studies is to incorporate out-of-classroom practices into the learning as well as to deliberate on social and cultural influence on English literacy learning (Naginder K., 2006; Marilyn Marose et al. 2007; Nor Hashimah Jalaludin et al. 2008; Razianna Abdul Rahman, 2005; Siti Hamin Stapa et al. 2007). In the same vein, Noorizah (2006) and Rosniah (2006) call for understanding students' reading and learning styles in order to promote better learning among the students.

It is important to note that the studies highlighted in this section show that literacy learning in Malaysia is highly conceptualized as *autonomous*, as a universal set of discreet cognitive skills that are transferable to any context (Street, 1983). The assumption underpinning this ideology is that literacy learning is treated as 'neutral' or 'technical', as a set of skills that are learnable through practice and schooling. Koo (2008: p.57) however asserts that "literacy practices that emerge from within this context will continue to produce learners who look at knowledge as learning of a fixed body of information which can be regurgitated and applied without much comment and critique".

Causes of limited English language proficiency in Malaysia

There have been several studies carried out to investigate the causes of low attainment in English literacy in Malaysia. Table 1 presents a summary of these causes.

Table 1: Causes of limited proficiency in English among Malaysian learners

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- Learners depend on the English teachers as authorities
 - English is viewed as a difficult subject to learn
 - Learners acknowledge that English is an international language and is important for their future but they express unwillingness and high anxiety to use English to communicate
 - English is not perceived as an important medium for communication as they use Bahasa Malaysia both for academic and personal interactions
 - Learners have inadequate or insufficient exposure to the language as there is a limited opportunity to use English outside the classrooms
 - Learners are found to have limited vocabulary as English reading materials are not always available
 - There is a lack of support to use English in the home environment and the community
 - Learners show lack of motivation to learn English as they do not see the immediate need to use the language
 - English is used only to answer teacher's questions and spoken during English class
 - Learners tend to depend heavily on translation and dictionary use to find meanings
 - There is a mismatched between policy and practice in the Malaysian ELT curriculum; the policy as envisaged in the school curriculum cannot be fully implemented in schools because of the over-riding concern for examination
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Source : Ahmad Azman et al. 2010; Ahmad Daud et al. 2006; Ambigapathy 2005, 2006; Choy & Troudi 2006; Fauziah Hassan & Nita, 2002; Mohd Sofi Ali, 2008; Naginder K. 2006; Noor Hashima 2007; Rabi'ah Abdul Rashid, 2005; Ratnawati & Ismail 2003, Razianna Abdul Rahman, 2005; Rosemala Ismail, 2008; Zaira Abu Hasan, 2008)

Table 1 illustrates a restrictive portrait of English language learners in Malaysia. Though these causes cannot be generalized to all learners, it does represent a majority of the learners. The picture is discouraging and indicative of the need to change how English literacy is taught to Malaysian learners. In learning a second language or a foreign language, research has established that it is utmost important that learners receive

maximum support in terms of supportive and conducive learning environment as well as adequate, meaningful language experience. As shown in Table 1, these elements are currently lacking in our education system.

Studies that examine literacy as a social practice

Current perspective on literacy in Malaysia indicates a strong predisposition towards looking at literacy as autonomous skills. As mentioned earlier, classroom practices are mainly characterized by answering reading comprehension questions and essay writings with limited listening and speaking exercises. In this regard, literacy is learnt as a set of skills and not as a social practice connected to various domains and communities of practices in the real world (Ambigapathy, 2006). A more current view on literacy however reflects a recent shift in thinking and examining English literacy in Malaysia. In line with a body of scholarship that advances literacy as social practice (Street & Lefstein, 2007), a number of studies suggest that understanding and examining English literacy from social practice approach might offer possible pathways to promote English literacy learning in Malaysia.

Lee Su Kim (2001, 2003) investigates the impact of the English language on the construction of the sociocultural identities of a selected group of ESL learners in Malaysia. The findings reveal that in a multicultural, post-colonial society like Malaysia, identity issues are complex and multi-layered. Identity shifts take place frequently in strategic and non-strategic ways, and identity constructions of the participants are heavily dependent on the localized contexts. The participants possess a range of diverse identities depending on the contexts and the reference groups they are interacting with, and have to subtly manage the complexities of their multiple identities in order to fit in or belong to the group they were interacting with. The findings revealed that within certain contexts, it is *the no n-use* rather than *the use* of the English language that enhances conformity and acceptance. She also notes that using the English language within certain contexts where there is resentment towards the English language may bring about hostility, marginalization and even alienation. Lee further suggests that:

understanding learners' struggles in learning the English language involves not just his/her difficulties in the classroom but also an awareness of how sociocultural meanings are linked in complicated ways to sociocultural identities. Teachers and practitioners should be aware that the classroom is not a neat, self-contained mini-society isolated from the outside world but an integral part of the larger society where the reproduction of many forms of domination and resistance based on gender, ethnicity, class, race, religion and language is a daily event.

(Lee Su Kim 2003: p.9)

Lee's study reveals that learning and using English has some impacts on the learners' identity. It is important therefore for teachers and curriculum designers to understand how English language plays a part in the learners' repertoire and their identities.

Hazita Azman (1999) examines socially embedded literacy events in rural areas. This study diverges from previous studies in Malaysia which relate literacy issue to deficiencies in the non-school environment and lesser cognitive abilities. Looking at literacy practices at they occur two communities, the key finding in her study shows that differences between communities, ethnic groups and socioeconomic status has less influencing effect on a rural child's literacy development. Hazita's analysis of the socially embedded literacy events in the rural communities makes clear the prevalent control school practices have over home practices, eschewing other literacies practiced outside the school environment. The notion of schooled literacy is deeply ingrained among the parents to the extent that these parents do not recognize the non-educational practices as literacy.

Her study has two significant implications on literacy learning in Malaysia. First, the study demonstrates the paradox between perceptions of literacy and actual practices. The *Kualakeroh* and *Hulubukit* communities equate literacy with school literacy and this has led to a marginalization of non-school literacy practices both in the schools and homes. Parents encourage their children to study instead of reading comics and schools regard other literacy practices at home are not valuable because they are unrelated to school practices. Such believes are injurious to the development of literacy as researches elsewhere have documented literacy as being multiple and socially sanctioned. Second, the study also argues that assessing the literacy skills of the rural students against urban or environmentally 'advantaged' students is a basic mistake as it only encourages the rural students to feel discouraged (ibid).

Situating the discussion in the context of rural Malaysia, Hazita Azman (2009) highlighted the dilemma faced by the English learners in Malaysia. While Bahasa Malaysia has reaffirmed its status as the national language and the language of unity, Malaysia now is also advancing towards accepting the near naturalised presence of English in her local environment. One way of making English language 'naturalised' in the local

culture is through using methods and teaching elements that are culturally sensitive and locally productive as well as the inclusion of source culture in the teaching of English. Such elements, to a certain extent, can be seen in Malaysia school textbooks. The use of local characters such as Aminah, Ravi and Lim, name of local places as well as local festivals can be one of the ways to portray English as 'near' to Malaysian community.

Koo Yew Lie (2008) uses the concept of Pluriliteracies to propose the use of inclusive pedagogy in language learning. She argues that language is important for knowledge acquisition and meaning making. Pluriliteracies advocate innovative curriculum and education policy which address the vital questions of the empowerment of marginalized learners, re-distribution and sharing of power and representation in ELT context. Imperative in this proposition is learners as active participants in their own learning where they construct meanings and knowledge 'based on their etnocultural resources that reside from their primary life-worlds and represented in their mother-tongue or first language'. The pluriliteracy perspectives encourage learners to engage, design and position the vernacular and the folk ways of thinking as resources for the construction of 'dominant' knowledge as required in the global market-place (ibid). Literacy in the academic community, according to Koo, 'relates to the various ways of meaning-making in terms of thinking, ways of reading, speaking, listening and writing which are valued in the academic setting'. Koo calls for an inclusive pedagogy that necessitates learners to engage in critical voice in which learners and teachers become co-producers and co-authors in the teaching and learning process.

Challenges in teaching English literacy in Malaysia

The challenge facing the teaching of English literacy in Malaysia lies in making our classroom relevant to the current literacy needs. Literacy in the 21st century necessitates an inclusive pedagogy that look at learners as co-authors and co-producers in knowledge acquisition (Cope & Kalantzis 2005; Koo 2009). Learning is seen as participating and taking part in communities of practice (Wenger 1998), making literacy learning as meaningful and emergent. Implicit in the concepts of literacy as meaningful and emergent is that literacy is about new learning, about promoting new knowledges and offering opportunities of continuity and discontinuity. As learners participate in a meaningful learning, they acquire new literacy.

The challenge in Malaysian English language classroom is therefore to promote a more meaningful language interaction. Current formulations of academic literacies in our educational environment that reflect a heavy emphasis on the commodity value of literacy is disadvantageous to our learners (Naginder K., 2006). Students are evaluated based on their performance and ability to obtain good grades in the examination or display good writing skills. The practice of evaluating students based on their skills and competencies silences learners' voices, making them feel alienated and separated from meaningful language use.

In the same vein, Koo (2008:p. 31) cautions that 'as long as literacy continues to be viewed in terms of narrow utilitarian, decontextualized skills-based discourses..., Malaysian learners will find themselves seriously disadvantaged' in today's global space. She further affirms that 'a serious discontinuity exists between literacy practices in schools and universities and the expectations, norms values of the new workspaces in present 21st century'. The new literacies for 21st century commands for the capacity to negotiate diversity, produce new ideas and thinking out-of the box. The new language classroom should encompass learning environments which encourage critical thinking, foster innovative culture, and acknowledge diversity in global spaces. Baker (2003) describes literacy in the 21st century as follows:

literacy is variously said to cultivate values, norms of behavior and codes of conduct, to create benign citizens, develop powers of thinking and reasoning, enculturate, emancipate and empower, provide enjoyment and emotional development, develop critical awareness, foster religious devotion, community development and not the least to be central to academic success across the curriculum (p.78).

Studies conducted to look for ways to improve English literacy in Malaysia have largely focused on the teaching and learning of English in the language classrooms. It is important now to look beyond the language classrooms in order to understand the position of English literacy to the learners. More studies are needed to examine learners' ways of using different linguistics repertoire when they are outside of the classrooms. Studies are also needed to find ways to situate English language among the available linguistics codes our learners have.

Most of the studies reviewed in this paper are situated within the structure of an autonomous model (Street 1984). Within this perspective, learning is viewed as a concrete, cognitive skills that are transferable to a new context. The reviewer here however points towards the need to look at language learning as joining or 'membership into a discourse community'.

The studies also mainly use questionnaire or survey methods to examine the problem in hand (see Rafik-Galea & Siti Yasmin Mohd. Zain, 2006; Ahmad Daud et al. 2006) and the methods used underplay the intricacy and the psychological nature of English language learning in Malaysia. The use of quantitative methods such as survey questions could limit the critical areas that can be examined by qualitative case study researches. This paper therefore suggests that in order to look at English literacy learning as inclusive and relevant to the present needs, more studies that employ qualitative research design are needed to provide empirical evidence of localized, contextualized use of the language.

This paper argues that literacy learning in Malaysia should be positioned within the theory of literacy as social practice. Viewing literacy in this perspective, language is seen as a tool for navigating the social world, constructing meaning, displaying identities and accomplishing social goals. The focus of teaching and learning is on processes and practices as they are situated in meaningful activity, not on cognitive capacities that are required for those practices (Orellana et al. 2003; Barton et al. 2000; Heath & Street 2008).

Thus, to situate English literacy learning in a non-native context such as Malaysia, it is necessary to have an ethnographic understanding of how English language is viewed by the local communities (Hazita Azman, 2009). Teachers and curriculum developers need to investigate the extent to which English is positioned in the learners' repertoire (ibid) so that they can design a literacy curriculum that will better suit the learners' needs. By connecting and situating English literacy learning in the learners' social lives, learning English to our learners would no longer be perceived as irrelevant and devoid of context. As suggested by Razianna Abdul Rahman (2005: p. 22), 'unless teachers understand the social and cultural nature of learning, it is not possible for teachers to provide the kind of English learning experiences that can help learners to develop their overall language proficiency'.

Following the preceding discussion, this paper proposes changes in the theorizing of English literacy learning in Malaysian classrooms. As illustrated in Figure 1, *literacy as a social practice* should be the overarching paradigm that includes in it the practice of *literacy as autonomous skills*. Together they would pedagogically position the *learning of reading and writing skills* as embedded into the *learning as participating in meaningful interactions*. This way, with literacy viewed in a social practice paradigm, language learning should incorporate elements of 'doing, experiencing, becoming and belonging to communities of practice' as suggested by Wenger (1998).

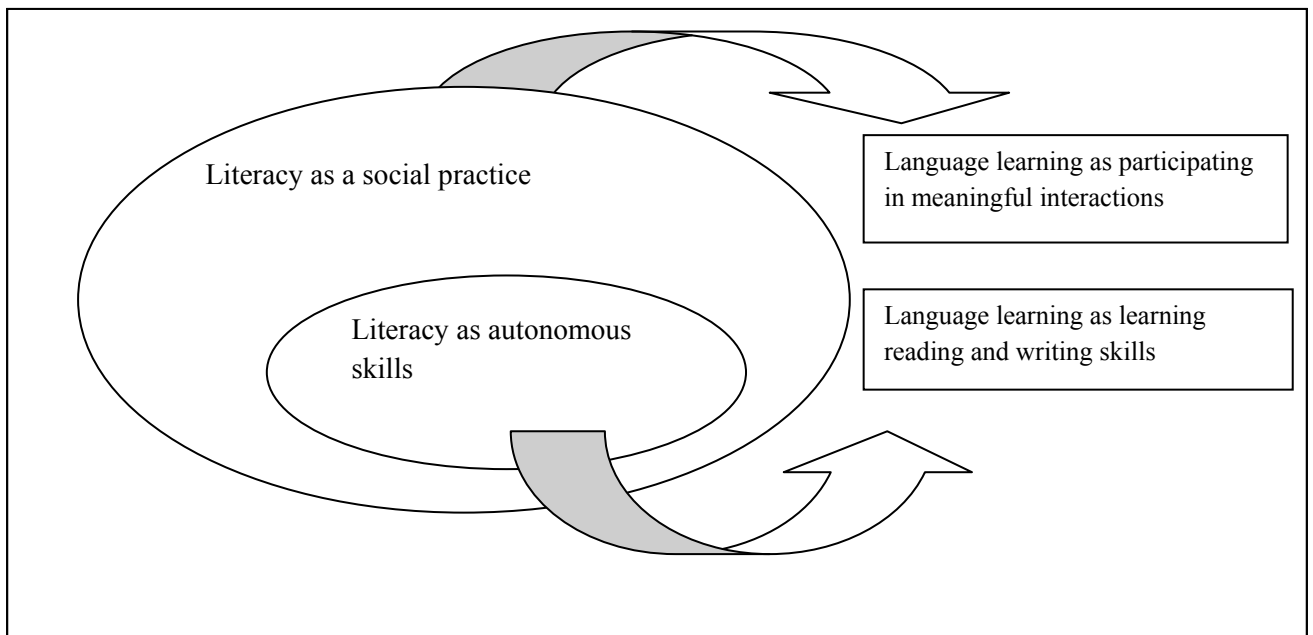


Figure 1

Conclusion

This paper presents a review of studies conducted to examine English literacy learning in Malaysia. It discusses how the teaching of English is conceptualized in the language classrooms and how it relates to the persistent low literacy achievement among our English language learners. This paper posits that the teaching and learning of English should advance a more inclusive, transformative language curriculum that encourages a more meaningful learning. This paper argues that the teaching of English in Malaysian classrooms that emphasizes rote-learning and the widespread strands of examination discourse has to change if we are to address the problem of low literacy among our learners.

Language is central to all literate practices. It is used as 'a medium of learning' and 'is the substance of what is being learnt' and as such, 'language is implicated in some way or other in all educational activity' (Halliday 2007). Realizing this, we need to carefully examine how language learning is theorized in our educational context and make necessary changes in order to advocate better English language literacy in Malaysia. The need is immediate.

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Authors

Normazidah Che Musa is a doctoral student in English Language Studies at the School of Language Studies and Linguistics, UKM. She has many years of experience in teaching multilingual students in Higher Education. Her email address is mazidah@ukm.my

Koo Yew Lie (PhD) is Professor of Language, Culture and Literacy at the School of Language Studies & Linguistics, Faculty of Social Sciences and Humanities, UKM. Her areas of interests are in intercultural and literacy in language education, applied linguistics and the cultural politics of language education. Her recent publications include *Puricultural, DeEnglishisation and Meaning-making in Global Contexts* published by Common Ground Australia. She is Associate Research Fellow at National Higher Education Research Institute/IPPTN, USM. She has published in the area of culture, language and literacy in multilingual contexts. kooyl@ukm.my; kooyewli@gmail.com

Hazita Azman (Ph. D) is Professor of Applied Linguistics at the School of Language Studies and Linguistics, UKM. She has widely written and published in the areas of language policy, ESL literacy practices, literacy assessment and workplace literacy. She can be reached at hazita@ukm.my

Mentifaks dalam Novel *Sungai Mengalir Lesu*: Analisis Strategi Terjemahan

NUR HAFEZA AHMAD MAREKAN
GOH SANG SEONG

ABSTRAK

*Kertas kerja ini membincangkan penterjemahan mentifaks bahasa Melayu-bahasa Inggeris. Penelitian dilakukan pada unsur mentifaks dengan berfokus pada strategi mengungkapkan kembali mentifaks teks sumber ke dalam teks terjemahan. Faktor-faktor yang mempengaruhi pemilihan strategi penterjemahan mentifaks ini turut dibincangkan. Data yang dianalisis dipetik daripada novel *Sungai Mengalir Lesu*, karya A. Samad Said (1967) yang telah diterjemahkan oleh Hary Aveling (1981). Kajian ini memanfaatkan pendekatan dokumentari dan pendekatan instrumental oleh Nord (1997) untuk meneliti strategi penterjemahan unsur mentifaks. Definisi mentifaks oleh Huxley (1957) turut dimanfaatkan untuk mengenal pasti unsur mentifaks dalam teks sumber. Didapati bahawa unsur mentifaks dalam bahasa sumber yang berkongsi medan semantik budaya yang serupa dengan mentifaks dalam bahasa sasaran lebih cenderung disampaikan kembali dalam teks terjemahan melalui pendekatan dokumentari, manakala unsur mentifaks dalam bahasa sumber yang tidak wujud dalam mentifaks bahasa sasaran lebih kerap diterjemahkan dengan menggunakan pendekatan instrumental.*

Kata kunci: budaya; mentifaks; terjemahan fungsian; terjemahan dokumentari; terjemahan instrumental

PENGENALAN

Menurut Winston (1933:25), “*culture may be considered as the totality of material and non-material traits, together with their associated behaviour patterns, plus the language uses which a society possesses*”. Pernyataan ini turut disokong oleh Herskovits (1948:625) dan Ellwood (1927a:9) yang menyatakan perkaitan objek material dan bukan material dalam definisi budaya mereka. Berdasarkan perkaitan antara objek material dengan objek bukan material, ternyata bahawa budaya merupakan konsep yang kompleks. Konsep budaya yang luas ini juga boleh diteliti dalam definisi Goodenough (1964:36) yang menyatakan bahawa:

Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them.

Konsep budaya oleh Goodenough ini lebih cenderung dikenali sebagai mentifaks atau disebut sebagai ‘*Culture with a capital C*’ yang bermaksud budaya yang sebenar-benarnya. Konsep ini merujuk kepada corak pemikiran pengamal budaya yang menurut Goodenough, merupakan elemen penting dalam mentafsirkan sesuatu yang berkaitan dengan budaya mereka. Mentifaks merupakan tunjang pada budaya. Oleh itu, mentifaks dianggap sebagai sesuatu yang penting. Dengan kata lain, melalui definisi Goodenough ini, kita dapat memahami bahawa budaya bukan hanya satu fenomena material sahaja, tetapi melibatkan perlakuan, pengetahuan, emosi dan perasaan yang ada dalam setiap pemikiran pengamal sesuatu budaya itu.

Penegasan tuntutan penguasaan dua budaya dan bukan hanya dua bahasa terhadap penterjemahan menunjukkan bahawa penterjemahan budaya sering kali memberikan masalah kepada penterjemah khususnya apabila penterjemah tidak benar-benar memahami budaya pasangan bahasa yang terlibat (Mohanty 1993: 28).

Tugas menterjemah bertambah rumit apabila terjemahan budaya budi bahasa lagi dimengertikan sebagai a malan memberikan kata-kata padanannya dalam bahasa sasaran tetapi penyampaian semula corak pemikiran pembaca teks sumber.

Mentifaks yang umumnya merujuk kepada corak pemikiran pengamal budaya sesuatu masyarakat merupakan satu cabang subsistem budaya yang masih belum banyak diteliti dan dikaji khususnya dalam bidang terjemahan. Kemunculan idea berkenaan budaya sebagai sesuatu yang berbentuk abstrak (Katan 2004) dan bergantung pada interpretasi pengamalannya (Goodenough 1964) ternyata menunjukkan bahawa penterjemahan budaya merupakan proses yang rumit dan memerlukan kajian yang mendalam.

OBJEKTIF DAN KERANGKA TEORI

Kertas kerja ini bertujuan meneliti strategi terjemahan yang digunakan oleh penterjemah dalam menyampaikan mentifaks yang terkandung dalam teks sumber ke dalam teks terjemahan. Bagi tujuan ini, data yang akan dianalisis telah dikenal pasti daripada teks *Sungai Mengalir Lesu* (atau *Lazy River*) berdasarkan definisi mentifaks oleh Huxley (1957). Menurut Huxley (1957:73), mentifaks ialah "...mental constructions which provide the psychological framework of a culture and carry out intellectual, aesthetic, spiritual, ethical or other psychological functions." Maka, mentifaks yang bertindak sebagai kerangka psikologikal sebenarnya dilihat sebagai organ pemikiran pengamalnya dalam masyarakat. Menurut Huxley (1957: 75) lagi, sesuatu yang dipanggil sebagai 'sistem gegelung' yang merangkumi aspek-aspek budaya (komponen noetik) termasuk kepercayaan itu merupakan ciri terpenting bagi budaya. Sistem gegelung itu merupakan gabungan mentifaks.

Selain itu, penterjemahan fungsian oleh Nord (1997:47) turut dimanfaatkan. Menurut beliau, terdapat dua jenis pendekatan penterjemahan, iaitu penterjemahan dokumentari dan penterjemahan instruktural. Kedua-dua pendekatan ini dibezakan berdasarkan fungsi menterjemah dan juga fungsi teks terjemahan yang terhasil. Bagi penterjemahan dokumentari, tujuan penterjemahan ini adalah untuk menghasilkan 'dokumen' bagi interaksi komunikatif pembaca dengan budaya sumber yang mendasari teks terjemahan. Teks sumber dianggap sebagai sumber dokumen budaya yang menghasilkan komunikasi antara penulis asal dengan khalayak asal. Dalam penterjemahan dokumentari ini, pembaca sasaran akan mendapat sedikit sebanyak idea berkenaan teks sumber, iaitu misalnya budaya pembaca teks sumber. Terdapat empat bentuk penterjemahan dokumentari, iaitu terjemahan interlineal, terjemahan literal, terjemahan filologikal dan terjemahan berunsur eksotik.

Penterjemahan Instruktural pula bertujuan untuk menghasilkan satu 'instrumen' yang akan menjadi penghubung komunikasi yang baru dalam budaya sasaran tanpa menyebabkan khalayak sasaran berasa kelainan atau janggal untuk memahami teks terjemahan tersebut. Penterjemahan ini dilakukan dengan usaha cuba mengekalkan fungsi teks asal supaya fungsi yang sama dirasakan oleh khalayak sasaran. Beberapa aspek penting teks seperti elemen budaya di korbankan dalam menghasilkan teks terjemahan bagi meningkatkan komunikasi dan fungsi teks terjemahan dikatakan penting. Oleh hal yang demikian, pembaca sasaran tidak seharusnya sedar bahawa teks yang dibaca merupakan hasil terjemahan. Bagi penterjemahan instruktural, Nord telah mengklasifikasikannya menjadi tiga bentuk terjemahan, iaitu terjemahan sefungsional, terjemahan heterofungsional dan terjemahan homologus.

Kedua-dua pendekatan penterjemahan ini akan dimanfaatkan untuk mengklasifikasikan jenis terjemahan yang dihasilkan dan strategi penterjemahan yang digunakan oleh penterjemah dalam menterjemahkan unsur mentifaks.

SUMBER DATA

Kajian ini menggunakan data daripada novel *Sungai Mengalir Lesu* yang merupakan novel kedua A.Samad Said selepas *Salina*. Novel ini diterbitkan pada tahun 1967 dan dicetak semula pada 1975. Novel ini berkisar tentang kehidupan masyarakat kampung di Singapura sewaktu penjajahan Jepun. Novel ini mempunyai 122 muka surat dan dibahagikan pada 6 bab. Sungai yang menjadi tunjang penceritaan dalam novel ini merupakan sungai kotor yang mengalir di kampung dan menjadi sumber makanan serta memori peranan bagi watak dalam novel *Sungai*

Mengalir Lesu. Novel ini telah diterjemahkan oleh Harry Aveling dengan judul *Lazy River*. Teks terjemahan ini telah diterbitkan pada tahun 1981. Dibandingkan dengan teks asal, terjemahan novel ini mempunyai 121 muka surat dan dibahagikan pada 5 bab sahaja. Berdasarkan pengenalan (*Introduction Lazy River* 1981: ix) yang ditulis oleh penterjemah, iaitu “*Sungai Mengalir Lesu has not received the same critical attention that has been given to Salina. It is, nevertheless, an important work and deserves to be better known. The authenticity of Samad Said’s description of Singaporean society, his insight into the effects of the Japanese Occupation on that society, and the skill of his writing, leave no doubt that he is one of the two or three Malay authors of the twentieth century whose work will count with readers both within and beyond the region of South-east Asia in the years to come.*” jelas menunjukkan bahawa tujuan *Sungai Mengalir Lesu* diterjemahkan adalah untuk menyampaikan idea dalam novel A.Samad Said ini kepada golongan pembaca sasaran. Baginya, isi penulisan novel *Sungai Mengalir Lesu* ini amat penting untuk pembaca. Malahan, Aveling mengatakan bahawa *Sungai Mengalir Lesu* setanding dengan *Salina* dan wajar diperkenalkan kepada orang ramai. Selain itu, tujuan kedua penterjemahan novel *Sungai Mengalir Lesu* adalah untuk menceritakan kehidupan penduduk kampung di Singapura semasa penjajahan Jepun. Pembaca sasaran yang dijangkakan mungkin daripada golongan yang berminat dengan kesusasteraan dan sejarah Tanah Melayu. Dengan itu, fungsi terjemahan yang dihasilkan dijangkakan adalah untuk memperkenalkan budaya orang Melayu kepada pembaca sasaran. Maka, mana-mana strategi penterjemahan yang dapat mengungkapkan budaya Melayu dalam teks sumber ke dalam teks terjemahan dianggap adalah sesuai.

ANALISIS DATA

Perbincangan data akan dimulakan dengan petikan teks (TS merujuk kepada teks sumber, TT merujuk kepada teks terjemahan, dan halaman disertakan dalam kurungan) yang mempunyai unsur mentifaks (yang bergaris dalam data) dalam teks sumber dan padanannya dalam teks terjemahan. Seterusnya perbandingan antara kedua-dua buah teks mengikut makna konteks akan dilakukan untuk meneliti mentifaks yang mendasari kedua-dua teks tersebut dan strategi terjemahan yang digunakan oleh penterjemah berbanding pendekatan dan pendekatan instrumental oleh Nord (1997). Berikut diperturunkan contoh analisis data bagi kajian ini.

Data 1:

TS (41):

Zainab tidak menjawab; dia cuma menggeleng.

“Tak ada orang ketuk pintu?”

“Tak ada.”

“Betul tak ada?”

“Tak ada, Mama...”

“Berapa kali dah aku kata, jangan panggil mama, panggil nana.” Sayeed Ayuub mengingatkan.

“Tak ada orang ketuk pintu, Nana,” Zainab membetulkan kesilapannya.

TT (41):

Zainab did not answer him but simply shook her head.

“Did anyone knock on the door?”

“No”

“Are you sure?”

“Quite sure, mamak...”

“How many times must I tell you not to call me ‘uncle’; call me nana, brother.” he reminded her.

“No one knocked on the door, nana,” Zainab corrected herself.

Mentifaks yang terdapat dalam Data 1 ini ialah nilai hormat. Dalam konteks teks sumber, dinyatakan bahawa Sayeed Ayuub memarahi isterinya kerana memanggilnya mama. Kamus Dewan Edisi Empat (2007:989) mendefinisikan ‘mama’ atau ‘mamak’ sebagai saudara ibu yang laki-laki atau bapa saudara atau dengan kata lain merujuk kepada pakcik, manakala ‘nana’ (2007:1069) bermaksud kata ganti diri yang merujuk kepada orang yang dianggap sebagai abang dalam bahasa Tamil. Perlakuan Zainab memanggil suaminya sebagai mama yang merujuk kepada pakcik dilihat tidak hormat. Dalam budaya Melayu yang mendasari hidup watak Zainab dalam teks sumber, rasa hormat perlu ditunjukkan mengikut situasi. Hal ini bermaksud, meskipun Sayeed Ayub yang dalam konteks

teks ini merupakan lelaki tua yang layak dipanggil pakcik oleh Zainab, hormat sebagai isteri kepada suami tetap harus ditonjolkan dengan panggilan. Walaupun panggilan mama masih menunjukkan rasa hormat, tetapi hormat yang ditonjolkan itu tidak sama dengan hormat isteri kepada suami. Kelakuan ini boleh dianggap sebagai tidak sopan. Disebabkan Zainab memanggil suaminya dengan 'mama', pemikiran yang mendasari perlakuan Zainab ini adalah dia tidak menghormati suaminya.

Bagi Data 1 ini, penterjemah menggunakan gabungan strategi terjemahan sefungsi, terjemahan filologikal dan terjemahan berunsur eksotik bagi menyampaikan pemikiran unsur nilai hormat yang terdapat dalam teks sumber. Melalui strategi terjemahan sefungsi, penterjemah menggunakan padanan sejadi bagi kata 'mama' iaitu 'uncle' dalam bahasa sasaran. Bagi strategi terjemahan berunsur eksotik pula, kata budaya 'nana' dikekalkan bagi mencipta kesan eksotik kepada pembaca teks terjemahan. Penambahan kata 'brother' selepas 'nana' dalam teks terjemahan sebenarnya merupakan terjemahan filologikal yang memberikan maklumat tambahan. Walaupun fungsi komunikatif teks sumber berubah disebabkan perbezaan budaya, tindakan penterjemah dalam memilih strategi jenis ini telah membantu menyampaikan fungsi teks sumber dengan cara memberikan maksud 'mama' dan 'nana' iaitu 'uncle' dan 'brother'. Penterjemah telah mengambil kira soal pemahaman pembaca dan pada masa yang sama menghormati keunikan budaya dalam teks sumber. Oleh hal yang demikian, boleh dikatakan bahawa di sebalik berlakunya situasi eksotik itu, penterjemah telah berjaya menyampaikan pemikiran unsur nilai hormat dalam Data 1. Teks terjemahan memperlihatkan pemikiran unsur budaya ini dengan memberikan makna lain iaitu, mama sebagai *uncle* dan nana sebagai *brother*. Dengan memberikan makna sebenar mama dan nana dalam teks terjemahan, pembaca sasaran boleh memahami sebab Sayeed Ayuub memarahi isterinya dan di samping itu boleh mengetahui budaya Melayu yang menitikberatkan nilai hormat isteri terhadap suaminya melalui panggilan *brother*. Selain itu, pengekalan 'nana' dalam *No one knocked on the door, nana, Zainab corrected herself* menggambarkan nilai hormat yang seharusnya diberikan oleh Zainab terhadap Sayeed Ayuub. Terjemahan 'membetulkan kesilapannya' kepada *corrected herself* menjelaskan perlakuan Zainab memanggil Sayeed Ayub sebagai 'mama' sebelum itu adalah tidak betul atau sesuai. Teks terjemahan dapat menonjolkan pemikiran unsur nilai hormat dalam Data 1. Oleh hal yang demikian, terjemahan ini merupakan terjemahan tepat kerana penterjemah telah berjaya menepati fungsi teks dengan menyampaikan pemikiran nilai hormat dalam teks terjemahan.

Data 2:

TS (7):

Waktu Tuminah masuk Ahmad Jani sedang membaca Yasin dengan tangan yang tergigil-gigil.

TT (7):

When Tuminah entered the shelter, Ahmad Jani was chanting *Yasin, the thirty-seventh chapter of the Koran, on death and the final judgment. His hands were shaking.*

Mentifaks yang hadir dalam Data 2 ialah kepercayaan bahawa Yasin sebagai pe ngubat ketakutan dan kegelisahan. Yasin merujuk kepada surah ke -36 dalam kitab Al-Quran. A malan membaca Y asin telah lama dipraktikkan dan sudah di jadikan tradisi dalam masyarakat Melayu di Nusantara. Dalam masyarakat Nusantara, bacaan Yasin dipercayai sebagai pe nolak bala, mendatangkan ke ampunan, memanjangkan umur, memurahkan rezeki, mudah mendapat jodoh, dan lain-lain. Idea yang mendasari perlakuan membaca Yasin ialah orang Islam sentiasa meminta pertolongan daripada Allah SWT demi kesejahteraan hidup tidak kira pada waktu senang atau pada waktu susah. Malah, Yasin dilihat sebagai satu kelebihan dalam usaha mendekatkan diri kepada Tuhan. Hal ini jelas menunjukkan bahawa perlakuan membaca Yasin sebagai cara memohon keselamatan daripada Allah SWT telah diterima oleh watak orang Melayu dalam teks sumber sebagai satu teori yang dipercayai benar dan bermakna. Hal ini demikian kerana, mengikut konteks teks sumber, membaca Yasin merupakan amalan yang selalu dilakukan oleh watak-watak yang beragama Islam ketika berada di dalam *syelter* sewaktu bom meletus di luar. Dalam teks sumber, mesej pemikiran yang disampaikan oleh perlakuan 'membaca Yasin' adalah sebagai pendinding ketakutan dan kegelisahan. Mengikut konteks teks sumber, watak Ahmad Jani pada masa itu sedang ketakutan dan dilihat bahawa perlakuan watak membaca Yasin dipercayai dapat membendung rasa takut dalam diri yang digambarkan dengan 'tangan yang tergigil-gigil'.

Penterjemah telah menggunakan strategi terjemahan filologikal untuk menangani Data 2. Melalui strategi ini, penterjemah menghasilkan ayat terjemahan dengan bentuk dan kandungan yang baru dengan memfokus pada terjemahan unit sintaksis ayat sumber. Kata 'Yasin' diterjemahkan secara literal dan kemudian diberikan penerangan tambahan, iaitu '*the thirty-seventh chapter of the Koran, on death and the final judgment*'. Pembaca sasaran secara tidak langsung di dedahkan dengan budaya asing melalui pengekalan kata budaya dan penerangan tambahannya.

Namun begitu, jika dilihat dalam ayat terjemahan, penterjemah hanya menerangkan tema Yasin tetapi bukan fungsi Yasin yang terlindung dalam pemikiran watak tersebut. Tidak dinyatakan sebab mengapa Yasin dipilih dan bukan surah lain dalam Al-Quran serta alasan surah ini dibaca dalam situasi itu juga tidak dijelaskan. Penerangan tambahan yang di berikan oleh penterjemah, iaitu ‘*on death and final judgment*’ hanya menyampaikan sedikit sahaja nilai Yasin. Tambahan pula, penerangan ‘*the thirty-seventh chapter of the Koran*’ oleh penterjemah lebih menjurus pada Yasin sebagai artifaks, bukannya sosiofaks atau metafaks. Dalam terjemahan yang diberikan oleh penterjemah, ternyata mesej pemikiran yang terselindung dalam pembacaan Yasin tidak sampai kepada pembaca sasaran. Oleh hal yang demikian, terjemahan bagi Data 2 ini bukan merupakan terjemahan tepat kerana mesej pemikiran tidak sampai kepada pembaca sasaran.

Data 3:

TS (6):

Semalam dia terpaksa menjumpai Basir untuk mendapatkan satu tin susu. “Boleh aku beri susu ni,” kata Basir yang bermuka bujur penuh jerawat itu. “Tapi...tapi kau mesti ganti dengan susu tu.” Orang sudah tidak memberi kerana kemanusiaan, fikir Tuminah. Sejak dia menjadi janda enam bulan dahulu, dia banyak kenal tentang kebinatangan lelaki. Setiap yang dihulur minta diganti. Dalamasa perang-perang begitu, Tuminah tidak ada jalan lain.

TT (6):

Yesterday she had to go to Basir to get a tin of condensed milk. “Sure I’ll give you some milk,” the pimple-faced youth had said, “but...I want this in exchange.” He touched her breast. “Nobody is kind anymore,” Tuminah thought. She had learnt a lot about men in the six months after she had lost her husband. No one gives anything for nothing. The was a war on. Tuminah had no choice.

Metafaks yang terkandung dalam Data 3 ini pula merujuk kepada unsur nilai tidak perikemanusiaan yang tergambar melalui bahagian-bahagian yang bergaris seperti dalam Data 3. Kamus Dewan Edisi Empat (2007:1185) mentakrifkan perikemanusiaan sebagai sifat-sifat yang wajar bagi manusia, seperti bertimbang rasa, ada belas kasihan, dapat memaafkan kesalahan orang, dan tolong-menolong. Mengikuti konteks teks sumber, nilai tidak berperikemanusiaan diperlihatkan melalui perlakuan Basir yang memberikan susu tin dan meminta balasan susu Tuminah yang sebenarnya merujuk kepada layanan seks. Basir dipaparkan sebagai individu yang mengambil kesempatan terhadap diri Tuminah yang tidak mempunyai tempat bergantung seperti dijelaskan dalam teks sumber, iaitu ‘menjadi janda enam bulan dahulu’. Disebabkan Tuminah tidak mempunyai suami untuk melindungi dirinya, Basir telah bertindak dengan menawarkan makanan, iaitu ‘satu tin susu’ kepada Tuminah yang terdesak dalam kepayahan mencari makanan pada masa peperangan. ‘Kebintangan’ Basir terserlah melalui tindakannya meminta habuan layanan seks sebagai pengganti makanan yang diberikan kepada Tuminah. Dalam budaya Melayu, kebinatangan membawa idea bahawa nilai-nilai kemanusiaan itu tiada dan perlakuan sebegini merupakan sesuatu yang tidak baik. Perlakuan Basir yang rakus tanpa kawalan diibaratkan seperti binatang kerana dia sanggup meminta layanan seks daripada seorang wanita yang diketahuhi terdesak dalam kehidupannya. Oleh hal yang demikian, pemikiran yang terkandung dalam Data 3 ini ialah nilai kemanusiaan yang sudah runtuh akibat nafsu dan kepentingan diri sendiri.

Bagi Data 3, penterjemah menyampaikan pemikiran unsur nilai kemanusiaan yang terkandung dalam teks sumber dengan menggunakan strategi terjemahan sefungsi. Penterjemah memberikan padanan fungsi dengan cara memparafrasakan ayat ‘orang sudah tidak memberi kerana kemanusiaan’ kepada ‘*nobody is kind anymore*’. Penterjemah membuat andaian bahawa nilai tidak berperikemanusiaan itu sama maksudnya dengan ‘*not kind*’ melalui tambahan ‘*he touched her breast*’. Dibandingkan dengan pernyataan ‘orang sudah tidak memberi kerana kemanusiaan’ dalam teks sumber yang merujuk kepada perlakuan Basir, iaitu memberi dan meminta dibalas dengan layanan seks, ‘*nobody is kind anymore*’ yang digunakan oleh penterjemah pula sebenarnya merujuk kepada perlakuan Basir menyentuh payudara Tuminah. *Oxford Fajar Advanced Learner’s Dictionary* (2005:847) mendefinisikan *kind* sebagai *caring about others; gentle, friendly and generous*. *Not kind* adalah ciri yang sebaliknya. Meskipun kata *kind* membawa maksud yang umum dan tidak menggambarkan sepenuhnya maksud kemanusiaan seperti dalam teks sumber, maklumat tambahan berkenaan ‘*not kind*’ dengan ‘*he touched her breast*’ membantu menerangkan ciri kebinatangan watak Basir. Terjemahan berlebihan yang dilakukan oleh penterjemah ini sebenarnya telah membantu menjelmakan pemikiran di sebalik nilai kemanusiaan yang terdapat dalam teks sumber. Meskipun dengan cara dan ungkapan yang berlainan, penterjemah berjaya mengungkapkan pemikiran nilai

kemanusiaan tersebut dalam teks terjemahan. Melalui strategi ini, fungsi teks sumber itu kesampaian dalam teks terjemahan dan menghasilkan terjemahan yang tepat.

Data 4:

TS (19):

Jauh dari tingkap di atas kedengaran suara Tompang mengaji, sebentar meninggi sebentar merendah, tetapi suaranya amat menakutkan dan memilukan. M alam yang di usik oleh bunyi burung hantu dan kubur di seberang sungai itu jadi semakin menyeramkan dengan iringan suara Tompang mengaji.

TT (19):

Some distance away, she could hear Tompang chanting the Koran in his upstairs room. His voice rose and fell; it was sad, terrible voice. A bird hooted mournfully from the graveyard across the river, adding to the gloom created by the chanting.

Dalam Data 4, mentifaks didapati melalui perlakuan mengaji dengan nada suara yang kedengaran menakutkan dan memilukan, dan ia mempunyai kaitan dengan unsur kepercayaan. Hal ini demikian kerana ia melibatkan amalan keagamaan watak Tompang sebagai penganut agama Islam dalam teks sumber, iaitu mengaji. Dalam teks sumber, terdapat dua konsep pemikiran yang membelakangi perlakuan Tompang mengaji dengan suara yang kedengaran menakutkan dan memilukan. Pertamanya, pemikiran di sebalik perlakuan Tompang mengaji telah menimbulkan ketakutan kepada pendengarnya dan yang ke dua, pemikiran di sebalik pembacaan ayat Al-Quran dengan penuh perasaan pilu menggambarkan kerendahan diri pembacanya terhadap Allah SWT. Dalam budaya Melayu, khususnya agama Islam, perlakuan mengaji atau membaca Al-Quran boleh menyebabkan rasa takut kerana Al-Quran merupakan kitab yang istimewa, yakni kaalam Allah SWT. Rasa takut yang timbul akibat pembacaan Tompang merujuk kepada peringatan bacaan ayat Al-Quran terhadap Allah SWT. Tercatat dalam surah Yasin ayat 69 dan 70 bahawa Al-Quran bukanlah syair yang sekadar dibaca dengan suara merdu dan menyentuh hati sehingga menangis dengan bacaan itu, tetapi Al-Quran adalah sebagai suatu peringatan bagi orang yang hidup agar dapat mengubah dirinya setelah mendengar peringatan itu. Oleh hal yang demikian, rasa takut yang timbul setelah mendengar bacaan Al-Quran jelas menunjukkan bahawa perlakuan watak Tompang dalam teks sumber seakan-akan satu peringatan pada suruhan dan larangan Allah SWT. Dalam konteks teks sumber, bunyi burung hantu dan kubur juga dikaitkan dengan rasa takut dan digambarkan dengan 'menyeramkan' dalam teks sumber. Hal ini demikian kerana dalam budaya Melayu, bunyi burung hantu, atau imej burung hantu sahaja boleh diasosiasikan dengan perkara yang negatif. Tambahan lagi, lokasi burung hantu di kubur juga telah menambahkan rasa takut setelah mendengar suara Tompang mengaji. Mengikut kepercayaan penganut agama Islam, kubur dipercayai destinasi terakhir di dunia, dan kubur dikatakan tempat yang penuh kesedihan dan ketakutan. Kesedihan ini wujud kerana kubur merupakan tempat kita mengucapkan selamat tinggal terakhir kepada orang yang disayangi, dan ketakutan kerana kubur atau lebih tepat dalam kubur setiap penganut agama Islam akan disiksa dengan azab akibat perbuatan jahat mereka di dunia. Perkaitan antara suara burung hantu di kubur, dengan suara Tompang yang menakutkan itu merujuk kepada keadaan yang menyeramkan seperti mana dalam teks sumber.

Dalam kepercayaan agama Islam, perlakuan mengaji Al-Quran dengan tajwid (hukum bacaan yang betul) dan suara yang nyaring sebenarnya dipercayai dapat memberikan ketenangan pada jiwa yang pada masa itu gelisah. Dalam konteks teks sumber, perbuatan mengaji dengan penuh perasaan boleh dilihat melalui frasa 'mengaji sebentar meninggi sebentar merendah'. Perubahan nada suara menggambarkan keadaan diri Tompang yang kurang bernasib baik. Mengikut konteks novel, watak Tompang yang cacat dikatakan mempunyai masalah dalam dirinya. Oleh itu, Tompang sebenarnya membaca untuk memujuk dirinya yang berada dalam keadaan memilukan, iaitu lumpuh, buta dan sebatang kara. Perkara ini dilihat melalui perlakuan Tompang yang mengaji dengan suara yang memilukan. Amalan memperdengarkan bacaan Al-Quran dengan baik dan penuh penghayatan dapat menghiburkan perasaan sedih, menenangkan jiwa yang gelisah, melembutkan hati yang keras serta mendatangkan petunjuk (Soenarjo 1971: 103). Hal ini tercatat dalam Al-Quran dalam Surah Al-Anfaal ayat 2 yang bermaksud "Sesungguhnya orang-orang yang beriman itu, hanyalah mereka yang apabila disebut (nama) Allah, gementarlah hati mereka, dan apabila dibacakan kepada mereka ayat-ayatnya, bertambahlah iman mereka kerananya dan kepada Tuhanlah mereka bertawakal" (Soenarjo 1971:104). Ayat dalam surah ini menjelaskan bahawa apabila ayat Al-Quran dibaca, hati yang gementar menunjukkan individu yang mendengar itu merupakan orang yang beriman dan tawakal dalam hidup mereka. Pendengar yang turut berasa pilu mendengar suara Tompang menggambarkan bahawa

pembacaan ayat Al-Quran dengan penuh perasaan yang di gambarkan melalui kata ‘sebenarnya sebentar meninggi sebentar merendah’ itu turut sama berasa rendah diri dan berserah pada takdir Allah sw.t.

Penterjemah telah menggunakan strategi terjemahan homologus untuk menterjemahkan Data 4. Melalui strategi terjemahan ini, penterjemah cuba menghasilkan kesan teks terjemahan yang sama dengan kesan teks sumber. Dalam menterjemahkan teks sumber ini, penterjemah telah mengubah struktur kata bagi memberikan kesan emosi dalam ayat terjemahan. Jelasnya, penterjemah menterjemah dengan tidak mengikut struktur ayat dalam teks sumber. Dalam terjemahan Data 4 ini, penterjemah cuba menyampaikan pemikiran unsur kepercayaan ini melalui padanan ‘*chanting the Koran*’ bagi ‘mengaji’ dalam teks sumber. ‘*Chanting*’ itu sendiri merupakan perlakuan membaca dengan suara yang kuat dan boleh bernadai turunan seperti perlakuan Tompang mengaji dalam teks sumber. Namun begitu, tidak disertakan maklumat berkenaan pemikiran watak tentang pembacaan ayat Al-Quran yang menimbulkan rasa takut, iaitu kerana ayat Al-Quran sebagai peringatan kepada Allah SWT dan pemikiran tentang timbulnya rasa pilu setelah mendengar bacaan Al-Quran kerana rasa rendah diri dan berserah pada takdir Tuhan. Penterjemah sekadar menterjemahkan perlakuan watak dalam ayat. Walaupun begitu, penterjemah telah sedaya upaya menimbang balik maklumat berkenaan rasa pilu dan rasa takut itu masing-masing dengan perkataan ‘*mournfully*’ dan ‘*gloom*’. Padanan ‘*graveyard*’ bagi ‘kubur’ juga memberikan peranan dalam menyampaikan maklumat rasa takut. Rasa takut terhadap kubur hanya takut yang bersifat umum, iaitu merujuk kepada takut akan kematian yang dikaitkan dengan kubur. Oleh itu, terjemahan yang diberikan tidak menyampaikan pemikiran unsur kepercayaan orang Islam kepada pembacaan sebagai asaran. Fungsi teks tidak kesampaian dalam teks terjemahan. Strategi terjemahan homologus yang diaplikasikan oleh penterjemah tidak berjaya mengungkap pemikiran unsur kepercayaan daripada teks sumber kepada teks terjemahan. Ciri terjemahan yang lebih berkesan adalah penggunaan strategi terjemahan filologikal, iaitu dengan memberikan maklumat tambahan.

Data 5:

b) TS (11):

Gegaran kuat mengguntarkan segala-gala, isi bumi dan manusia dalam syelter itu. Suara jeritan dan suara Ahmad Jani mengaji semakin meninggi.

TT (11):

Violent explosions shook the shelter and all it contained. The screams, and Ahmad Jani's chanting, grew louder.

Perlakuan watak dalam konteks Data 5 pula menunjukkan bahawa situasi ini menggambarkan ketinggian darjat agama dibandingkan dengan keriuhan gempa bumi yang meletup. Mengikuti konteks teks, perlakuan meninggikan suara mengaji bagi mengatasi bunyi gegaran bumi menunjukkan bahawa watak Ahmad Jani yakin dan percaya bahawa tindakannya itu bermakna dan perlu dalam situasi kelam kabut tersebut. Gegaran bumi telah menyebabkan semua orang di dalam syelter itu menjerit ketakutan seperti mana yang tergambar melalui ‘mengguntarkan segala-galanya’. Ahmad Jani cuba untuk memberikan ‘semangat’ baru dengan menguatkan suara bacaan Al-Qurannya. Anggapan yang dibuat terhadap perlakuan Ahmad Jani dalam saat-saat genting itu adalah kemungkinan watak tersebut menyerah pada takdir Tuhannya (Allah) kerana baginya, ingatan terakhir setiap umat manusia adalah pada agamanya dan pada Tuhannya. Oleh hal yang demikian, boleh dibuat kesimpulan bahawa perlakuan dalam Data 5 sebenarnya mengungkapkan mentafsir ingatan akan kekuasaan Tuhan. Dengan mengingati kekuasaan Tuhan, ia akan sedikit sebanyak meyakinkan kita bahawa Tuhan sentiasa bersama dan akan menolong jika dipinta. Daripada satu aspek yang lain, perlakuan meninggikan suara mengaji juga menggambarkan pemikiran watak ketika itu yang mengharap perlindungan-Nya di samping cuba menenangkan diri melalui perbuatan mengaji yang dipercayai dapat mendekatkan dirinya dengan Allah SWT.

Penterjemah telah menggunakan strategi terjemahan literal dalam menyampaikan kembali pemikiran unsur kepercayaan dalam Data 5. Frasa “suara Ahmad Jani mengaji semakin meninggi” telah diterjemahkan kepada ‘*Ahmad Jani's chanting, grew louder*’. Pengekalan struktur kata dalam teks terjemahan menunjukkan bahawa penterjemah memberikan fokus pada unit leksikal kata dibandingkan dengan mesej pemikirannya dalam penghasilan kembali bentuk teks sumber. Melalui strategi terjemahan ini, penterjemah menghasilkan teks terjemahan dengan mengadaptasi sintaksis dan norma bahasa sumber ke dalam sintaksis dan norma bahasa sasaran. Penterjemah memadankan kata ‘mengaji’ dengan ‘*chanting*’ yang mempunyai maksud harafiah yang berbeza. *Chanting* lebih merujuk kepada perlakuan membaca doa secara berulang-ulang dengan suara yang kuat. Perlakuan ini dikenali sebagai ‘berzikir’ dalam budaya agama Islam. Dalam agama Kristian, budaya seperti zikir ini juga ada dan penganut agama ini berzikir bagi menunjukkan bahawa mereka ingat akan Tuhan mereka. Meskipun dalam teks sumber,

watak Ahmad Jani bukan berzikir tetapi mengaji, mengikut konteks teks sumber dan teks terjemahan, masih terdapat pertindihan pemikiran bahasa 'chanting, grew louder' dan 'mengaji dengan suara lebih tinggi' membawa pemikiran yang sama, iaitu ingatan Tuhan dan kekuasaan-Nya pada saat penting. Oleh hal yang demikian, terjemahan yang dihasilkan merupakan terjemahan tepat kerana telah berjaya menyampaikan pemikiran teks sumber.

KESIMPULAN

Secara keseluruhannya, kelihatan mentifaks dalam teks sumber telah diterjemah dan disampaikan oleh penterjemah melalui penggunaan strategi yang pelbagai. Dalam kajian ini, pengkaji mendapati bahawa penterjemah telah memanfaatkan empat strategi terjemahan Nord, iaitu terjemahan filologikal, terjemahan sefungsi, terjemahan literal dan terjemahan homologus. Selain itu, penterjemah juga telah menggabungkan tiga jenis strategi terjemahan bagi menyampaikan kembali mentifaks Melayu dalam teks sumber ke dalam teks terjemahan. Hal ini menunjukkan bahawa mentifaks Melayu sukar diterjemahkan ke dalam teks berbahasa asing yang mempunyai jurang budaya yang besar dengan bahasa dan budaya Melayu. Hasil kajian turut menunjukkan bahawa mentifaks Melayu yang disampaikan ke dalam bahasa Inggeris sesuai diatasi melalui pendekatan dokumentari, iaitu secara khususnya melalui strategi terjemahan filologikal. Hal ini demikian kerana strategi filologikal telah memberikan laluan kepada penterjemah untuk menambahkan aklumat yang tidak lengkap melalui padanan sejadi dalam bahasa sasaran. Walaupun strategi ini akan menghasilkan terjemahan yang lebih panjang, namun fungsi teks sumber dan skopos teks terjemahan tercapai. Namun begitu, penterjemah seharusnya perlu cuba untuk mencari padanan sejadi atau padanan budaya sebelum menggunakan terjemahan filologikal. Dalam penterjemahan mentifaks, penterjemah juga digalakkan untuk memahami keseluruhan teks dan budaya khususnya mentifaks yang mendasari teks sumber terlebih dahulu sebelum menterjemah, dan tidak hanya menterjemah dari sudut kata, ayat dan perenggan sahaja. Sebagai kesimpulannya, mentifaks sukar diatasi oleh penterjemah sekiranya makna konteks tidak diambil kira.

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Nur Hafeza Binti Ahmad Marekan
Goh Sang Seong
Bahagian Bahasa Malaysia, Terjemahan dan Interpretasi
Pusat Pengajian Ilmu Kemanusiaan
Universiti Sains Malaysia
feza_haydie@yahoo.com
gohss@usm.my

Kajian Makna Awalan *meN-* dari Tahun 1958 hingga 2008: Satu Sorotan Ilmiah

NURUL HUDA MOHD SAAD
NOR HASHIMAH JALALUDDIN

ABSTRAK

Terdapat beberapa kajian membincangkan makna awalan *meN-*. Awalan *meN-* ialah awalan yang membentuk kata kerja aktif, sama ada transitif atau tak transitif (Arbak 1981, 1989; Liaw & Abdullah 1994; Nik Safiah et al. 2008). Awalan *meN-* boleh digabungkan dengan kata dasar yang terdiri daripada berbagai-bagai golongan kata iaitu kata nama, kata adjektif, kata kerja, ganti nama diri, dan kata bilangan. Objektif kajian ini ialah mengutip pendapat penahu-penahu lampau seperti Za'ba (1958, 2000), Arbak (1981, 1989), Lutfi (1988), Nik Safiah et al. (1989, 1995, 2003, 2008), Asmah (1993, 2008), Liaw (1985) dan Liaw & Abdullah (1994) berkenaan makna awalan *meN-*. Berdasarkan pendapat penahu-penahu tersebut, makna awalan *meN-* dikelompokkan kepada 27 makna yang berbeza iaitu membuat pekerjaan atau mengerjakan perbuatan, menunjukkan kata kerja yang memberatkan pelaku, perbuatan ragam lepas, membuat atau jadi seperti atau mengambil akan keadaan benda itu, penanda perbuatan untuk perkataan yang tidak tentu jenisnya, menyatakan keadaan, menjadi, melakukan sesuatu pekerjaan menggunakan alat, melakukan sesuatu pekerjaan menggunakan mulut, membubuhkan atau meletakkan, memperdengarkan, mengeluarkan atau mempertunjukkan, menjadikan kata kerja dengan tugas nama, mengeluarkan bunyi, menguatkan kata bilangan, menunjukkan empat arah, membuat atau menyatakan gerak, menjadikan (sesuatu) sebagai, menuju ke, membuang, mencari atau mengumpulkan sesuatu, hidup sebagai, memberi atau mengenakan, mengiakkan, jumlah hari meninggalnya seseorang, mengenakan, memberi, membuat kerja yang dinyatakan oleh kata nama, dan bekerja atau berlaku sebagai. Justeru, kajian ini menawarkan panduan berhubung makna awalan *meN-* pada masa akan datang.

Kata kunci: Awalan *meN-*

PENGENALAN

Penghuraian dan pemerian nahu bahasa Melayu oleh sarjana-sarjana tempatan sememangnya tidak dapat dinafikan sumbangannya. Kertas kerja ini cuba mengupas huraian-huraian yang pernah dilakukan oleh sarjana tempatan terutama yang berkaitan dengan makna awalan *meN-*.

AWALAN *MEN-*

Kajian awalan *meN-* dimulai oleh Za'ba (1958, 2000) dalam buku *Pelita Bahasa Melayu Penggal I*. Menurut Za'ba, awalan *meN-* merupakan huruf penambah dipangkal dalam bahasa Melayu. Awalan *meN-* ini lazimnya dipakai pada perbuatan melampau atau yang telah jadi melampau sahaja. Awalan *meN-* bermaksud **membuat pekerjaan atau mengerjakan perbuatan**, sama ada perkataan asal itu memang sedia perbuatan atau bukan perbuatan misalnya *Ali menulis surat*, *budak itu selalu menangis*, *jangan menyombong* – yakni membuat kerja tulis dan sebagainya; **menunjukkan pembuat perbuatan itu yang lebih diberatkan, bukan perbuatannya** misalnya *saya menanam pokok itu* (yakni 'dia' dan bukan 'engkau' yang menanamnya), *sudahkah engkau menulis surat itu?* ('engkau' yang lebih diberatkan), jadi alamat ragam lepas sahaja dengan maksud "membuat pekerjaan atau mengerjakan perbuatan" pada perbuatan yang tidak terikat kepada apa-apa benda (**perbuatan ragam lepas**) misalnya *mengarang itu suatu kerja yang susah, sangat besar faedahnya tahu menulis dan membaca, ini almari tempat menyimpan kitab-kitab, ia duduk menangis, pergi melihat wayang*; **membuat atau jadi seperti atau mengambil akan keadaan benda itu** dipakai pada sesetengah kata nama atau kata adjektif misalnya *memasir* (jadi seperti pasir), *menikus* (jadi seperti tikus), *melangit pandainya*, *membulan perginya*,

melaut-laut l ebar nya, menjeram ai r nya, membusut janta n, membabi b uta, jangan melukah, menyombong, mengarut, menggeram, menggila; menentukan jadi perbuatan akan sesuatu perkataan yang tidak terang jenisnya misalnya *ilai* (tidak terang apa jenis perbuatannya) tetapi *mengilai* melambangkan perbuatan. Contoh lain ba gi m aksud *meN-* di a tas ialah *menganga, mengongoi, merepek, melintang, meleret, merening, dan menonoi*. Awalan *meN-* dengan maksud “membuat atau jadi seperti atau mengambil akan keadaan benda itu” dan m enentukan jadi pe rbuatan a kan s esuatu pr kataan y ang t idak t erang je nisnya m erupakan pe rbuatan tak melampau.

Arbak (1981) dalam buku *Tatabahasa Bahasa Melayu* menyebut awalan *meN-* ialah awalan kata kerja dalam bahasa Melayu. Hal ini disebabkan semua perkataan yang terbentuk dengan awalan *meN-* ialah kata kerja, sama ad a k ata k erja t ransitif a tau k ata k erja t ak t ransitif. Menurut A rbak l agi, t injauan da ri sudut makna mendorong s eseorang m engatakan bahawa kata kerja b erawalan *meN-* pada umumnya i alah k ata k erja y ang menyatakan bahawa subjek melakukan pekerjaan yang dinyatakan oleh kata kerja tersebut. Oleh yang demikian, kata kerja bentuk *meN-* disebut kata kerja bentuk aktif. Kata kerja bentuk *meN-* yang memerlukan penyambut disebut kata kerja transitif seperti *membaca buku, mengirim surat, melihat dia, menulis buku*, dan sebagainya. Perkataan dari tiap-tiap contoh di atas itu adalah penyambut. Apabila kata kerja bentuk *meN-* tidak memerlukan penyambut dan ertinya sudah sempurna tanpa penyambut, maka kata kerja itu disebut kata kerja tak transitif. Misalnya, *dia m enangis, Sharifah m enari, bapa merayu*, dan sebagainya. A rbak m engatakan ba hawa j i ka awalan *meN-* itu di imbuhkan d engan kata a djektif, ka ta k erja y ang t erhasil l ebih c enderung **menyatakan keadaan** daripada **menyatakan kerja atau perbuatan**. Mis alnya *memutih, membisu, menghijau*, d an sebagainya. Awalan *meN-* boleh menjadi *me-, mem-, men-, meny-, meng-, dan menge-* yang terlahir berdasarkan bunyi pertama pada kata dasar yang diimbuhkan dengannya.

Arbak (1989) memperkemas lagi maksud awalan *meN-* dalam buku *Awalan dalam Bahasa Melayu*. Menurut Arbak, awalan *meN-* dilihat dari segi makna yang terbawa oleh kata kerja terbitannya iaitu bermaksud **seperti atau berkeadaan** (*melaut, menggunung, membatu*), **melakukan sesuatu pekerjaan menggunakan alat** (*mencangkul, mengetam, menoreh*), **melakukan sesuatu pekerjaan menggunakan mulut** (*merokok, menyirih, menghisap*), **membubuhkan atau meletakkan** (*mengatap, mengapur, mengecat*), **mempertunjukkan, mengeluarkan, atau mempertunjukkan** (*menyanyi, mengembek, melukis*), **menunjukkan kata kerja yang memberatkan pelakunya** (*mengajar, memberi, mengecat*), **melakukan kata kerja** (*menuduh, menulis, menangis*), **menjadikan kata kerja dengan tugas nama** (*mengarang, menari, mengail*), **jadi seperti** (*menghitam, memutih, menggulung*), **mengeluarkan seruan untuk maksud yang disebut oleh kata dasarnya** (*mengaduh, mengamboi*), **menguatkan kata bilangan** (*mendua, m enujuh*), **menunjukkan tempat atau arah** (*menganan, meluncur*), **membuat atau menyatakan gerak** (*melompat, melangkah*).

Lutfi (1988) dalam buku *Nahu Penambah Bahasa Melayu* menyenaraikan bentuk-bentuk awalan *meN-* iaitu *menge-, mem-, men-, meng-, dan me-*. Awalan *meN-* menurut Lutfi bermaksud **membuat pekerjaan atau melakukan perbuatan** (*menangis, menulis*), **membuat pekerjaan atau melakukan perbuatan dengan menggunakan sesuatu** (*memaku, menggunting*), **membuat sesuatu** (*menggulai, merendang*), **memberi sesuatu pada** (*mengecat, menyepuh*), **mengeluarkan bunyi** (*mengaduh, mengembek*), **penanda melakukan perbuatan pergi ke sesuatu tempat** (*melaut, menyeberang*), **penanda melakukan perbuatan pergi mencari sesuatu** (*merotan, mendamar*), **penanda menjadi seperti sesuatu** (*membatu, menganak s ungai*), **penanda perbuatan untuk perkataan yang tidak tentu jenisnya** (*mengilai, menganga*), **penanda pemberat (emphasis) bagi pembuat atau subjek** (*menanam, menulis*), dan **penanda ragam lepas (infinitif)** (*mengarang, menulis*).

Nik Safiah et al. (1989) dalam buku *Tatabahasa Dewan Jilid 2: Perkataan* membariskan awalan *meN-* kepada empat bentuk varian bergantung pada huruf pertama kata dasar yang bercantum dengannya iaitu *me-, mem-, men-, dan meng-*. Nik Safiah et al. berpendapat bahawa analisis terhadap bentuk-bentuk imbuhan sebaiknya dibuat dari segi struktur iaitu dilihat dari segi perbezaan bentuk, jenis, dan fungsinya. Penggunaan kata kerja dengan aw alan *meN-* boleh m enerbitkan dua m akna i aitu **melakukan perbuatan** dan **menyatakan keadaan**. Bagi makna “melakukan perbuatan”, perkataan yang tergolong ke dalamnya dapat dipecahkan kepada bahagian y ang k husus m engikut m aksud t ertentu s eperti **melakukan sesuatu** (*menggulai, menggoreng, menumis*), **mengeluarkan suara** (*mengaum, mencicit, mengiau*), **mencari atau mengumpul** (*merotan, merumput, mendamar*), **menuju sasaran** (*melaut, mendarat, menepi*), dan **berlaku seperti atau menyerupai** (*mengekor, membusut, membukit*). B agi m akna “menyatakan k eadaan”, t erdapat d ua p ecahan i aitu **hidup sebagai** (*menjanda, menduda*), dan **menjadi** (*memucat, memutih, memanjang*).

Nik Safiah et al. (1995, 2003) dalam buku *Tatabahasa Dewan* melakukan penambahan pa da makna “mencari atau mengumpul” kepada makna **mencari atau mengumpul sesuatu** dan makna “berlaku seperti atau menyerupai” kepada **berlaku seperti atau menyerupai sesuatu**. W alau ba gaimanapun, contoh yang dikemukakan masih sama.

Nik Safiah et al. (2008) dalam buku *Tatabahasa Dewan* menambah contoh dalam makna **melakukan sesuatu** iaitu *mengarang* dan *memproses* dan makna **hidup sebagai** iaitu *membujang*. Nik Safiah et al. (2008) juga melakukan penambahan pada makna “mencari atau mengumpulkan sesuatu” kepada **membuang, mencari, atau mengumpulkan sesuatu**. Walau bagaimanapun, contoh yang dikemukakan masih sama dengan kesemua kajian Nik Safiah et al. (1989, 1995, 2003).

Menurut Asmah (1993) dalam *Nahu Melayu Mutakhir*, awalan *meN-* mempunyai alomorf-alomorf seperti *me-*, *mem-*, *men-*, *meng-*, *meny-*, dan *menge-*. Awalan *meN-* ini sangat produktif dan berfungsi sebagai pen tetap dan juga pengubah golongan. Dengan itu, *meN-* boleh diimbuhkan dengan kata kerja, kata adjektif, kata nama, ganti nama diri, dan kata bilangan. Kata kerja unggulan dihasilkan dari pengimbuhan *meN-* kepada kata kerja, sedangkan kata kerja terbitan ialah hasil pengimbuhan *meN-* kepada golongan dan subgolongan yang lain. Asmah mengatakan bahawa awalan *meN-* apabila diimbuhkan kepada kata kerja membawa makna **membuat atau melakukan** (*membuka, menangis, menari, mendukung*). Pengimbuhan *meN-* dengan kata adjektif menghasilkan kata kerja terbitan. Dalam konteks ini, *meN-* mendukung makna **menjadi** (*memutih, memanjang, mengecut*). Makna “menjadi” merujuk kepada peralihan dari satu keadaan kepada keadaan yang lain. Awalan *meN-* apabila diimbuhkan kepada kata nama mempunyai Melayu-bagai makna bergantung pada ciri makna yang termaktub dalam kamus yang merupakan kata dasar yang itu iaitu **menjadi seperti** (*mengabdikan, membuat, mengekor, menghujan*). Dengan makna ini, *meN-* mendapat kata dasar yang merupakan kata nama manusia, bukan manusia, atau kata nama tak bernyawa. Awalan *meN-* dengan makna **menjadikan ... sebagai** diimbuhkan kepada kata nama bukan manusia dan kata nama tak bernyawa (*menggulai, menjeruk, menternak*). Awalan *meN-* diimbuhkan kepada kata nama tak bernyawa merujuk kepada benda konkrit. Benda yang dirujuk itu lazimnya **digunakan sebagai alat** dalam kehidupan sehari-hari (*menjerat, menggunting, menjala, menelefon*). Awalan *meN-* dengan makna **mencari, mengumpulkan** (*mendamar, merotan*) diimbuhkan kepada kata nama tak bernyawa yang merujuk kepada benda yang konkrit. Awalan *meN-* dengan makna ini tidak produktif lagi dan contoh-contoh yang diberikan adalah yang terdapat dalam bahasa lama. Awalan *meN-* dengan makna **pergi atau menuju** mendapat kata nama empat sebagai kata dasarnya (*mendarat, menyeberang, meminggir, mengarah*). Awalan *meN-* dengan makna **mengeluarkan bunyi** diimbuhkan kepada kata nama yang merupakan ajuan bunyi, biasanya bunyi binatang atau bunyi orang (*mengembek, menguak, mengaduh, mengilai*). Awalan *meN-* dengan makna **memberi atau mengenakan** (*mendenda, mencelak, mengupah, menggaji*) diimbuhkan kepada kata dasar yang tergolong sebagai kata nama tak bernyawa yang konkrit, atau kata nama abstrak. Awalan *meN-* dengan ganti nama diri yang mendapat imbuhan *meN-* hanyalah ganti diri pertama *aku* menghasilkan makna **mengiakan** (*mengaku*). Hanya kata bilangan tertentu sahaja yang mengambil awalan *meN-*. Kata bilangan itu ialah *tiga, tujuh*, dan *seratus* (*meniga, menuju, menyeratus*) yang merujuk kepada **jumlah yang diperingati orang menurut kepercayaan mereka**, misalnya menghitung hari kematian.

Asmah (2008) dalam *Nahu Kemas Kini* berpendapat, kata kerja yang mempunyai awalan *meN-* menunjukkan ada perbuatan atau tindakan yang berlaku atau mula berlaku. Makna asas ini membawa makna yang berbeza-beza bergantung pada sistem dan subsistem kata yang menjadi akar atau kata dasar dalam penggabungan dengan *meN-*. Awalan *meN-* dengan kata kerja sebagai kata dasar membawa makna **melakukan sesuatu perbuatan** (*membuat, menulis, mengarang, menggali*). Awalan *meN-* dengan kata nama sebagai kata dasar membawa makna **menjadi atau menjadi seperti** (*mengabdikan, membuat, mengekor, menghujan*), **menjadikan (sesuatu) sebagai** (*menggulai, menjeruk*), **menggunakan (sebagai alat)** (*menggunting, menjala, mengipas, merotan*), **mencari** (*mendamar, merotan*), **menuju ke** (*mendarat, mengarah, menyeberang, meminggir*), **menggunakan** (*mendenda, menghukum, mencelak*), dan **memberi** (*menggaji, mengupah*). Awalan *meN-* dengan kata adjektif sebagai kata dasar membawa makna **menjadi** (*memutih, memanjang, membengkak, mengecil*), khususnya ada perubahan yang berlaku secara dalaman, bukan hasil dari tindakan luar. Awalan *meN-* dengan kata ganti nama diri (*aku*) sebagai kata dasar membawa makna **kembali kepada diri sendiri** (*mengaku*). Makna ini boleh dikenal pasti sebagai makna refleksif. Awalan *meN-* dengan kata bilangan sebagai kata dasar membawa makna khas dalam idiom yang digunakan untuk merujuk kepada **jumlah hari meninggalnya seseorang** (*meniga hari, menuju hari*). Makna *meN-* dalam konteks ini tidak menunjukkan adanya tindakan yang nyata.

Liaw (1985) dan Liaw & Abdulah (1994) dalam buku *Nahu Melayu Modern* juga mengkaji awalan *meN-* iaitu imbuhan kata kerja yang paling penting. Awalan *meN-* ini berubah menjadi *mem-*, *men-*, *meng-*, *menge-*, atau *meny-* bergantung pada huruf pertama kata dasar yang bergabung dengannya. Menurut Liaw & Abdullah, ada sejumlah perkataan yang menyimpang dari peraturan ini. Kata-kata yang kebanyakannya merupakan kata-kata yang berasal dari bahasa Arab tidak menggugurkan huruf pertamanya (seperti perkataan lain), misalnya *menterjemahkan, mentakjubkan*, dan *mentafsirkan*. Alasannya ialah kata-kata itu masih merupakan kata-kata asing. Awalan *meN-* dapat membentuk kata kerja dengan kata nama, kata adjektif, dan kata kerja. Bagi Liaw & Abdullah, kata kerja yang dibentuk daripada *me-* + kata nama itulah yang terpenting dan mempunyai makna yang luas sekali iaitu **membuat kerja dengan kata nama yang menyatakan alat** (*mengunci, menuba, menimba, menyeterika*), **membuat kerja yang dinyatakan oleh kata nama** (*menggulai,*

merokok, menggambar, menyayur), **pergi ke** (*merantau, menepi, mendarat, menyeberang*), **menghasilkan bunyi yang disebut oleh kata nama** (*mengembek, menciap, mengeong/mengiau, mendeham*), dan **bekerja atau berlaku sebagai** (*memburuh, merajalela, membujang, membabi buta*). Awalan *meN-* yang dibubuh pada kata adjektif hanya mempunyai satu makna sahaja iaitu **menjadi** (*membesar, menguning, memutih, meninggi*). Awalan *meN-* yang dibubuh pada kata kerja mempunyai makna **melakukan atau mengadakan pekerjaan yang disebut oleh kata kerja** (*menari, mengarang, membaca, melukis*).

DAPATAN KAJIAN

Terdapat banyak kajian yang menghuraikan makna awalan *meN-* dalam buku-buku yang berbeza seperti kajian Za'ba 1958, 2000; Arbak 1981, 1989; Lutfi 1988, Nik Safiah et al. 1989, 1995, 2003, 2008; Asmah 1993, 2008; Liaw 1985; dan Liaw & Abdullah 1994. Kebanyakan penahu menghuraikan imbuhan *meN-* berdasarkan struktur dan fungsi. Awalan *meN-* sangat produktif dan berfungsi sebagai pen tetap dan juga pengubah golongan. Dengan itu, *meN-* boleh di imbuhan dengan kata kerja, kata adjektif, kata nama, ganti nama diri, dan kata bilangan. Za'ba (1958, 2000), Arbak (1981), Asmah (1993, 2008), Liaw (1985), dan Liaw & Abdullah (1994) memerikan makna imbuhan *meN-* dengan cara itu. Dalam kajian ini, pengkaji hanya menyenaraikan kesemua makna yang diberikan oleh penahu tanpa melihat kepada golongan kata yang mendampingi imbuhan *meN-* itu sendiri. Hal ini kerana pengkaji ingin melihat makna yang diberikan oleh penahu-penahu berhubung imbuhan *meN-* bukan golongan kata yang hadir bersama imbuhan tersebut.

Melihat kepada pemerian fungsi imbuhan *meN-* yang diberikan oleh para penahu, Za'ba (1958, 2000) memberi sebanyak lima fungsi iaitu **membuat pekerjaan atau mengerjakan perbuatan, menunjukkan pembuat perbuatan itu yang lebih diberatkan, bukan perbuatannya, perbuatan ragam lepas, membuat atau jadi seperti atau mengambil akan keadaan benda itu, dan menentukan jadi perbuatan akan sesuatu perkataan yang tidak terang jenisnya**.

Arbak (1981) hanya menyenaraikan sebanyak dua fungsi iaitu **menyatakan keadaan dan menyatakan kerja atau perbuatan**. Arbak (1989) pula memberi sebanyak 13 fungsi iaitu **seperti atau berkeadaan, melakukan sesuatu pekerjaan menggunakan alat, melakukan sesuatu pekerjaan menggunakan mulut, membubuhkan atau meletakkan, memperdengarkan, mengeluarkan, atau mempertunjukkan, menunjukkan kata kerja yang memberatkan pelakunya, melakukan kata kerja, menjadikan kata kerja dengan tugas nama, jadi seperti, mengeluarkan seruan untuk maksud yang disebut oleh kata dasarnya, menguatkan kata bilangan, menunjukkan tempat atau arah, dan membuat atau menyatakan gerak**. Lutfi (1988) memberi sebanyak 11 fungsi iaitu **membuat pekerjaan atau melakukan perbuatan, membuat pekerjaan atau melakukan perbuatan dengan menggunakan sesuatu, membuat sesuatu, memberi sesuatu pada, mengeluarkan bunyi, penanda melakukan perbuatan pergi ke sesuatu tempat, penanda melakukan perbuatan pergi mencari sesuatu, penanda menjadi seperti sesuatu, penanda perbuatan untuk perkataan yang tidak tentu jenisnya, penanda pemberat (*emphasis*) bagi pembuat atau subjek, dan penanda ragam lepas (*infinitif*)**.

Nik Safiah et al. (1989, 1995, 2003, 2008) memberi sebanyak dua fungsi iaitu **melakukan perbuatan dan menyatakan keadaan**. Bagi makna "melakukan perbuatan", perkataan yang tergolong ke dalam nya dipecahkan kepada bahagian yang khusus mengikut maksud tertentu seperti **melakukan sesuatu, mengeluarkan suara, membuang, mencari atau mengumpul sesuatu, menuju sasaran, dan berlaku seperti atau menyerupai sesuatu**. Bagi makna "menyatakan keadaan", terdapat dua pecahan iaitu **hidup sebagai, dan menjadi**.

Asmah (1993) memberi sebanyak 11 fungsi iaitu **membuat atau melakukan, menjadi, menjadi seperti, menjadikan ... sebagai, digunakan sebagai alat, mencari, mengumpulkan, pergi atau menuju, mengeluarkan bunyi, memberi atau mengenakan, mengiakan, dan jumlah yang diperingati orang menurut kepercayaan mereka**. Asmah (2008) juga memberi sebanyak 11 fungsi iaitu **melakukan sesuatu, menjadi atau menjadi seperti, menjadikan (sesuatu) sebagai, menggunakan (sebagai alat), mencari, menuju ke, mengenakan, memberi, menjadi, kembali kepada diri sendiri, dan jumlah hari meninggalnya seseorang**.

Liaw (1985) dan Liaw & Abdullah (1994) memberi sebanyak tujuh fungsi iaitu **membuat kerja dengan kata nama yang menyatakan alat, membuat kerja yang dinyatakan oleh kata, pergi ke, menghasilkan bunyi yang disebut oleh kata nama, bekerja atau berlaku sebagai, menjadi, dan melakukan atau mengadakan pekerjaan yang disebut oleh kata kerja**.

Kesemua penahu bersetuju mengatakan imbuhan *meN-* selalunya merujuk kepada fungsi **membuat pekerjaan atau melakukan perbuatan** (*menangis, menulis*). Daripada kesemua kajian yang dilakukan, didapati awalan *meN-* mempunyai 27 makna yang berbeza iaitu **membuat pekerjaan atau melakukan perbuatan** (*menangis, menulis*), **menunjukkan kata kerja yang memberatkan pelaku** (*menanam, menulis*),

perbuatan ragam lepas (*mengarang, menulis, membaca, menyimpan, menangis, melihat*), **membuat atau jadi seperti atau mengambil akan keadaan benda itu** (*memasir, menikus, melangit, membulan, melaut-laut, menjeram, membusut, membabi but a, melukah, menyombong, mengarut, menggeram, menggila*), **penanda perbuatan untuk perkataan yang tidak tentu jenisnya** (*mengilai, menganga*), **menyatakan keadaan** (*memutih, membisu, menghijau*), **menjadi** (*memutih, memanjang, mengecut, membengkak, mengecil, membesar, menguning, meninggi*), **melakukan sesuatu pekerjaan menggunakan alat** (*mencangkul, mengetam, menoreh*), **melakukan sesuatu pekerjaan menggunakan mulut** (*merokok, menyirih, menghisap*), **membubuhkan atau meletakkan** (*mengatap, memberi, mengecat*), **memperdengarkan, mengeluarkan atau mempertunjukkan** (*menyanyi, mengembek, melukis*), **menjadikan kata kerja dengan tugas nama** (*mengarang, menari, mengail*), **mengeluarkan bunyi** (*mengaduh, mengembek, menguak, mengilai*), **menguatkan kata bilangan** (*mendua, menujuh*), **menunjukkan tempat atau arah** (*menganan, meluncur*), **membuat atau menyatakan gerak** (*melompat, melangkah*), **menjadikan (sesuatu) sebagai** (*menggulai, menjeruk*), **menuju ke** (*mendarat, mengarah, menyeberang, meminggir*), **membuang, mencari atau mengumpulkan sesuatu** (*merotan, merumput, mendamar*), **hidup sebagai** (*menjanda, menduda, membujang*), **memberi atau mengenakan** (*mendenda, mencelak, mengupah, menggaji*), **mengiakan** (*mengaku*), **jumlah hari m eninggalnya s eseorang** (*meniga hari, menujuh hari*), **mengenakan** (*mendenda, menghukum, mencelak*), **memberi** (*menggaji, mengupah*), **membuat kerja yang dinyatakan oleh kata nama** (*menggulai, merokok, menggambar, menyayur*), dan **bekerja atau berlaku sebagai** (*memburuh, merajalela, membujang, membabi buta*). Makna-makna imbuhan *meN-* ini dapat dirumuskan di dalam jadual 1.

Melalui pengamatan awal, makna imbuhan *meN-* yang diberikan oleh para penahuli dilihat tidak ekonomis dan terlalu banyak huraian. Kesan daripada huraian yang banyak itu telah menyebabkan berlakunya pertindihan antara satu makna dengan makna yang lain. Sebagai contoh, perkataan *menulis* diberikan makna “membuat pekerjaan atau melakukan perbuatan” dan “perbuatan ragam lepas” (Za’ba 1958, 2000) serta “menunjukkan kata kerja yang memberatkan pelaku” (Arbak 1989). Perkataan *menangis* diberikan dua pengertian oleh Za’ba (1958, 2000) iaitu “membuat pekerjaan atau melakukan perbuatan” dan “perbuatan ragam lepas”. Perkataan *mengarang* diberikan makna “perbuatan ragam lepas” oleh Za’ba (1958, 2000) dan “menjadikan kata kerja dengan tugas nama” oleh Arbak (1989). Perkataan *mengilai* diberikan makna “penanda perbuatan untuk perkataan yang tidak tentu jenisnya” oleh Lutfi (1988) serta “mengeluarkan bunyi” oleh Lutfi (1988) dan Asmah (1993). Perkataan *menyombong* diberikan makna yang berbeza-beza oleh Za’ba (1958, 2000) iaitu “membuat pekerjaan atau mengerjakan perbuatan” dan “membuat atau jadi seperti atau mengambil akan keadaan benda itu”. Perkataan *memutih* diberikan makna “menyatakan keadaan” oleh Arbak (1981) dan “menjadi” oleh Asmah (1993, 2008) serta Liaw (1985) dan Liaw & Abdullah (1994). Bagi perkataan *merokok*, Arbak (1989) memberikan makna “melakukan sesuatu pekerjaan menggunakan mulut” manakala Liaw (1985) dan Liaw & Abdullah (1994) memberikan makna “membuat kerja yang dinyatakan oleh kata nama”. Begitu juga perkataan *mengecat* diberikan makna yang berbeza-beza oleh Arbak (1989) iaitu “menunjukkan kata kerja yang memberatkan pelakunya” dan “membubuhkan atau meletakkan”. Perkataan *mengembek* diberikan makna “mengeluarkan bunyi” oleh Lutfi (1988) dan Asmah (1993) serta makna “memperdengarkan, mengeluarkan, atau mempertunjukkan” oleh Arbak (1989). Nik Safiah et al. (2008) memberikan makna “hidup sebagai” bagi perkataan *membujang* sementara Liaw (1985) dan Liaw & Abdullah (1994) memberikan makna “bekerja atau berlaku sebagai” untuk contoh yang sama. Bagi perkataan *menggulai*, Asmah (2008) memberikan makna “menjadikan (sesuatu) sebagai” manakala Liaw (1985) dan Liaw & Abdullah (1994) memberikan makna “membuat kerja yang dinyatakan oleh kata nama”. Apa yang jelas kelihatan ialah makna yang diberikan pada imbuhan *meN-* ini boleh menimbulkan kekeliruan kepada pencinta nahu tentang makna yang melingkari imbuhan *meN-*.

JADUAL 1: Rumusan pemerian fungsi imbuhan awalan *meN-*

Penahu	Membuat Pekerjaan/ Melakukan Perbuatan	Menunjukkan Kata Kerja Yang Memberatkan Pelakunya	Perbuatan Ragam Lepas	Membuat/ Jadi Seperti/ Mengambil Akan Keadaan Benda Itu	Penanda Perbuatan Untuk Perkataan Yang Tidak Tentu Jenisnya	Menyatakan Keadaan	Menjadi	Melakukan Sesuatu Pekerjaan Menggunakan Alat	Melakukan Sesuatu Pekerjaan Menggunakan Mulut
Za'ba (1958, 2000)	√	√	√	√	√				
Arbak (1981)	√						√		
Arbak (1989)	√	√		√			√	√	√
Lutfi (1988)	√	√	√	√	√			√	
Nik Safiah et al. (1989, 1995, 2003, 2008)	√			√		√	√		
Asmah (1993)	√			√			√	√	
Asmah (2008)	√			√			√	√	
Liaw (1985); Liaw & Abdullah (1994)	√						√	√	

...sambungan

Penahu	Membubuhkan/ Meletakkan	Memperdengarkan, Mengeluarkan/ Mempertunjukkan	Menjadikan Kata Kerja Dengan Tugas Nama	Mengeluarkan Bunyi	Menguatkan Kata Bilangan	Menunjukkan Tempat/Arah	Membuat/ Menyatakan Gerak	Menjadikan (Sesuatu) Sebagai	Menuju Ke
Za'ba (1958, 2000)									
Arbak (1981)									
Arbak (1989)	√	√	√	√	√	√	√		
Lutfi (1988)	√			√				√	√
Nik Safiah et al. (1989, 1995, 2003, 2008)				√				√	√
Asmah (1993)				√				√	√
Asmah (2008)								√	√
Liaw (1985); Liaw & Abdullah (1994)				√					√

...sambungan

Penahu	Membuang, Mencari/ Mengumpulkan sesuatu	Hidup Sebagai	Memberi/ Mengenakan	Mengiakan	Jumlah Hari Meninggalnya Seseorang	Mengenakan	Memberi	Membuat Kerja Yang Dinyatakan Oleh Kata Nama	Bekerja/ Berlaku Sebagai
Za'ba (1958, 2000)									
Arbak (1981)									
Arbak (1989)									
Lutfi (1988)	√								
Nik Safiah et al. (1989, 1995, 2003, 2008)	√	√							
Asmah (1993)	√		√	√	√				
Asmah (2008)	√			√	√	√	√		
Liaw (1985); Liaw & Abdullah (1994)								√	√

KESIMPULAN

Kajian ini dilihat amat berguna untuk penambahbaikan dan penambahmurnian nahu Melayu. Hasil dapatan daripada kajian ini boleh membantu memperkemaskan dan mempermantapkan lagi nahu Melayu yang sedia ada. Walau bagaimanapun, aspek makna yang ditonjolkan melalui penulisan buku tatabahasa oleh penahu lampau sememangnya memperlihatkan sumbangan yang begitu besar dalam penghuraian dan pemerian nahu bahasa Melayu. Oleh itu, pengkaji berharap agar kajian ini dapat memberi suatu informasi yang berguna kepada pencinta nahu tentang makna yang melingkari imbuhan *meN-*. Dengan meneliti aspek makna imbuhan *meN-*, kajian ini dijangka dapat menghuraikan persoalan linguistik berhubung dengan pertindihan makna dalam imbuhan *meN-*.

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Nurul Huda Mohd Saad
Pensyarah
Jabatan Pengajian Melayu,
Akademi Pengajian Bahasa,
Universiti Teknologi MARA (UiTM), Melaka.
nurulsaad@melaka.uitm.edu.my

Nor Hashimah Jalaluddin (Ph.D)
Profesor
Program Linguistik,
Pusat Pengajian Bahasa dan Linguistik,
Fakulti Sains Sosial dan Kemanusiaan,
Universiti Kebangsaan Malaysia.
shima@ukm.my

End-Users' Involvement in the Development of Literature Website

RASHIDAH BT RAHAMAT
(msuhailtcu@yahoo.com)

PARILAH M.SHAH
(drparila@hotmail.com)

SHARIFAH NOR PUTEH
(sharinor@ukm.my)

ROSSENI DIN
(rosseni@yahoo.com)

AIDAH ABDUL KARIM
(eda@ukm.my)

ABSTRACT

Developing teaching and learning materials is one of the ways to improve the pedagogical approaches in today's diverse classroom. Traditionally, teachers prefer to develop materials using the paper-based concept rather than the ICT-based. However, with the global changes, paper-based materials have gradually lost its charm and focus is more on the promoting of ICT-based materials such as the websites. This paper discusses the process taken in the development of a prototype of the English Literature component website which involved the end-users participation during the process. Four experienced teachers and three students who were in the development group met, discussed and evaluated the website. Subsequently an evaluation was carried out for the actual study. The suitability and importance of the content as well as the interface of the website were the main focus throughout the development process. In order to check and evaluate the website, QUEW evaluation set of questionnaire was used as the instrument. A analysis of this development group's evaluation is used as the guideline for the improvement of the actual website. Results of this formative evaluation process shows the end-users' view towards the importance and suitability of the website. Involvement of the end-users is found to be beneficial for any development process of teaching and learning materials.

Keywords: end-users; formative evaluation; suitability; importance

INTRODUCTION

“Your design will be much better if you work on the basis of an understanding of the users and their tasks. Then, by all means, design the best interface you can, but make sure validate it with user tests... It is no shame to have to revise a user interface design...

(Nielson, 1994: 10)

Designing and developing teaching materials are not an alien term in the field of education. It is being used in matter commonly related to curriculum, syllabus, course or task that aim to enhance teachers' pedagogical approaches in the classrooms. In the process of teaching and learning regardless of the subjects learned, the use of materials which can be the paper-based or computer-based is most important for effective teaching and learning. These two types of materials need to go through certain procedure to ensure that the materials are of good and satisfying quality. Collaborative planning in developing teaching materials is one of the ways to avoid doing work in isolations (Richards 2005) as most teachers do. During the process of collaborative or shared planning, a lot of things can be improved and this is beneficial for the materials developer to improve his or her products. According to Oliva (2005), the process and products of teaching materials are important since the products are meant "...to be put into practice, tried out, revised, tried again, revised again..." (Oliva 2005: 467).

Producing web-based teaching materials would also be more effective if the developer takes into account the intermediate processes involved before finalizing the products to be used. Therefore this paper discusses the process during the design and development of a prototype of the English literature component website. This method is better known as the participatory design method which involved the end-users participation prior, during and after the design and development phase.

OBJECTIVE OF THE PAPER

The present study aims to seek answer to the following questions:

1. What are the steps taken in designing the website?
2. What are the end-users' perceptions towards the importance of the website interface?
3. What are the end-users' perceptions towards the quality of the website interface?

REVIEW OF RELATED LITERATURE

This section shall briefly describes the literatures related to the processes of designing and developing teaching materials. To facilitate the process of teaching and learning, the use of suitable and relevant materials are undeniably important (Brown 1995; Oliva 2005). Brown (1995:139) has defined the term teaching materials as "...any systematic description of the techniques and exercises to be used in classroom teaching". According to McGregor (2007), the teacher and his/her understanding of teaching materials can have great impact on the way thinking lessons are being performed. However, choosing the suitable materials that would fit the students' needs are not easy whereby teachers need to make necessary considerations before using them in the class (Mohammad Zohrabi & Parilah 2009). One of the issues that arise regarding to the use of teaching materials would be is to whether the teacher needs to adapt or adopt the materials.

Developing teaching and learning materials has always been an integral part of the curriculum components. Brown (1995) believes the teachers are the individuals who know best when to use and how to use the materials. Brown (1995) even highlights the fundamental issues involved in developing teaching materials are as listed in the following table:

Table 1: The Checklist Steps for Developing Materials from Scratch (Brown 1995)

Step	Tasks
Creating	<ol style="list-style-type: none"> 1. Find teachers willing to work as materials developers 2. Ensure that all materials developers have copies of relevant documents (program descriptions, goals and objectives, materials blueprint, scope-and- sequence chart, Gantt chart, or whatever) 3. Divide the labor 4. Establish a resource file 5. Consider working modularly in materials packets.
Teaching	<ol style="list-style-type: none"> 1. Pilot materials 2. Discuss their effectiveness 3. Revise
Evaluating	<ol style="list-style-type: none"> 1. Evaluate your own materials 2. Revise materials 3. Produce materials in a relatively durable format 4. Consider publishing the materials 5. Remember that materials are never finished- that is, consider ongoing materials development particularly in terms of how well all materials are meeting the needs of your students.

Hata (2003:1) pointed out interestingly in his statement which mentions

“when computers were first used for language education, just bringing them into the classroom was exciting that the need for pedagogical rationale for using them was often overlooked. Time has passed since those early days, and we now know that, while computers can indeed be very useful in the language classroom, they are essentially just another way to help students, not to answer all our problems. However, it is also very true that there are creative approaches to helping students that computers make possible”

The term technology-based materials would always be associated with the use of computers. Webster and Murphy (2008) states that with the constantly up-and-coming new technologies, field of education is not only being challenged to adapt but also “... being present with exciting opportunities...” (Webster & Murphy 2008:1). Wan Nor Aishah and Norizan (2008: 171) highlight the use of Computer Assisted Language Learning (CALL) materials as an invigorating supplementary tool “...can break the mundane monotony of classroom routine activities”.

METHODOLOGY

This process of developing the literature website employs combinations of the holistic and participative approach. The process of designing had gone through in two cycles starting with the holistic approach and followed with the participative approach. Holistic approach design is where the researcher based design the website using the teaching experience and knowledge towards the subject matter; designing started with paper-based sketches before being given to the web designer. Discussions on a few applications and holistic design were done for a few times with the web designer through a few face to face as well as online meetings. Once the prototype of the website was ready, the researcher arranged for the first formative evaluations with four experienced English language teachers and three form five students. Figure 1 shows the cycles involved in this designing phase.

Participants

The participants of this formative evaluation were the teachers and students. They were officially appointed to be in the development team. Basically the teachers are experienced teachers with 15 to 23 years teaching experience. Apart from experience factor, these four female teachers were also selected based on a few other criterion such as currently teaching the upper-form students, interest as well as willingness to take part in the evaluation process. As for the students, they were selected based on the recommendations by the teachers apart from their willingness to participate.

Instrument

One instrument was used during this process- the questionnaire. Questionnaire of Usability Evaluation of Website (QUEW) questionnaire was adapted for this evaluation process (Fu 1999). The questionnaire consisted of 30 questions which focused mainly on the users' evaluation towards the importance and suitability of the interface design of the website. In order to get more information on the participants' view towards the interface, open-ended questions were posed at the end of the questionnaire.

RESULTS

The results of the findings are presented based on the research questions stated.

Research question 1: What are the steps taken in designing the website?

The researcher had employed a combination of a holistic design as well as participative design approach in the first and second cycle of the design phase. Collaboration between the web designer, the teacher and students was done in order to ensure the quality of the website. They are also known as the website development team. The researcher worked collaboratively with the development team to ensure the quality of the interface as well as the content of the website. The following table shows the schedule prepared for the meetings and discussions.

Table 1 : Schedule for the Formative Evaluation

No	Phase	Activities	Date
1	Design	1. Paper-based sketches by the researcher	September –December 2010
		2. Discussion with the web designer	December 2010-January 2011
		3. Producing a computer-based sketches of the layout of the website	December 2010-January 2011
2	Development	1. Preparations on the content of the website	September 2010- January 2011
		2. Prototype of the website	January 2011
		3. First formative evaluation	February 2011
		4. First round improvement	February-Mac 2011
		5. Second formative evaluation	April 2011
		6. Second round improvement	April-May 2011
		7. Third round formative evaluation	May 2011

As seen in Figure 2, the researcher had combined the holistic design approach with the participative approach. During the holistic design phase, online research was done; a few websites related to English literature components were surfed in order to get an overview of the presentations of the content. The next step is where the paper-based design was done. Sketches on the layout of the organizations of the content were done before the collaborations with the web-designer were carried. Discussions with the web-designer were done through face-to-face as well as virtually through online before producing the first prototype of the website. In order to make the

content fulfilled the users' needs, a needs analysis was implemented with approximately 235 form four students in a few schools in Negeri Sembilan. Based on the needs analysis data, the content of the website prototype was upgraded.

The Participative Design approach was implemented during the meetings with the other development team. This developmental team consisted of four experienced teachers and three form five students who have the experience with the syllabus of the English Literature Components. The formative evaluations were carried out for three cycles with at least 4 weeks gap between one cycle with the other cycle. Each end-user would be surfing the website before they filled in the QUEW evaluation form. After the final meeting, improvements were done and a pilot test with thirty form four students would be carried out.

Figure 2: The Steps taken in designing the website



Research question 2: What are the end-users' views towards the importance of the website's interface?

The results for the end-users' views towards the importance of the website's interface are divided according to three parts: the display, the system easiness and the design. These three parts are based on the items found in the QUEW evaluation form. Figure 2-Figure 4 are the results gathered based on the average of the three cycles of meeting with the development team.

Figure 2 shows the data of the end-users' views towards the aspect of the interface ease of use. It can be concluded from the figure that almost all aspects categorized as the interface easiness are considered most important by the end-users. The characters, images, colours of the images, steps to complete the tasks, actions to finish the tasks, system, software functions, structure, objects manipulations, metaphor, items locations as well as mistakes recovery are the list of aspects most important to the end-users when they are looking at the website prototype. All the seven participants in this process agreed to the importance level of these interface aspects.

Whereas in Figure 3, the chart presents the importance of the website interface display. The findings show that almost all aspects listed in this category are most important. The display of screen, consistency, wordings, response time, default values, appropriateness of default values, feedback, relevant and meaningful feedback, feedback messages, system guides, message consistency, object locations as well as user's locations are all viewed as most important by all end-users.

Figure 2: The Importance of Easy Interface

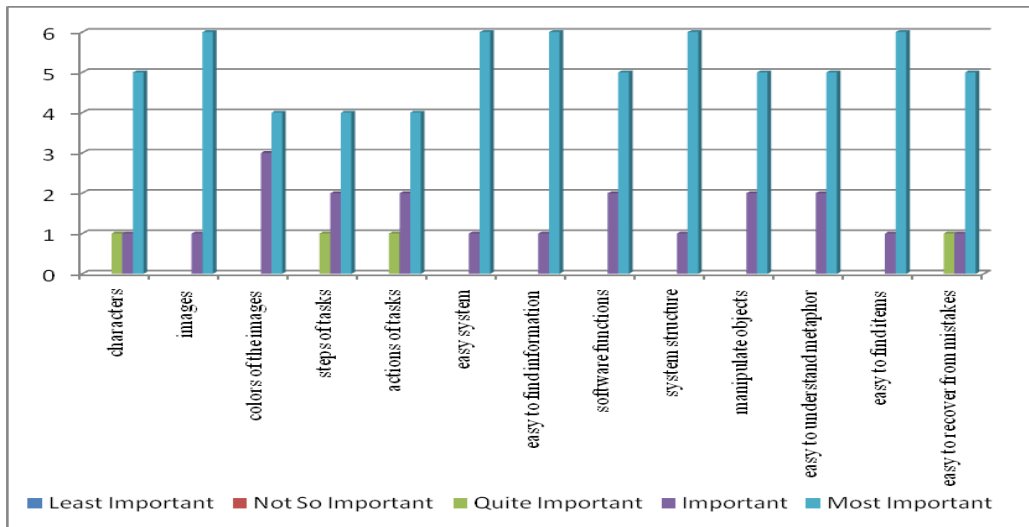
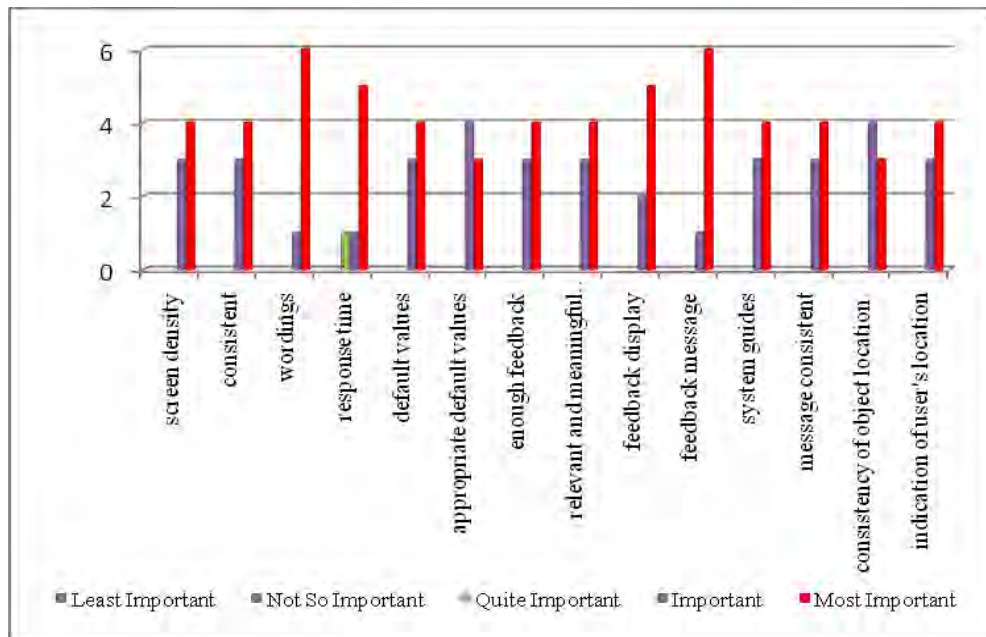
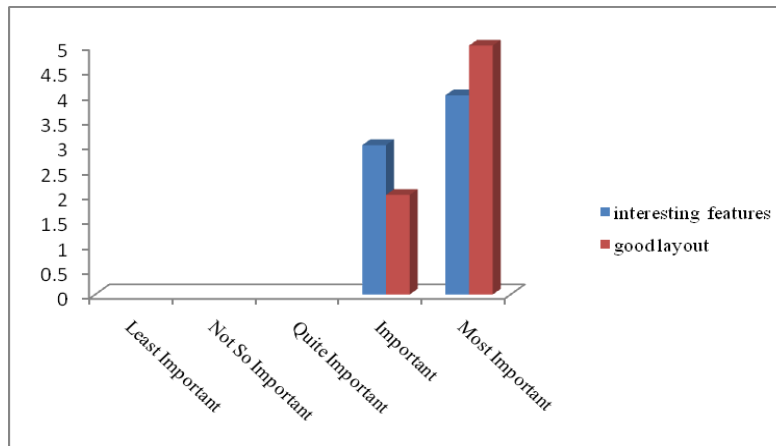


Figure 3: The Importance of Interface Display



On the other hand, the results in Figure 4 represent the end-users' view towards the importance of interesting interface which eventually influence their favor towards the website. The analysis of these aspects shows that majority of the participants view interesting interface as important and most important aspects of a website. The end-users perceived good layout as well as interesting features are important in order to an interface interesting to look at. Apart from that, this particular group of end-users also marked their preferentiality to the interface design of the website prototype as agree, 43 percent (n=3) and strongly agree with 57 percent (n=4).

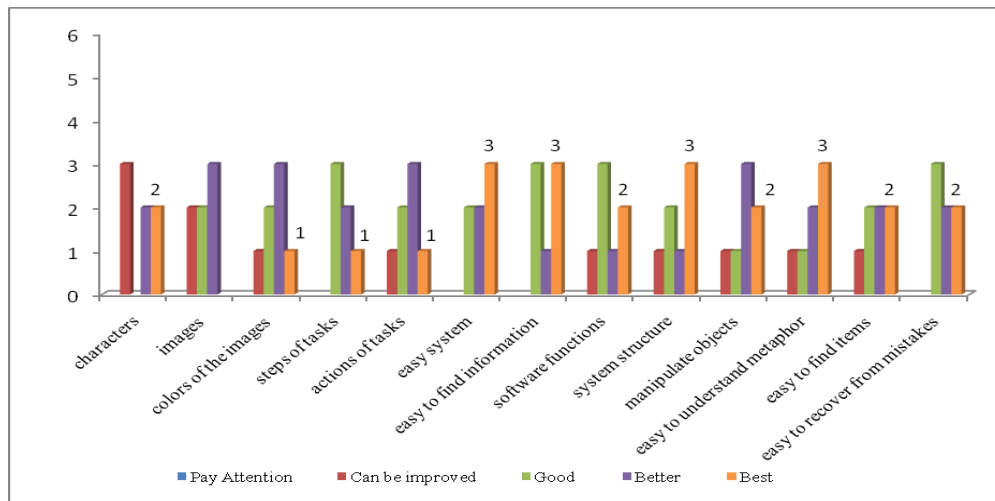
Figure 4 :The Importance of Interesting Interface



Research question 3: What are the end-users’ views towards the quality of the website interface?

The analysis of the end-users’ views towards the quality of the website interface was also done based on the sub-constructs from the QUEW evaluation form. The quality of the interface is further segregated accordingly to the aspects of easiness, display as well as appealing features. The results of the quality of interface easiness are presented in Figure 5 which concentrated on thirteen aspects. The analysis from three cycles of meetings found that end-users perceived the quality of the interface easiness in terms of the characters, wordings, images, colors of the images, steps and actions to complete the tasks, system, locating information, software functions, system structure, object manipulations, understanding metaphor, locating items and also error recovery aspects to in the range of good to best rating. From the chart, it can be seen the quality of the characters as well as the wordings still need to be improved after the three evaluation stages.

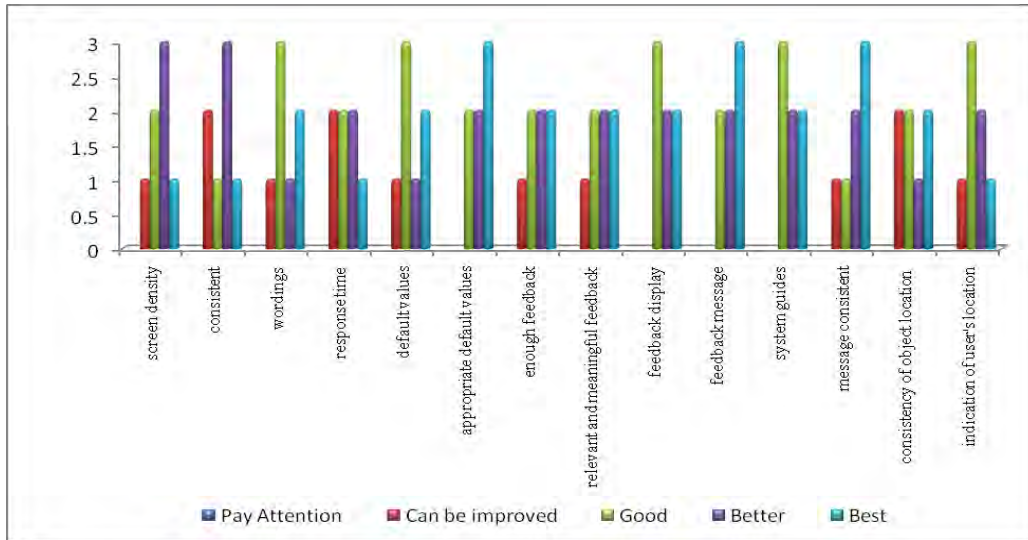
Figure 5: The Quality of the Website Interface Easiness



In terms of the quality of the display, almost all seven team members marked the rate to be in the range of good to best quality. The chart in Figure 6 illustrates the findings of the display quality of the website prototype being evaluated. The results show that the team members rate the quality of the wordings, default values, feedback display, system guide as well as indication of user’s location as good with 43 percent respectively. Whereas the rate which are considered better based on three times evaluations are screen density (43%),

consistency (43%), message consistency (29%); and the best quality rated are appropriate default values, feedback message as well as message consistency with all 43 percent respectively. However, there are also some aspects the participants noticed still can be improved and they are display consistency, response time, consistency of object locations.

Figure 6: The Quality of the Interface Display



In addition to this, the analysis of the interface quality was also done on the appealing features of the website prototype. Figure 7 shows the number of participants who felt the interesting features of the website prototype still have rooms for improvements, good, better and best quality. From the pie chart, it can be seen that three out of seven end-users agreed that the website prototype is better which is approximately 43 percent, two rated as good or 29 percent, one marked it as best quality and the other one noticed that the features can be improved which equals to 14 percent respectively.

Figure 7: Quality of Interesting Features of the Website Interface

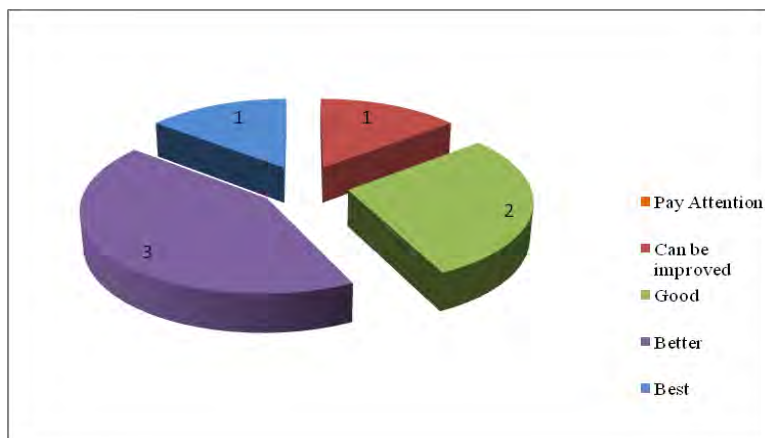
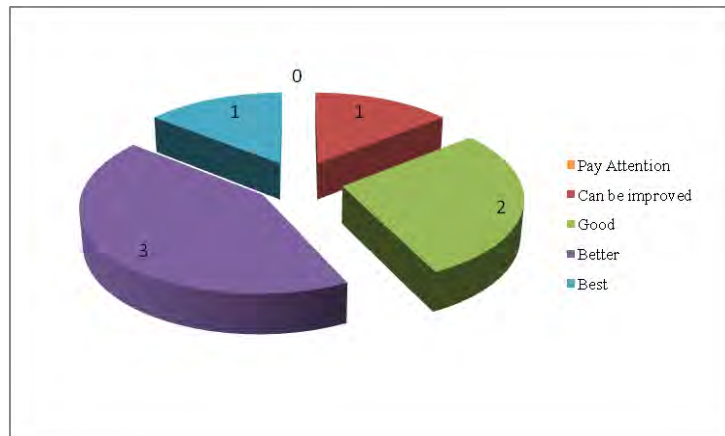


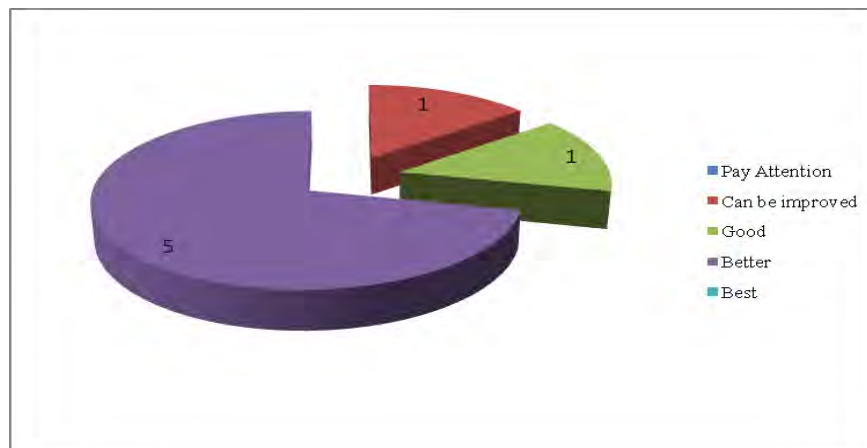
Figure 8 on the other hand displays the end-users' view towards the quality in terms of the layout of the interface. The analysis also found that the end-users believed that the layout quality of the website prototype as good (n=2), better (n=3), best (n=1) and one rated the layout can be improved.

Figure 8: The Quality of Good Layout of the Website Interface



Another analysis related to the end-users' views towards the overall interface was also carried out and it is being presented in Figure 9. Based on this analysis, majority of the participants have the same opinions that the quality of the overall interface was better after the third evaluation. However, one end-user felt that the quality could be improved and one reflected it as good. None of this development team members considered the interface as having the best quality.

Figure 9: End-users' views towards the interface



DISCUSSIONS AND IMPLICATIONS

The findings of this formative evaluations gave insights of a few things needed in developing this web-based teaching material. The feedback and comments given throughout the process of improving the prototype helped the researcher to take note of a few things from the users' perspectives. Since this process involved the participation of experienced teachers, they have the knowledge whether the language used or the activities put in the website is suitable or not for the diverse group learners. This is one of the aspects which Brown (1995) mentions that the teachers are the individuals who are there and they know the condition best. Getting on the teachers' consensus on the suitability of the interface as well as the content of the subject matter developed be clearer.

One of the primary goals of e-learning is to encourage active involvement (Hedberg & Metros 2008). Therefore, by involving the end-users during the process of designing and developing this web-based learning materials should fulfill one of e-learning goals. Active involvement of end-users should be restricted only

during the actual implementation of trying out the final product. As what being stressed by Oliva (2005) that the intermediate process is most important and this refers to the process of designing, revising, editing or even trying out the prototype before the product is being finalized. Heiderberg and Metros (2008:108) mentions that some educators design an e-learning products with minimal understanding of the "...functional, usable, communicative and aesthetically appropriate interfaces...". Thus, having this type of collaborative work involving the designers and end-users sitting together would eventually help to improve not only the product but also the understanding of the interface aspects: the usability, functionality as well as visual communication and aesthetics.

CONCLUSIONS

It is very true as what being mentioned by Nielson (1994) and Brown (1995) that developing any teaching materials should not be an isolated and individual process. Collaborative work should be done involving the end-users would benefit not only the developer of the materials but also the end-users as well. The process of revising as well as trying out the initial prototype of the curriculum product being developed is vital before coming out with the final product.

ACKNOWLEDGEMENT

I would like to acknowledge the participants involved in this formative evaluation process which took approximately four months to be completed. This formative evaluation is an active collaboration and participation from four experienced English Language teachers, three form five students from two secondary schools in Seremban, Negeri Sembilan as well as a web-designer.

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Metaphors as Ideological Constructs in Malaysian Short Stories

RAVICHANDRAN VENGADASAMY

ABSTRACT

This paper will attempt to show how writers use metaphors as constructs of ideology. The paper is based on a study of two short stories that posit LAND as a metaphor for IDENTITY. Working on a sociological view of ideology, the study employed Lakoff's Conceptual Metaphor Theory to conduct a cognitive analysis of the concepts and ideas inherent in the metaphors in both short stories. By identifying and explaining the structural mappings that exist between the source and target domains that underlie the metaphors, the paper attempts to reveal some of the key concerns and social and cultural beliefs of the writer(s). The relevance of these concerns and beliefs to the general theme of the story and to the theme of nationhood will then be highlighted in the closing argument.

Keywords: metaphor; conceptual metaphor; ideology; nationhood; land.

INTRODUCTION

Malaysian literary works in English display all the complexity, themes, and flavours that could possibly be expected of a multicultural, multiethnic, and multilingual society. Local scholars like Fadillah Merican et al (2004), Zawiah Yahya (2003b), Ruzy Suliza Hashim and Subramaniam, G. (2003), Mohammad A. Quayum and Wicks (2001), Fernando, L.(2001) and others have already detailed the many forces that have influenced and helped shape the local literary movements. One of the key concerns addressed by these scholars and by others who have studied and commented on the local literary scene is the question of the relevance of Malaysian literature in English to building a national identity and to nation-building.

Apart from the obvious aesthetic function it plays, Malaysian literature in English also has a great utilitarian function in nation building. The British had taught us that literature is a useful tool in propagating ideology. Zawiah Yahya (2008) states that if we think that literature is strictly for the soul, we should remind ourselves that English Language and Literature have been a great political tool for Britain in the past. English literature was a useful tool of colonial domination during the days of the British Empire.

Since nationhood is also very much a political agenda in this country, it is not uncommon to see both leaders and the media bombard the society at large with a variety of slogans and symbols that incorporate ideology related to nation building. It is fair to say then that symbols are one means of conveying the sense of nationhood across to the masses. In literature, symbols are manifested best in the forms of metaphors.

This study into metaphors in local works of literature was spurred partly by the often quoted challenge facing local creative writers who write in English, that "writers in this tradition cannot refer to a common pool of consciousness, as there is 'no common source of collective imagery, symbols and myths' given the heterogeneous nature of this country" (Quayum and Wicks, 2001: xi). Metaphors are not literal by nature, i.e. they do not attempt to communicate directly, but instead communicate ideas and notions by borrowing concepts and ideas from domains other than the ones expressed. Therefore, metaphors provide the perfect platform for a study exploring the ideology underlying works of fiction by local writers.

Generally, the post-colonial approach is considered as the logical choice for a critical reading of works written by post-colonial writers in Malaysia. However, metaphor analysis involves a study of language structures used in the

literary texts at both the linguistic and conceptual levels. Therefore, a stylistic approach is not only more relevant, but also the naturally suited method of study.

AIM OF PAPER

This study focuses on the construction and use of metaphors in Malaysian short stories, using a cognitive poetics approach. Specifically, the study will attempt to reveal metaphors as representations of the writers' thoughts and ideas and highlight the relevance of Malaysian literature in English to nation building. It is my intention to reveal that the thoughts and ideological notions of writers from this period are manifest in their literary works.

The study is significant in that it can provide valuable insights into development of the prose form in Malaysian creative writing in English. It attempts to provide a description of Malaysian literary writing style, in terms of language use, literariness, themes, and ideology. It will also highlight the contribution of Malaysian literature in English to nation building.

IDEOLOGY

Kress and Hodge (1979:p.15) define ideology as "a systematic body of ideas, organized from a particular point of view." Eagleton (1991) states that ideology can be looked at as being the general material process of production of ideas, beliefs and values. Language, apart from being a means for communication, can also be used as an instrument of control. Various linguistic forms allow significance to be conveyed and to be distorted. Kress and Hodge contend that in this way, readers can be manipulated while being informed, or manipulated while they suppose they are being informed. Literature can be viewed as one of the agents as well as effect of such an endeavor (both an agent and a product of ideology). Lee (1992) states that it would appear that those who control the production of text control the operation of ideology.

THEORETICAL FRAMEWORK - CONCEPTUAL METAPHOR THEORY

The theoretical framework for the study was derived from the Conceptual Metaphor Theory proposed by Lakoff and Johnson (1980), and later refined by Lakoff and Turner (1989), Stockwell (2002) and Steen (2002). According to Lakoff and Johnson (1980: 5) "The essence of metaphor is understanding and experiencing one kind of thing in terms of another." The cognitive and contextual dimensions are necessary in this approach to literary analysis as "our minds are embodied, not just literally, but figuratively" (Stockwell, 2002: 4). Lakoff and Johnson's theory is that the human conceptual system is metaphorically structured and defined, and that human thought processes are largely metaphorical (1980). This means that the linguistic production of metaphors is preceded and influenced by thought structures that we identify as conceptual metaphors.

The understanding that metaphor is analogous in nature means that there exists a set of correspondences between two concepts in two different knowledge domains, known as the Source Domain and the Target Domain. For example, in the conceptual metaphor LIFE IS A JOURNEY, LIFE is the target domain, while JOURNEY is the source domain. In interpreting the meaning of LIFE, the ontological structure of the Source Domain is transferred to the Target Domain. However, the ability to comprehend metaphors effectively also depends on conventional knowledge. In order to understand a target domain in terms of a source domain, one must have appropriate knowledge of the source domain. In identifying properties that could be mapped from source to target domain, aspects of context of the metaphor occurrence are considered. Only those properties of the source domain that are relevant to the target within the context of occurrence are drawn. The current study utilizes this approach to provide bit-by-bit mapping of how we can make sense of the literary texts and their inherent ideological structures as presented by writers through metaphor analysis.

FINDINGS

STORY 1 – K.S.MANIAM'S *HAUNTING THE TIGER*

The story is about a cultural cross-over, or rather the refusal to do so – and the psychology behind it. Muthu, a 2nd generation Malaysian Indian, tries to assimilate into the local culture, and Zulkifli, a local villager, tries to help Muthu to adapt (this is portrayed through Muthu's reminiscence of a metaphorical journey – the hunt for the tiger). The story ends with Muthu being unable to possess the tiger when he finds it with the help of Zul.

In the story, Muthu is cast as the 'Other,' as opposed to Zul, who is the native. This is similar to the dichotomy of the colonized 'Other' vs the 'Colonizer' in colonial works of literature. The tiger is used in a metaphoric sense – the hunt for the tiger, read from a postcolonial angle, can be interpreted as a search for identity (self), and also as a search for belonging (inclusive of all the accompanying postcolonial elements like alienation, ambivalence, hybridity, etc.). The Tiger is actually a metaphor for Land; we can therefore postulate the conceptual metaphor TIGER IS THE LAND, with LAND being the source domain and TIGER being the target domain, while Zulkifli represents the local (native of the land). Like the tiger, he is one with the land. The difference between Muthu and Zul can be seen in the following excerpt from the story:

"You know so much," Muthu says.
"Centuries of living here," Zulkifli says. "We'll go together one day."
Zulkifli has known it all: how to take Muthu into the knowledge that resides within him.

In associating oneself with the land, we can postulate the following properties coming into play (as in the conceptual metaphor TIGER IS THE LAND, where properties of LAND are transferred to the TIGER).

1. Birthright – born of the land
2. Belonging (to the land)
3. Ownership (of the land)
4. Control (over the land)
5. Knowledge (of the land)

The selection of TIGER as the key metaphor of the story is no coincident. Rather, it is a deliberate and calculated choice by the writer. The tiger is very much part of Malaysia's identity and culture, which is why it is featured in the national emblem. It does more than represent our land, in fact, it represents the whole country. This is also why the tiger features on the logo of the national car Proton. It can be said to represent the country's spirit and soul. By hunting the metaphorical TIGER, the protagonist in the story is seen to be searching for the qualities that would make him one with the land, a native of the country. The fact that he has to *hunt* the tiger, and repeatedly at that, implies that the matter of him naturally assimilating into a native of the land is quite beyond his ability, perhaps beyond his rights.

Another prominent metaphor in the story is SKIN. In the following excerpts from the story, we can see how the writer employs this metaphor:

Excerpt 1

His mind emptied itself of all that he himself had gathered through the years and left him naked, skinned. He chuckled, lying on his wooden bed, and said to himself, "this is the falling out of from the skin I knew of long ago." He had experienced this just after his mother died, when he was about eight. It was not a sense of loss his mother's death brought but a loss of the self. The person he had known himself to be suddenly died.

Excerpt 2

He had to, he had told himself, actually jump out of his skin and be refashioned to fit into the life with her (his wife).

Excerpt 3

Freed from the gun, Muthu feels as if the skin would peel from his body...

Excerpt 4

“Where’s my body? Can’t feel it. May be jumped out of its skin...There you are. Just a shape. Too dark now to see. Always standing, waiting. Not being yourself.”

We realize that ‘skin’ is actually a loaded term. The phrases *to peel*, *to fall out of*, and at the end of the story, *burning of the skin* – imply a painful process as one tries to assimilate a new identity. Based on the information and examples related to ‘skin’ in the story, we can postulate the conceptual metaphor SKIN IS IDENTITY, which enables us to draw the following properties from the source domain IDENTITY to understand the true meaning of SKIN:

1. Nationality
2. Ethnicity
3. Color
4. Name
5. Language
6. Symbol
7. Culture

The writer uses the term ‘skin’ in a metaphoric sense throughout the story for the purpose of illustrating that one cannot simply change or give up one’s identity overnight. From both the conceptual metaphors, we gather that in embracing the Tiger, Muthu faces a loss of his original identity. The metaphors provide insight into the writer’s thoughts on what it feels like to give up one’s own cultural heritage and be assimilated into the society of the adopted country. The settler consciousness registers a loss. The dominant consciousness displays its sense of supremacy, knowledge, ownership, belonging (sense of assurance).

STORY 2 – KASSIM AHMAD’S *A COMMON STORY*

The plot revolves around a young Malay man from the kampong who has just returned from Singapore, presumably after finishing his tertiary education. Yusuf (the protagonist), upon completion of his education, does not take up a job as an officer in the civil service, which is deemed prestigious at that time. His experience with a culture quite different from his own convinces him that he must not forsake his ancestral land, the ‘sawah’ (the rice fields) where he grew up, and which had moulded him into the person that he is.

The protagonist’s reluctance in moving to the city and taking up a civil service appointment is depicted through his attachment to his ancestral ‘land’. Thus once again, land is central in highlighting the citizenry and role of an individual in the nation’s development. In the story, Yusuf (the protagonist) speaks of a ‘disease’ that he is recovering from upon his return to his native kampong (village) from Singapore, where he had gone to study for a college degree. Later we learn that this disease refers to the type of life he had grown accustomed to while living in Singapore (refer excerpt below).

Back again among his rustic folk, he began to recover from it – that disease, or malaise, that was too sickening to be trivial, yet too subtle and elusive for words. He had been for some years in Singapore.

In this case the term disease is used to explain Yusuf’s life in Singapore. Looking at it at a conceptual level, the term ‘disease’ serves as a slot for the source domain. It is categorized as source and not target domain since it is life itself that is depicted as being ‘diseased’. Therefore life serves as the slot for the target domain. Now we can formulate the conceptual metaphor LIFE IS A DISEASE as the underlying thought structure.

Properties that are mapped:

1. Unwell – This refers to Yusuf’s general state of well-being.
2. Unhappy – A natural side-effect of being unwell.
3. Abnormal – Something is perceived to be very wrong with the state of Yusuf’s life.
4. Weak – there is a feeling of being lifeless, not having the zest for life.
5. Physically or mentally disabled – We could equate this with being weak and unwell, but Yusuf also appears to be depressed, denoting a stressed mental state.
6. In need of cure – There is an unspoken yearning to find a cure for his condition.

The initial interpretation of the metaphor leads us to the understanding that Yusuf led a somewhat disturbed life in Singapore. As the story unfolds, Yusuf feels a kind of liberation from his malaise upon his return to his kampong. He has found his cure for the disease he suffered from in Singapore when he is back in the kampong surroundings living his old lifestyle. The rice fields invigorate his zest for life and he is able to draw comfort in the knowledge that he is back to the land where he belongs. Of particular importance to Yusuf’s remedy is the term ‘land’. As in Maniam’s story, LAND appears to be at the centre of the story’s focus.

At the core, the definition of life in the kampong rests on one thing – the paddy fields, the rubber plantations, of all things that come from the muddy earth – i.e. the LAND. Yusuf’s identity rests with land – he is a part of it. To be detached from the land signals the death of him and his people. It was the land that moulded him and his people into what they are. The land signifies their identity.

He wants his people to progress but not by leaving the kampong. Yusuf knows what it is like to be detached from the kampong, to lose the land that fed them. It leads to the “disease” that he suffered from which could eventually lead to “death”, i.e. the loss of their identity. His story is a reminder to his people not to forget their roots. To lose their lands means to lose their identity. At this point, we could postulate a new conceptual metaphor that underlies much of the story, one that is implied by means of association with the conceptual metaphors analysed so far: LAND IS IDENTITY.

The writer warns that while life may seem peaceful and blissful on the surface, there are dangers or issues that the people are unaware of. Yusuf has realized this on his journey. Issues like illiteracy, selling one’s land, the lure of the easy life could have fatal consequences. It is a warning not to turn away from one’s roots, not to become slaves in one’s own land.

CONCLUSION

Metaphor analysis provides us with a window into a writer’s thoughts and ideas. From the analysis of metaphors from both stories, it is apparent that the writers had specific reasons for casting the term LAND as the key metaphor. LAND appears to signify identity, belonging and citizenry, all of which highlight a strong bond to nationhood. In fact, Kassim Ahmad’s narrative and use of the LAND metaphor reinforces K.S.Maniam’s narrative and metaphor choices that convey the message that it is only through an affiliation to the land, can one forge one’s identity. Thus we can conclude that metaphors can indeed function as constructs of ideology.

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Ravichandran Vengadasamy
Universiti Kebangsaan Malaysia
raviv@ukm.my

The Muslim woman's self : Reframing Conflict and Religious Awakening in Asra Nomani's *Standing Alone*

ROSELIND RAZALI, RUZY SULIZA HASHIM AND RAIHANAH M.M

ABSTRACT

*The aftermath of 9/11 saw greater emergence of Muslim women's self-narratives that act as a form of alternative expression deemed valuable in redressing the imbalance of Muslim portrayal in the media and literary works. This paper focuses primarily on Asra Nomani's narrative and the corresponding intertwined concepts of self, conflict and religious awakening. Previous extensive research and works done in women's scholarship and Islam were mainly influenced by Western ideological constructs which predominantly view women and Muslims as possessing monolithic qualities although some studies have strongly suggested otherwise. In reality, however, there are still strong tendencies to generalize hastily a cluster of seemingly related groups, and in this case, Muslim women, as bearing one history, one identity, one way of doing and performing things. As such, this paper critically explores Nomani's *Standing Alone* as it offers alternative view to the depiction of Muslim women as typical victims of the much perceived patriarchal structure. The analysis traces and explores thematic concerns particularly Nomani's physical and religious journeys which transcend both geographical and imaginary borders and spaces. Metaphorically, these journeys reveal the transformation of her dynamic 'self', sources of multiple conflicts, growth of consciousness and state of agency. Through careful examination of Nomani's narrative, we problematise and challenge much-accepted assumptions of a monolithic Islam as typically static, fixed and traditional. This narrative which showcases an example of the multiplicity and fluidity of the dynamic Muslim self proves that present available frameworks fail to capture the rich, subtle nuances of symbolic Muslim women's traditions.*

Keywords: Muslim women; self-narrative; self; conflict; religious awakening

INTRODUCTION

BACKGROUND OF THE STUDY: WOMEN, ISLAM AND WRITING IN A POST-9/11 ERA

In broad, as writers, Muslim women, akin to the other women who originate from diverse spaces and places, often experience the unique inevitable paradoxes - feelings of simultaneous escapism and entrapment, safety and fear, and solace and discomfort. Such extreme binary realities may explain the growing literary corpus of women's narratives. Themes such as ambiguity and ambivalence of the 'self' in relation to problematic notions of 'home', place and displacement, and feelings of uprootedness are central in the writings of women who have travelled extensively or emigrated abroad (Ruzy Suliza Hashim & Nor Faridah Abdul Manaf 2009).

Owing to many research and works done so far in women's studies, Islam, women and Muslims do not have monolithic qualities (Sharify-Funk, 2008; Cooke, 2001; Fernea, 1998), although in general perception and realities, they may capture a different story. There are still strong tendencies to generalize hastily a cluster of seemingly related groups, and in this case, Muslim women, as homogeneous: sharing one universal history, one universal identity, one burden of oppression and one universal way of doing and performing things. This common western paradigm on Muslim women, in fact, has failed to process the fundamental symbols of Muslim women's faith and identity narratives (Kahf 1999; Fernea 1998; Lazreg 1988).

Thus, in resisting this stereotypical representation, the Muslim women writers face the contemporary challenge of what is termed as a 'shift' or 'transformation' or 'new synthesis' in rewriting Muslim identity particularly so in the case of Muslims living in Western societies (Sharify-Funk, 2008, Nouraie-Simone, 2005, Cooke, 2001). This highly contingent yet contested identity is evident in both their daily lives and emerging literature. It is noted that Muslims are now more actively involved or engaged in redefining the notion of difference in relation to Muslim identity markers in the Western public sphere. It is found that more and more Muslims are rejecting the imposed ultimatum

that they must choose between being a good Muslim or a good Canadian or American or European citizen (Ramadan, 2010; Moodood and Ahmad 2007; Barlas 2004). This trend greatly challenges the premise of loyalty, either to oneself, one's own ethnicity and belief or, one's place of dwelling.

The aftermath of the post-9/11 saw greater emergence of Muslim narratives as a form of alternative expression deemed valuable in redressing the balance of Muslim portrayal in the media and literary works (Ancellin 2009; Nor Faridah Manaf 2009; Qutait 2009). The only marked difference is that these new breed of narratives are fertile with self-invention (Wadud 2006). These narratives predominantly re-examine troubled notions of the political, cultural and religious self and identities, and simultaneously seek new ways of renaming these experiences. This is understandable given the context of 9/11 trauma which results in a worldwide backlash of heightened Islamophobia and violence (Siddiqui 2008), instantly affecting American Muslims, and Muslims in other countries too notwithstanding. In particular, this study seeks to explore a chosen self-narrative of a Muslim woman of Indian descent who was born and bred in America. The next two sections will deal with, first, a brief description of the selected narrative followed by second, the analytical discussion.

ASRA Q. NOMANI'S *STANDING ALONE*: THE JOURNEY OF THE DISENCHANTED SELF

In this paper, we will explore *Standing Alone – An American Woman's Struggle for the Soul of Islam* (hereafter referred to as SA) by Asra Q. Nomani, an autobiographical text that is categorically a post 9/11 self-narrative. This text, along with other similar Muslim women's works, reveal the gendered realities - the day-to-day experiences to expressions of religious beliefs and responses to seeming sexism and discrimination found in the host country and other Muslim nations (Patel, 2009). This section will examine the selected narrative and its corresponding concept of self in relation to the phases of conflict and religious awakening.

Essentially, SA shares affinity with other narratives of Muslim women who usually depict constant dissonance between their own internal authorship and the restrictive external social constructs by which they have been defined publicly and globally. It is commonplace to find that these selected Muslim women authors often embark on a physical and spiritual journey that establishes immediately the narratives' preoccupations with place and displacement. However, what make these works crucial are the authors' physical and spiritual journeys which transcend both the geographical and imaginary borders and spaces. The self-narrative is a metaphoric reflection of the authors' journeys of 'self', formation of identities, growth of consciousness and state of agency.

Hjarpe (1997) explains that religion "provides patterns of interpretation for what happens in one's personal life" (p.267) and we contend that this view of religion or religious belief is in tandem with the focus of this study which is to analyse how the worldviews of Muslim women authors reflect their religious perspectives about the events and experiences that they go through in their everyday lives.

REPRESENTATION OF SELF IN SA: A VANTAGE POINT

Generally, critics of SA have identified that some of the major arguments put forth in SA are unsupported and unfounded, if not misguided. The major arguments too are said to be sweeping statements and severely lack evidence (Fatemeh 2009) Detractors have, in fact expressed rage for Nomani's publication of SA, her infamous Morgantown parade, calls for transformation on the mosque management throughout United States and appeal for women's inclusivity and full participation in mosque area and activities, Bills of Rights for Muslim women and other journalistic writings (Meer Sahib 2005).

Given the above framing, we believe that a careful analysis of SA is, therefore, imperative and a crucial perspective to consider. More critically too, it is timely to examine closely the currency of SA as a work of self-narrative that collectively represents modern, alternative views that may or may not share the traditional Islamic norms, worldviews and paradigms. Furthermore, the findings from such careful analysis can be used to support or demystify the commonly held perceptions made by certain commentators that writings by Western educated and liberal Muslim women largely tend to represent neo-Orientalism and seemingly perpetuate Western agenda (Keshavarz, 2007; Kausar, 2006; Wassef, 1998). Hence, SA provides a much richer piece of work to be analysed as it represents multiplicity and fluidity of identity, which directly and indirectly challenges the age-old and set ways that determine the norm and order of things.

Consequently, it can be argued that through the examination of SA, this study attempts to problematise and challenge the much-accepted assumptions of a monolithic Islam as typically static, fixed, and traditional. A detailed exploration of SA will reveal the contested cultural and religious traditions and practices. At the same time, it will shed light into the history of women's activism and resistance to subordination within the perceived patriarchal structure. In general, Nomani's SA manifests unique patterns in the presentation of everyday concerns pertaining to life and its surrounding religious concerns.

In short, within the premise of this study, the *self* is repositioned as *relational* and a *process* and the self is explored within the context of *sacred spatial practices* to reveal the *conflict* and *religious Awakening* in SA. Next, analysis and discussion of the text will be presented in the following section.

ANALYSIS

THEMES OF CONFLICT

The first dimension adapted from Slee (2004) which will be dealt with is themes of conflict. It is highly relevant to explore the narratives of Muslim women authors as these narratives commonly depict deep-seated everyday concerns, express emotional and spiritual turmoil and struggles with sources of conflict within themselves and from key others. These conflicts are often described in the narratives as the main source of constraint to the intended visions.

THE FIRST THEME OF CONFLICT: THE INCEPTION OF THE DISENCHANTED SELF

Nomani's narrative, boldly entitled *Standing Alone, an American Woman's struggle for the Soul of Islam* immediately sets the tone and establishes the proclamation of self as being and coming from one tradition, "...I, a daughter of Islam..." (ibid, p.5) to self that is complex, multifaceted and of multiple borders and ideologies, "...my Indian world is divided into a "North" that includes the West and a "South" that includes the East..." (p.11). Symbolically, the self is spatially-constructed and the mapped space of self represents borders that are intertwined and yet, geographically-defined and territorially-divided. This is the crux of Nomani's narrative, which encapsulates her paradoxical life and realities; a life deeply challenged by painful struggles to conceive her identity and role as a Muslim in multiple contexts.

The onset of conflict is transparent from the very beginning of the narrative when Nomani professes point blank, "I was very much at odds with my religion" (p.ix). The initial exploration of this self at odds can be traced even from the tender age of seven or eight where Nomani questions her Islamic Sunday school teacher the loaded question on the absence of women prophets in the Islamic tradition. Nomani goes on to describe how her reply is treated in such a dignified manner by her teacher who explains simply but graciously that there does exist great women. Nomani even acknowledges this initial exchange of Islamic discourse as the precursor to her lifetime mission of being on the "path of inquiry" (p.5), finding her own contested space and place within the Islamic tradition. This reveals the binary need for the self to establish the being-as-presence, and the being-as-absence with the latter strongly suggesting that the absence of a familiar, religious icon somehow does affect certain level of internal anguish and melancholy for the loss of a role-model that has never existed in Nomani's life.

THE SECOND THEME OF CONFLICT: GENDERED SPACE AND PLACE

Nomani recounts her childhood days where she already has an early comprehension of the clear demarcation of spatial and gender divide. She relates how it is considered as religious and cultural taboos for girls to indulge in physical activities in public space,

In traditional Muslim cultures around the world, girls aren't allowed to ride bikes in public; they aren't allowed to play baseball with their brothers; and they most certainly aren't allowed to walk home alone (p.28).

This marks Nomani's constant preoccupation with the inner journey of "walking that path, eager to find my spiritual home as a woman born into Islam" (p.5).

As I entered into adulthood I began confronting the boundaries in my life, accepting them at times and daring to challenge them at other times. My father had his own struggles reconciling his culture with his beliefs, but as a scientist he firmly believed in having an open mind and pursuing intellectual inquiry (p.32).

It is this preoccupation with the journey that takes Nomani and her family to the three holiest mosques in the Muslim world, Mecca, Medina and Jerusalem. The conception and exploration of space and place in the chosen narratives are closely related to notions of the private space as being feminine and public space as being masculine. This treatment is further compounded and problematised in the selected narrative. It is found that in SA, the position of space in subverting life's trials and tribulations has been conceived and translated into diverse ways, so much so, that it transcends the traditional concept of space. The treatment of space longer is not just mere reference to the typical, physical boundary that provides socio-political areas but also alludes to other contested, invisible lines of binary contradictions. In spatial theory, it was conceived that theory travels, knowledges are situated, subjects localized, communities and public spheres are both diasporic and globalized (Lefebvre 1991; Foucault 1986; Certeau 1984; Friedman 1993).

THE THIRD THEME OF CONFLICT: THE PARADOXICAL SPACE – BLURRING THE SACRED AND THE PROFANE

In witnessing mixed images found at a shopping mall in Saudi Arabia, Nomani is shocked to see a moniker of mismatched items: a female mannequin wearing a tee, printed 'Remember Elvis', high-heeled shoes "Made in Italy" filled a rack and an assortment of sexy, raunchy lingerie and tight-fitting sky blue shirt with plunging neckline emblazoned with suggestive, emotionally-charged words, 'memory', 'ecstasy', tyranny, hypocrisy, unity, notoriety, and 'no time to think' (pp.91-92) filled the clothing line. In response to this display, Nomani makes a reference to Azar Nafisi's *Reading Lolita in Tehran* (2003) "...like Lolita we tried to escape and to create our own little pockets of freedom...An absurd fictionality ruled our lives" (p.91). The blurring of the sacred and the profane is further evoked when Asra describes how, "my mother and Safiyyah spent [our first] night [in Mecca] watching a Saudi soap opera whose drama rivaled that of any American soap opera" (p.93). In witnessing these conflicting realities, Nomani confesses her affinity with the paradoxical borders of self and the sacred space,

Saudi Arabian society seems to be defined by these contradictions. For women particularly, but not exclusively, the restrictions and repression bred not always compliance but rather conflict and dissonance. I know this because I lived this way myself for a decade, from my late teens into my late twenties. I lived a double-life, secretly satisfying my curiosities about men while lying to my parents because I knew that I was crossing boundaries that weren't supposed to be crossed (p.93)

THEMES OF RELIGIOUS AWAKENING

The next dimension adapted from S lee (2004) which will be discussed is the theme of religious awakening. This dimension is characterised by the recognition of divine experiences usually accompanied by intuition and bodily knowing. It was described that there is often the impression of things coalescing which involve the outer and inner self or the secular and religious self.

THE FIRST THEME OF RELIGIOUS AWAKENING: THE HAJJ – THE JOURNEY THAT AWAKENS THE SELF

For Nomani, she conceptualises Hajj as a sacred, momentous yet personal moment where Muslims congregate,

to absorb the central messages of Islam: that Islam means having a special relationship with God based on surrendering to divine will and praying to and revering God; that there is a kinship among people that expresses itself through sacrifices for the benefit of others; that life is about struggle (p.7)

Nomani's perception of Hajj captures her core belief of Islamic correlation of the self which is holistically intertwined with Allah the Supreme God and Creator. The very act of Hajj, according to Nomani, is invoking that clarion call to further strengthen and deepen one's relationship with Allah SWT through total submission of the self as exemplified through proper religious acts and conducts as prescribed in the Islamic faith. Nomani also propagates that generally for women, the hajj is conceptually synonymous with *jihad* as hajj embodies acts and values of struggle. Nomani further argues that the meaning of jihad goes beyond the traditional and superficial understanding of one that usually involves military combat. She posits that *jihad* primarily concerns "a struggle within our souls to live by the highest spiritual principles we can embrace" (ibid). Nomani also likens the concept of Hajj as that of the emigration of her family, the early pilgrims to America.

In fact, it is through her pilgrimage to these Holy lands of Mecca and Medina, Nomani symbolically reconciles the perceived absence of powerful religious female referents in her life,

The Hajj...is best described as a journey that follows the path of Adam, the first prophet in Islam; Abraham, the father of Islam; and Muhammad, the prophet of Islam and the last messenger of God, and a man so revered by Muslims the words "peace and blessings be upon him" follow his name. But I walked with a different mindfulness, following the struggles, strengths, and triumphs of the women of my religion. I traced the path of the great women in Islam starting with Eve, who, contrary to biblical opinion, was not responsible for original sin; Hajar (or Hagar), the single mother of Islam; and Khadijah, the first wife and patroness of the messenger of Islam (p.ix-x).

The above, in essence, also demonstrates how Nomani affects her religious agency to reclaim the absence or loss of her religious icons and Nomani does this by symbolically evoking the Self-God, vertical axis relationship, in "I felt beneath my feet the earth where the first Muslims risked death to practice their religion. And I gazed up at the sky that served as the canopy for the forgotten mother of Islam, Hajar" (p.ix). "The feet" bears testimony to Nomani's physical state of being grounded on earth, revealing Nomani in all her state of 'humanness' and fragility as Allah's servant, like Hajar, the single, forgotten mother. "The earth" beneath Nomani's feet further propounds her state of humility as "the earth" evokes the humble origin of mankind identical to their forefather, Adam who was made from clay.

"The feet" also evokes metaphorically the feet of a mother, which in Islam is highly regarded as noble and sacred as the paradise lies beneath the feet of a mother. By doing this, Nomani is making direct juxtaposing of her own self, as a single mother with Hajar, who was also a single mother. However in this case, Hajar was no ordinary example. Hajar was and is the mother of Islam, thus this manifests Nomani's desire to elevate herself and her cause to be worthy in God's eyes. "The earth" is also a powerful imagery akin to the pull of the gravitational force which foregrounds Nomani within the context of the innate responsibility as *Khalifah* (vicegerent) on this earth as commanded by Allah SWT.

Additionally, by stating that her feet touched "the earth where the first Muslims risked death" establishes immediately Nomani's position as the witness bearer to this holy cause, and indirectly reveals Nomani's religious awakening to her life's mission. Subsequently, when Nomani "gazed up at the sky as the canopy for...Hajar", Nomani is ultimately positioning herself as an obedient servant ready to answer Allah's call for the noble and holy act of fighting for the truth and justice.

THE SECOND THEME OF RELIGIOUS AWAKENING: THE OTHERS – SOURCES OF INSPIRATION

Despite struggling with multiple conflicts caused by others, Muslim women writers also often express the others as sources of inspiration. For Nomani, her filial relationship plays a fundamentally crucial role throughout her life. It is

mentioned how her father, born in India during the British colonial rule, is moved by expressions of human struggle (p.102) and the environment then dramatically shapes his worldview,

Since his earliest days, my father firmly believed that Islam is a religion of peace, love, justice, equality, respect and accountability. He had long felt that Islam's principle of equity, justice and respect apply to everybody – Muslim and non-Muslim, black and white, male and female, adult and child (p.102).

It can be assumed that her father's clarity of thoughts and belief on the issue of equity and human rights is deeply influential to Nomani and provides strong grounding for her particularly during her bouts of conflict. Throughout her narrative, Nomani subtly invokes patriarchal images in relation to the body and sacred spaces. While on their pilgrimage, Nomani observes,

Medina – My father felt a special connection to the prophet of Islam as he walked the streets where the prophet once walked. Like the prophet who was moved to start a new community of believers, my father was always committed to building inclusive Muslim communities (p.102)

Take note how Nomani builds the premise of the argument by alluding to a valid, religious mission, usually undertaken by God-appointed men of piety, “my father”, “special connection”, “to the prophet of Islam”, “he walked the streets where the prophet once walked”, and “like the prophet, my father was always committed to building...”. The fusions made involved three forces consisting body as social and space as sacred practice: the first force, ‘my father’, the powerful, unrestrained, patriarchal other, symbolic of the body as social is fused with the second force, ‘the prophet of Islam’, the ultimate sacred prototype endorsed by God himself and these two ‘bodies’ are fused with the third force, ‘the street’ as a sacred space, establishing at once the reaffirmation and validity of her battle and mission of reclaiming her own sacred space. Although Nomani does not immediately establish the similarity of her own Mosque mission with these men, she does so at one point in her narrative,

I could feel the spirit of Hajar in the twinkle of the stars above me, just as I had felt her spirit when I walked in her footsteps in Mecca between the hills of Safa and Marwah (115).

In retrospect, the analysis on SA as a self-narrative provides fertile grounds for capturing moments of the relational self as a process. We strongly contend that this is true in the case of SA in capturing the multiple transformation of the relational self, and the mixed responses of the communities at large with the disenchantment of this self as process. As noted by Frank (2002), generally, human beings strive for betterment and they build communities based on the notions of what is better. Everyday concerns related to how people respond to this disenchantment and how the individuals build communities in response to this shared disenchantment reveal the universal and persistent moral impulse in people's life stories.

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Literacy Development in English and the Home-School Connection: An Ethnographic Study into the Lifeworlds of Four Young Malay Learners

Rozanna Noraini Amiruddin Albakri

ABSTRACT

Literacy is seen as a social practice which takes place in a web of sociocultural elements where it is tied in with daily activities and frequently combines various types of reading and writing which draw upon spoken language, numeracy, and visual images. A child's literacy development is shaped by the formal instructional environment as well as the home environment. Literacy-rich environments, both at home and at school, are important in promoting literacy development in young learners. This study is an ethnographic case study that investigates how four Malay children acquire and develop literacy in the English language in the domains of the school and the home. This study of literacy development in English in young learners is framed through the lenses of sociocultural theory and Bronfenbrenner's Bioecological theory. Three data gathering techniques dominated this study; participant observation, interviews and collection of literacy artefacts read or produced by the young learners. The initial findings do indicate that literacy-rich environments, both at home and school are important in promoting literacy development in young learners. These have important implications for pre-school education in Malaysia and the role of the home and school environments.

Introduction

In this paper, I present a preliminary look at the research design of my study on literacy development in English in young learners and the home-school connection in the development of their literacy in English.

Literacy development in young children emerges from their oral language development and their attempts at reading and writing. Children in their early childhood years have to learn the language spoken around them and learn the comportment that makes that language relevant and adequate across their everyday activities. Since children learn to speak before they learn to read and write, what they know about talking and what they can do with it, will be a strong support of their learning to read and write (Godwin & Perkins, 1998).

According to developmental theorists (e.g. Piaget, 1959; Vygotsky, 1962), early childhood is a transitional stage where children learn the underlying skills that are necessary for the formal primary school years. This is the period when they learn how to make all their actions and cognitive behaviours more purposeful and deliberate as well as learn to construct an understanding of the natural and social world. It is imperative for educators in Malaysia to understand how young learners learn literacy especially in the English language considering the importance of English as Malaysia's official second language, as a global language, as the language of commerce and research and as the language of science and technology.

The government has shifted its focus to Kindergartens and has now started to realise that emphasis should be given to the education of young learners in order to increase literacy rate in the country. Kindergartens play an important role in the national education system whereby English learning will be given emphasis in the early learning process in preschools with the hope that teachers in the kindergartens would help children speak and write good English within two to three years. Learning to read and write is arguably the most important curricular aspect of early childhood education. Literacy is a process that begins well before the elementary grades and continues into adulthood. Therefore, it is essential for us to look at the circumstances in which literacy is acquired and maintained, in particular, by learners of English as a second language.

Literacy is a social practice that is linked to cultural and linguistic practices. It takes place in a social context where texts feature and where people use and talk about these texts. Literacy is not merely an individual acquiring the skills to read and write, but is seen as a social practice which takes place in a web of sociocultural elements (Barton & Hamilton 2000). Christie & Misson (1998) views literacy as a social phenomenon where literacy development in children is mediated by language and accomplished in a context where people are positioned in verbal, non-verbal and textual interactions. It is important to look at the everyday literacy practices of the child because a child's literacy development is not only shaped by the formal instructional environment but the home environment as well.

Language and literacy are social events which not only require skills, knowledge and understanding, but also involve complex interactions and responses. Literacy is tied in with daily activities and frequently combines various types of reading and writing which draw upon spoken language, numeracy, and visual images

(Barton & Hamilton 1998). Today, more than ever before, early childhood literacy is regarded as the single best investment for enabling children to develop skills that will likely benefit them for a lifetime (Dickinson, D. K. & Neuman, S. B. 2006). Many studies done on children's literacy have found that the "seeds of literacy" (Brodova, et al., 1999) are planted before children enter school. Babies begin to acquire information about literacy from the moment they were born. They continue to build their knowledge of oral language, reading and writing as they go through early childhood and beyond based on the experiences they have at home and in school (Morrow and Tracey, 2007).

The majority of the children who enter kindergarten each school year arrive having constructed language and a view of reality developed through talk. They are able to talk with adults and other children in conversational, yet purposeful goal-directed ways. However, children need to develop an important concept that is the functions of print. When children understand this concept, they have begun to understand that printed language is related to oral language, that print is a form of communication, and that print and books are sources of enjoyment and information (Brown, 1991; Schickendanz, 1990; Teale & Sulzby, 1989; Heath, 1982). This serves as the foundation for their reading and writing.

English, being the official second language in Malaysia, is widely used in our daily lives; at home, in educational institutions, at the workplace, in the business and banking sectors, in the electronic and print media, in science and technology and the entertainment sector. All sorts of texts can be found in our homes, from newspapers, comics, books and magazines, labels on packages, catalogues, advertisements, personal or official mails, instruction manuals to recipes. A significant portion of texts that surrounds us is in English. These are the current realities of literacy practices in English in Malaysia.

Besides the social, commercial and private literacy practices and events, schools play an important role in the teaching and learning of the English language. Herein lay the government's challenge to all schools to focus on English language literacy development. It is clearly stated in the *Sukatan Pelajaran Kurikulum Prasekolah Kebangsaan* (Kementerian Pelajaran Malaysia, 2001) that children begin to build the foundations for fluency in English through the development of the skills of listening, speaking and early literacy. The English Language curriculum aims at enabling children to actively communicate with others in their immediate environment as well as develop an enjoyment of the language. English will also be learnt actively through meaningful interactions with others. In addition, vocabulary development will be facilitated through exposure to and use of language related to familiar experiences and things in the environment as well as simple selections from children's literature. Preschool teachers are required to provide children with a range of language activities to facilitate the development of emergent literacy.

The Study

Malaysia being a multicultural and multilingual society exposes children to different languages in the home, community and school. Generally, Malaysians are biliterate; that is, they speak and understand their own mother tongue and the national language, which is Bahasa Malaysia. In fact, some people are trilliterate; that is, they speak and understand their own mother tongue, the national language, and English, the second language of the country (Halimah Badioze Zaman 1998). However, due to its status as a second language, the use of the English language in Malaysia is quite extensive. Young learners have to engage with texts in English in their environment and construct meaning based on their lifeworlds.

Most of the research pertaining to the development of literacy (e.g. Heath 1983; Snow, 1986; Taylor and Dorsey-Gaines 1988) has been conducted with English-speaking children. It is not clear how initial exposure to literacy in a second language affects the subsequent development of literacy skills in that language. Not many literacy studies have explored in depth the multilingual world of children even though researchers have stressed the need for tapping into the multilingual and culturally diverse contexts of today's society (Cairney 2005; Nutbrown, Hannon & Morgan 2005). And since Malaysian children live in a multilingual and multicultural society and are learners of English as a second language, we need to understand more about how these young learners acquire literacy in English in domains of the classroom and the home environment and hence the need for research in literacy development in English in Malaysia.

Thus, to understand all these, we need an in-depth exploration of how children develop literacy practices in English and hence an ethnographic study might be the best approach. This study therefore is an ethnographic case study that investigates how four Malaysian children acquire and develop literacy in the English language through the reading-writing connection in the domains of the school, home and community. It

is an in-depth portrait of the children's literacy practices in English in relation to texts and focusing in the domains of the school and the home.

The Research Questions

The objective of this study is to explore the literacy development in English through the reading-writing connection and the home-school connection of four Malay young learners. This in-depth ethnographic case study of the young learners is driven by the following research questions:

1. What are the literacy practices of the young learners in the domain of the home?
2. What are the literacy practices of the young learners in the domain of the English language classroom?
3. How do the literacy practices of the young learners in these domains help contribute to their literacy development in English?
4. Who are the significant persons in the lifeworlds of these young learners?
5. How do these significant persons influence the literacy practices of these young learners?
6. What is the connection between the home domain and the school domain that helps literacy development in English?
7. If there is a connection, how does it contribute to the development of literacy in English in the young learners?

Theoretical Framework

In this study, the view of literacy as social practice is foregrounded. Two major theories form the theoretical framework that supports the development of literacy in young learners in this study. The first is Vygotsky's sociocultural theory and the social-constructivist view of learning, which posits that cognitive development, follows immersion in language and experiences in which members can construct knowledge together (Wells & Chang-Wells, 1992). Vygotsky argues that a child's development cannot be understood by a study of the individual. Kublin et al (1998) succinctly state that "Vygotsky (1934/1986) described learning as being embedded within social events and occurring as a child interacts with people, objects, and events in the environment". The second theory that looks at a child's development within the system of relationships that form his or her environment is Bronfenbrenner's bioecology theory. This theory provides substantial support for upholding practices of involving families in early care and education. Bronfenbrenner describes that the child is influenced and grow not only in the immediate environment like home, school and neighbourhood setting, but also a more macro setting like communities, laws and values and each layer of the environment has a powerful impact on the child, being in the centre of the system (Berk, 2005).

Vygotsky's Zone of Proximal Development (ZPD) is probably his best-known concept. It argues that students can master concepts and ideas that they cannot understand on their own, with help from a teacher, coach, older adult, peers, a younger person, or even computers, also known as The More Knowledgeable Other (MKO), who are more advanced and has a better understanding or a higher ability level than the learner, with respect to a particular task, process, or concept.

Vygotsky defines the zone of proximal development (ZPD) as "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1978, p.86). The zone of proximal development is the area where the child cannot solve a problem alone but can be successful under adult guidance or in collaboration with a more advanced peer (Wertsch, 1985 cited in Woolfolk, 1993).

Learning and teaching in the ZPD is dependent on social interaction and as children play and interact with others at home and at school, they develop specific models of communication, expression and explanation. Goodman and Goodman (1990) believe this social use of language forms the basis for literacy. Vygotsky's concern about children's development is that they have the opportunity for "good learning" and "good instruction". Vygotsky, 1978 cited in Wells, 1999 indicates that "Reading and writing must be something the child needs . . . writing must be "relevant to life" – in the same way that we require a "relevant" arithmetic . . . writing should be meaningful for children, that an intrinsic need should be aroused in them, and that writing should be incorporated into a task that is necessary and relevant for life". Teaching should be organized in such a way that reading and writing are necessary for something; that the exercise will not be purely mechanical and

will not bore the child. Vygotsky recognizes that a child's development comes as a consequence of learning through observation, listening, and interacting with the people and elements in one's immediate environment (Wertsch and Hickmann, 1987). As the child interacts with peers and adults in his social environment, the child learns how to use the culture's psychological and technical tools to control his thoughts and behaviour within the environment he has been placed into (Wertsch & Hickmann, 1987; Marsh & Ketterer, 2005). Vygotsky also concedes that there are other sources from which children receive assistance in the ZPD. In addition to the instruction or the assistance of others who are physically present with the child, learning is also facilitated by semiotic mediation or codes. For those who are able to read them, such texts can provide a powerful means of self-instruction, as the reader appropriates the thoughts of others and makes them his or her own (Wells, 1999).

Certain aspects of Vygotsky's Sociocultural Theory are parallel to Bronfenbrenner's explanation of the importance of the external social world for a child's development (Tharp & Gallimore, 1988, cited in Couchenour & Chrisman, 2000). Bronfenbrenner (1979) suggests that an individual develops within a context or ecology. He later then suggested that it was not only a child's family that influenced a child's learning, but also that the immediate surroundings, community networks, and cultural systems influenced both the child's and the family's development. His theory looks at a child's development within the context of the system of relationships that form his or her environment. Bronfenbrenner's theory defines complex "layers" of environment, each having an effect on a child's development. The interaction between factors in the child's maturing biology, his immediate family/community environment, and the societal landscape fuels and steers his development. Changes or conflict in any one layer will ripple throughout other layers (Paquette & Ryan 2001). According to him, in order to study a child's development then, we must look not only at the child and his immediate environment, but also at the interaction of the larger environment as well. Each layer of the environment has a powerful impact on the child, being in the centre of the system (Berk 2005). In the bioecological theory, the five layers of surrounding environment are the microsystem, the mesosystem, the exosystem, the macrosystem and the chronosystem. The key to this theory is the interactions of structures within a layer and the interaction of structures between layers. The theory points out that while relationships close to the child have a direct impact; other outside factors also have a powerful impact on their development.

Parents, caregivers, and teachers need to ensure that young children are exposed to literacy rich environments and receive developmentally appropriate literacy instruction. Such environments and experiences have a profound effect on children's literacy development by providing opportunities and encouragement for children to become successful readers and writers. The literacy development of young learners therefore needs to be understood in terms of the practices engaged in different domains in the lifeworlds of the learner.

Methodology

According to Creswell (2008), ethnographic designs are qualitative procedures for describing, analysing and interpreting a cultural group's shared patterns of behaviour, beliefs and language that develop over time. Ethnographies usually require the researcher to spend a long period of time in the "field" and emphasize detailed, observational evidence (Yin 1994). Therefore, in order to understand the shared patterns of behaviour, beliefs and language, the researcher need to spend considerable time in the field, observing, interviewing, and gathering documents about the group.

The ethnographic design of my study is a case study of young learners' literacy development in English through the reading and writing connection. Bromley (1986 in Merriam 1990) defines case studies as getting as close to the subject of interest as one possibly can, partly by means of direct observation in natural settings, partly by access to subjective factors such as thoughts, feelings and desires. A case study is an important type of ethnography whereby the researcher focuses on an in-depth exploration of a bounded system such as an activity, event, process or individuals based on extensive data collection (Creswell 2007). Purcell-Gates (2004) states that ethnography is not for those who already know what they are looking for in order to prove a hypothesis but rather for the researcher to approach and interpret the data and findings inductively, by observing and analysing the patterns, categories, and themes that emerge.

Thus, in this ethnographic case study of young learners' literacy development in English through the reading and writing connection, I sought to gain insights into three significant aspects of this development. I want to find out what the literacy practices of young learners in the domains of the school and the home are, as well as how significant persons in these domains influence their literacy practices. In this study, names have been changed in order to protect the people and institutions. I use pseudonyms in order to represent my key participants and the significant people in the study.

Research sites

Kindikids (not the real name) is a private kindergarten that is part of a kindergarten franchise in Malaysia. The school is housed in a double storey corner house in Subang Bestari, Selangor. All the four homes I visited are located in Subang 2, two of which are situated in the same housing estate as the school (Subang Bestari), one in Puteri Subang, and one in Bandar Pinggiran Subang.

The Key Participants

Due to the nature of the research, being an ethnographic case study, purposeful sampling (Wiersma 1995) was used and the selection of samples were from a convenient source and the sampling procedure was purposefully planned (Creswell 2003) in order to provide useful data. I had set up certain criteria (**Table 1**) that were crucial in order for me to gather relevant data to answer my research questions.

Table 1 *Criteria for choosing the key participants*

No.	Criteria
1	Malays and English language learners
2	Six years old, in final year of kindergarten and will start Primary school in January 2010
3	One year of kindergarten prior to the study so that they already have the basics of the alphabetic system
4	Start at the same reading level based on the Class Readers
5	Parents must be willing to allow the researcher into their homes for 20 visits of 2 to 3 hours each, in a duration of six months
6	Both parents are working

Data Collection Procedures

Participant Observation

For the duration of this study, I moved along the participant observation continuum from being “just an observer” to “observer as participant” and to a “full participant” role (Glesne and Peshkin 1992). I immersed myself in the children’s life worlds. Throughout my study, I made notes of my observations, conversations or discussions, events and interactions that took place in the field. My notes appeared in various forms, some were mental notes which I later wrote down, some were just short notes or keywords or one-liners and some were full notes. My notes were intended to portray the contexts in which the observations and interactions took place (Glesne and Peshkin 1992). A written record of my personal thoughts about the data collected, my personal bias, and changes in the working design were also noted in my researcher’s journal. I also recorded data from the field in the form of photographs and video tapes. These images captured aspects of the children’s lives in the classroom and at home.

Interviews

I conducted both formal and informal interviews with the children, teachers, parents and other significant persons in this study. Interviewing allows us to see how “the actors themselves construe their actions . . . [as we] get the actor’s explanation” (Glesne and Peshkin 1992). The formal interviews were structured and semi structured in nature whereas the informal ones were open-ended questions which emerged during particular literacy events that took place at various points in the study or during the interviews themselves. Before I begin my interview with the parents, I explain to them and describe in a general way the reason why I am interviewing them. I treat them as the expert in the literacy practices of their children and themselves in the domain of the home and in this way I also put them at ease with me the researcher (Bogdan and Biklen, 2007).

Samples of Participant’s Work

I collected samples of written work as well as drawings and scribbling done in school and at home which were relevant to the research context. I also examined the literacy texts the children read both in school and at home. I needed to look at how the reading and writing connection played out so that I could understand further how these young learners develop literacy in English.

Data Analysis

According to Krueger (1994), the researcher is the detective looking for trends and patterns that occur across the various groups or within individuals and the analysis process begins with assembling the raw materials and getting an overview or total picture of the entire process. Data analysis began as soon as I had any

data (the raw material) and continued throughout the period of data collection. All the data I collected were analysed inductively whereby I went through the process of “making sense” (Lincoln and Guba 1985) of what I had collected from the field.

First, I read and re-read the transcriptions and my notes while at the same time reorienting myself to the context of the study. I began by establishing themes and concepts, and from the themes that emerged from the data, I chose some parts which I believed were more significant than other parts. Next, I categorized these bit of data. While evaluating and interpreting my data, I went back and forth between theory and data, looking for patterns and regularities or similarities. I tried to make connections and find relationships between different parts of the data by looking at different parts of the data collected – the fieldnotes, the interview transcripts, the video transcripts and the children’s written work. I used quotations to represent my participants in their own terms and to capture their views of their own experiences in their own words. In cross-validating and triangulating my data sources and collection methods, I hoped to facilitate a coherent synthesis of the data and strengthen the validity and reliability of my study.

My study of literacy development in young learners is framed through the lenses of sociocultural theory and Bronfenbrenner’s Bioecological theory. Children do not develop in a vacuum; instead they develop in a world that is in constant flux. Children are influenced directly or indirectly by environmental, social, business, religious and legislative events (White, C.S. & Coleman, M., 2000). I have adapted Bronfenbrenner’s Bioecological Theory to fit into my young learners’ lifeworlds and have drawn a representation of their lifeworlds in the concentric circles model in **Figure 2**.

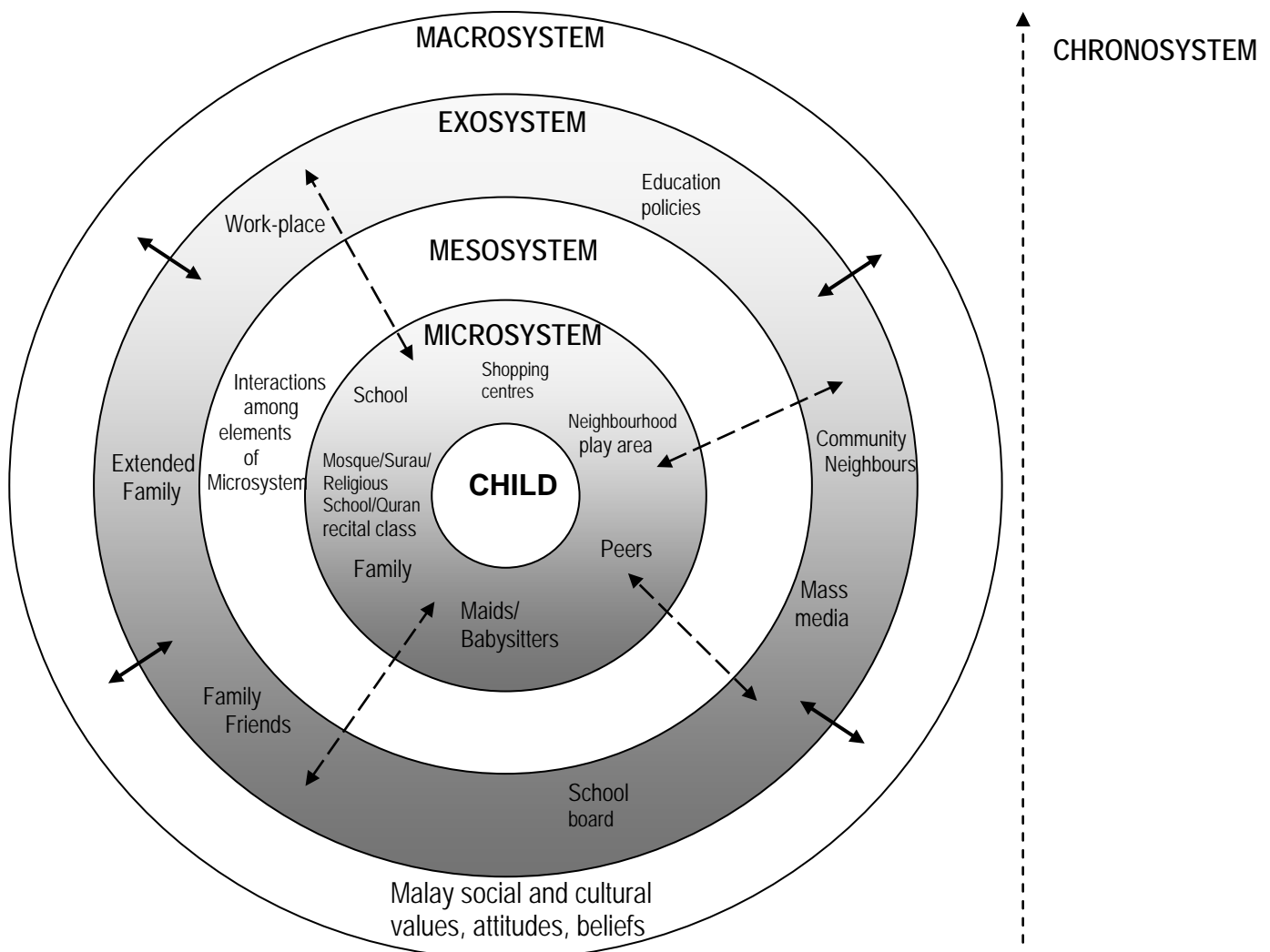


Figure 2 Rozanna’s adapted version of Bronfenbrenner’s Bioecological Theory model

The microsystem of my young learners involves the relationship in which the children play an active role. The family, school, peers, religious classes and Quran recital classes, neighbourhood play area, maids and

babysitters as well as the shopping centres are the most important microsystem in their lives. They define the children's immediate world and provide daily experiences that influence their literacy development. The mesosystem of the young learners is the interactions among the elements of the microsystem. The home-school relationship is one of the most important mesosystem in my young learners' lives. The quantity and quality of involvement or linkages between the children's microsystems are essential for the children to develop literacy in English. The exosystem involve settings that influence the children's lives but they have no direct participation in them. This exosystem consists of contexts that the children are not a part of but which may nevertheless influence their development. The macrosystem encompass and influence exosystems, mesosystems and microsystems. It is the cultural, subcultural or social class context in which the microsystems, mesosystems and exosystems are imbedded (Shaffer, 2002). My young learners all share the same Malay culture and come from middle class families. Social and cultural values can greatly influence the kinds of experiences the children have in their homes, neighbourhoods, school and all other contexts that affects them directly or indirectly. Finally, the chronosystems emphasises that changes in the child or in any of the ecological contexts of development can affect the direction that development is likely to take (Shaffer, 2002). As the school years progresses, and as their lifeworlds evolve and change, the children will select, modify and create many of their own settings and experiences and this will also determine their literacy development in English.

Conclusion

This ethnographic study of four young learners' literacy development in English through the reading-writing connection is an ongoing process. Therefore, in this paper, I have only provided the background of my study, discussing the social dimensions of literacy development and literacy in English for young learners in relation to the domains of the school, home and community as well as literacy development of young learners through the reading-writing connection. I have also presented my research design and the theoretical framework that governs this study. Since this is still work in progress, no far-reaching claims will be made until all data have been analysed. In any case, the initial findings do indicate that literacy-rich environments, both at home and school are important in promoting literacy development in young learners

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Rozanna Noraini Amiruddin Albakri
School of Language Studies & Linguistics
Faculty of Social Sciences & Humanities
Universiti Kebangsaan Malaysia
annarudi@yahoo.com

Imagining the place: A study of the fiction of select Malayali women writers in English.

S. Devika

*Abstract: Fiction, which is rooted in a particular place or community and which affords an insight into the culture, customs, traditions, ethos, and social system of the place or the community, is popular with writers and readers alike. The life of various regions of India such as the Coorg or Punjab, or communities like the Sikhs or the Parsis has been depicted in the fiction of several women writers like Kaveri Nambisan, Manju Kapur and others. In 1997, Arundhati Roy's Man Booker prize-winner *The God of Small Things*, which portrays the life, social mores, caste politics, ethos, traditions, customs and beliefs of the Syrian Christian community of Kerala in South India, put the community and the place very firmly on the fictional map of Indian Writing in English. In this paper I would like to examine the dynamics of the life in Kerala as portrayed in Arundhati Roy's *God of Small Things*, Geeta Abraham Jose's *By the River Pampa I Stood* and Nirmala Aravind's *A Video, a Fridge and a Bride*, three works that paint an evocative portrait of the culture and life of the Syrian Christians of Kerala. I propose to analyze the representation of Kerala in these novels in terms of (i) caste and class divide with the attendant questions of feudal hierarchy, bourgeois mentality and the scourge of untouchability; (ii) institutions like marriage and family with their allied gender issues; (iii) religious communities and conversion; (iv) the impact of communism, industrialization and the gulf phenomenon in accelerating a social change; and (v) finally, the shaping influence of the environment.*

Keywords: Region; Kerala; oppression; resistance; environment;

Article:

Fiction, which is rooted in a particular place or community and which affords an insight into the culture, customs, traditions, ethos, and social system of the place or the community, is popular in India with several women writers like Kaveri Nambisan, Manju Kapur, Dina Mehta and others who have depicted in their fiction the life of various regions of India such as Coorg or Punjab, or communities like the Sikhs or the Parsis. In 1997, Arundhati Roy's *The God of Small Things*, which portrays the life, social mores, caste politics, ethos, traditions, customs and beliefs of the Syrian Christian community in Kerala, put Kerala very firmly on the fictional map of Indian Writing in English, set as it is in the small town milieu of Ayemenem in Kottayam. Since then, there have appeared several novels by Malayali women writers in English which are set in the milieu of Kerala and which aesthetically capture a slice of the life of an upper-caste community like the Syrian Christians, the Nairs, or the Namboodiris and its social, cultural and psychological realities.

In this paper I would like to examine the dynamics of life in Kerala as portrayed in three representative novels by women writers from Kerala - Arundhati Roy's *God of Small Things*, Geeta Abraham Jose's *By the River Pampa I Stood* and Nirmala Aravind's *A Video, a Fridge and a Bride*. A vivid sense of place and a palpable consciousness of community—the Syrian Christian community—unites Roy, Aravind and Jose. Nirmala Aravind's only novel *A Video, a Fridge and a Bride* (1995) is a domestic novel set in the 1980s in the city of Trivandrum and the faraway suburbs of rural Palliseri, which pulsates with the conventions and aspirations around which middleclass Syrian Christian life revolves. Another semi-autobiographical saga of a Syrian Christian family in Kerala, *The God of Small Things* (1997) captures the intellectual, social, cultural, political, sexual and environmental landscapes of Kerala. Geeta Abraham Jose in her debut novel *By the River Pampa I Stood* (2007) paints, like Roy and Aravind, a vivid portrait of the Syrian Christians of Kerala—the historical background, the descriptions of people, their customs and traditions, the feudal set up and the social discrimination, all an integral part of the social fabric of the community. Here I shall examine the image of Kerala that emerges from a study of these three works,

focusing primarily on the caste-class divide and analyzing the effectiveness of the phenomena of religious conversion, communism and gulf migration in counteracting the divide, in addition to highlighting the gender issues in institutions like marriage and family and the shaping influence of the environment.

The break up of the primitive communist social set up in Kerala with the beginning of Aryan influence around 500 AD saw the emergence of a society sharply divided along caste lines, giving rise to numerous communities on the basis of occupation, religion, caste and sub-caste. The occupational identity of the lower castes, who were generally made to carry out manual labour and cultivation, brought into their lives the scourge of untouchability, and the feudal structure of the agrarian society involving upper-caste landlords and labourers paved the way for slavery to make inroads into the society of Kerala. Feudalism, untouchability and slavery, the natural fallouts of caste hierarchy, resulted in many inhuman practices that stripped the lower castes of human dignity and self-respect for centuries, till the concerted efforts of British administrators and Christian missionaries led to a series of Proclamations in the 1850s by which slavery was legally abolished in Kerala. But lack of measures to grant the slaves and the traditional agricultural labourers rights to the land they occupied trapped them in a state of dependence for work and livelihood on their masters, whose bigoted adherence to caste rules subverted any form of actual social emancipation for the lower classes in the 19th century. The first dent on the system was made in the twentieth century by social reformers like Sree Narayana Guru who campaigned for the abolition of caste practices, and in post-Independence Kerala, communism and legislative reforms combined to ameliorate the condition of the oppressed. The caste prejudice of the upper caste Syrian Christian community is an important theme that shapes the narrative in Arundhati Roy's *The God of Small Things* (GST), Geeta Abraham Jose's *By the River Pampa I Stood* (RP) and Nirmala Aravind's *A Video, a Fridge and a Bride* (VFB).

Roy's *The God of Small Things*, primarily a story of the forbidden love between an aristocratic Syrian Christian woman and an untouchable *paravan* and its horrendous consequences, exposes the bourgeois mentality and caste prejudices that lie entrenched in the minds of the dominant upper castes. Early in the narrative we are given a stark picture of the indignity to which untouchables were subjected in pre-Independence Kerala:

Mammachi told Estha and Rahel that she could remember a time, in her childhood, when Paravans were expected to crawl backwards with a broom, sweeping away their footprints so that Brahmins or Syrian Christians would not defile themselves by accidentally stepping into a Paravan's footprint . . . Paravans, like other Untouchables, were not allowed to walk on public roads, not allowed to cover their upper bodies, not allowed to carry umbrellas. (GST 73-74)

In the democratic set up of post-Independence Kerala, social emancipation still remains a dream for the untouchables. Pappachi would not let paravans into the Ayemenem House because they cannot be allowed "to touch anything that Touchables touched" (GST 73). The novel reflects the changes in social hierarchies brought about during the 1960s in Kerala by the waves of revolt let loose by the Naxalite movement aiming at a reconstruction of society. The untouchable Velutha, an accomplished carpenter and mechanic is hired as the carpenter of Chacko's pickles and preserves factory and put in charge of general maintenance. When this generates a great deal of resentment among the other Touchable factory workers to whom Paravans are not meant to be carpenters, Mammachi placates them by paying Velutha less than she would a Touchable carpenter but more than she would a Paravan. "She said that it was a big step for a Paravan" (GST 77). However Vellya Paapen, an old world paravan who has seen the walking backwards days fears that his son's social advancement and the unwarranted assurance in his gait and manner do not augur well for a paravan. True to his apprehensions, when the reckless Velutha steps over the line and ventures to love an upper-caste Syrian Christian woman, the iron hands of hegemony rush to deal the deathblow to him in an "attempt to instill order into a world gone wrong" (GST 260). As Jain rightly avers, Velutha's expertise cannot absolve him of his untouchable status and he becomes a victim of inexorable social prejudices (130).

Geeta Abraham Jose's *By the River Pampa I Stood*, which also narrates a story of love between an upper caste Syrian Christian woman and an untouchable, but in pre-Independence Kerala, depicts the complexities of the feudal arrangement in an affluent, agrarian, aristocratic Syrian Christian family in Kuttanad and the dire consequences of disrupting that social order. In the feudal days, as customary for landowning families to produce, store and eat their own rice as a matter of prestige, the Ponnumpurackal family maintain a number of labourers who worked on the farm. While the men do the ploughing, sowing, transplanting, reaping, threshing, parboiling and sifting of grain, their women help the womenfolk of the household in the kitchen, though, for fear of contamination, the untouchables are "not allowed to do certain kinds of work like cooking or grinding chutney where direct contact with the food was required" (RP 34).

In return for their labour they are provided food, shelter and security. These dependants, through long tradition, owe allegiance to the master and live on the premises of the family estate in tidy little huts made of mud bricks, with thatched roofs and floors plastered with cow dung. Yoshua, the feudal lord Mathen's faithful Man Friday, even thanks his stars for belonging to a fine master who never beat him.

A forbidden love relationship between Annamma, the daughter of the Ponnumpurackal family, with its long line of illustrious, industrious forefathers and an unbroken Syrian Christian lineage "with the nineteen hundred years old heritage and the Brahmin ancestry prior to it" (72), and Yoshua's son Thoma, a strapping young untouchable farmhand threatens to upset the system of inequalities that have been in place for centuries in the hegemonic social order. Mathen, the proud patriarch, not one to encourage any mixing of blood that diluted the aristocratic, ancient Syrian Christian tradition, even cut off his son Varghese for marrying an Englishwoman. His daughter's affair with an untouchable calls for stringent action from him. Mathen, the wrathful father and benevolent lord offers Thoma the choice of losing his life or living in the high ranges as the master of his own piece of land, out of sight of his daughter and the Ponnumpurackal family. Thoma, who had known a lifetime of deprivation and resented being treated "*like Nandini, the cow. Or Chinnu, the sow. Or Kaiser, the dog. Or Meena, the cat*" (RP 80), opted for the latter—to live like a human being. Unlike Velutha in *GST* who pays with his life for his transgression, Thoma is given a second lease to erase his past, his love and his family, and start a new life in the far away hide-out.

Nirmala Aravind's *A Video, a Fridge and a Bride* exposes the shameful fact that, even in an age of education—the 1980s—enlightenment and equality, caste prejudices and antagonism lie ingrained in the minds of the upper castes of Kerala. The narrative traces the travails of Cheriachen, a member of that branch of a landowning Syrian Christian family in Pallisserry near Tiruvalla in Central Travancore comprised of teachers and preachers who inherited a few barren acres of land and middleclass thrift while the shrewd farmer brothers managed to hold on to fertile lands and prosperity, as he tries to find a suitable match for their daughter Lissy, who has neither a fat purse nor a pretty face to offer. Sick of being paraded before a string of prospective grooms—"cynical bargain hunters" (VFB 193)—Lissy allows herself to be charmed by the persistent attentions of Jose, a union activist colleague at her bank. What hits the reader hard is the caste prejudice that surfaces when the low-caste Pulaya proposes to Lissy:

He smells like one of the labourers your father employs . . . Look at his face. He is as black as charcoal. And his hands, they are broad and squat with dirty fingernails; they should be tilling soil or breaking stones. (VFB 225)

When her family gets wind of the affair, the adherents of orthodoxy and aristocratic tradition bewail the catastrophe: "He is a Pulaya, an untouchable . . . Dear God, this foolish girl is the granddaughter of Padinjaramannil Korulla Eapen before whom an untouchable would not stand straight. Has she gone mad?" (VFB 248)

There is a quick-freeze from the quixotic to the mundane for Lissy when Comrade Jose reveals to her the reason behind his insistence on a church wedding in Vellakada instead of a civil ceremony. It is to avenge the caste discrimination he faced as the first Pulaya boy to sing in the church choir, when Syrian Christian snobs like the organist never spoke to Jose and the lovely daughter of the priest refused to drink the water that Jose gave her. Lissy sees through his scheme when he tells her, "That glass of water is still standing there at St. John's Church. Do you know who is going to drink it?" (VFB 262) and realizes that his love is only a mask, a dignified expression to hide the dark current of desire "to possess, to oppress, to have and to hold in thrall" (VFB 263), the typical neo-colonial instinct to have what he never had and could never hope to have.

Roy's *The God of Small Things*, Aravind's *A Video, a Fridge and a Bride*, and Jose's *River Pampa* depict the three-fold phenomena of religious conversion, communism and gulf migration which have worked with varying degrees of success as antidotes to casteism in Kerala. Apart from drawing the picture of a Syrian Christian way of life, they also reflect the power structures in the traditional Christian community that work against the newly converted Christians to reinforce caste and class divisions. Hindus, Christians and Muslims have for centuries been the three major religious groups that made up the social fabric of Kerala. Each asserts itself as a distinct cultural marker with its own, traditions, customs, practices, beliefs, superstitions, ways of life, food habits, dress, caste/class prejudices, etc. While the Hindu community, organized on a rigid social hierarchy, has always been caste-ridden, Christian and Muslim communities, in spite of internal divisions based on wealth, have remained largely casteless. The advent of British administration in Kerala in the 19th century brought the missionaries who put their heart and soul into mass religious conversions. The oppressed low-caste Hindus were encouraged to embrace Christianity in order to escape the scourge of untouchability. "Christianity, they were told, was a religion that believed in

the equality of men. Had not Christ set a supreme example by befriending people from the lower strata of society in his time?" Jose writes in *River Pampa* (41). As added incentive they were given food and money, and they came to be known as "Rice Christians". Roy's satiric pen is quick to point out how their bid to equality misfired, and only created a cleft on the basis of caste in the hitherto homogenous aristocratic Christian community:

It didn't take them long to realize that they had jumped from the frying pan into the fire. They were made to have separate churches, with separate services, and separate priests. As a special favour they were even given their own Pariah Bishop. After Independence they found they were not entitled to any Government benefits like job reservations or bank loans at low interest rates, because officially, on paper, they were Christians, and therefore casteless. (74)

In Jose's *River Pampa pulaya* farmhands of Ponnumpurackal like Yoshua and others who sought refuge in Christianity to wipe away the stigma of untouchability from their lives soon realized that they had made a terrible mistake, for the caste feelings remained as strong as ever. "So the poor folk were destined to their old fate—untouchability wrapped up in a colourful package called Christianity and handed back to them" (RP 41).

Aravind too in *A Vi deo, a Fri dge a nd a Bri de* shows how Syrian Christians who consider themselves a class apart marginalize the new Christians and discourage the merging of the two streams. Lissy, in a desperate attempt to persuade her folks to agree to her marriage with a non-Syrian Christian boy, argues:

"Jose is a Christian, like any of us. He belongs to our church," said Lissy, gathering up all her courage.

"The audacity of the girl! Christian, indeed!" Annamma's eyes were narrow slits.

The Major snorted. "The fellow's a Pulaya, and he is not like any of us. Does a Pulaya have a soul to be saved?" (VFB 248)

The three novelists project the view that the strategy of conversion to Christianity, an egalitarian religion, failed to work the miracle of removing caste differences and prejudices in the society of Kerala.

In a context where the Church took the side of the rich and the powerful, Marxism was touted as a "simple substitute for Christianity", replacing God with Marx, Satan with the bourgeoisie, Heaven with a classless society, and the Church with the Party, as Roy satirizes (GST 66). The renaissance movement of Kerala initiated by anti-feudal struggles to reform the hierarchical Hindu society provided the leeway for Marxism and its ideologies like rationalism, socialism and communism to penetrate into the consciousness of Kerala. In the 1930s, Communism was touted as the remedy against the feudalistic forces that opposed social change. Soon Kerala became a bastion of Communism in India and saw the first democratically elected Communist Government come to power just months after the formation of the modern state of Kerala in 1957. The utopian ideal of a classless, casteless society captured the imagination of the intelligentsia represented by its leader E. M. S. Namboodiripad who, in Roy's words, is "the flamboyant Brahmin high priest of Marxism in Kerala" (GST 67).

Communism receives the full blast of Roy's criticism in *The God of Small Things* for creeping into "Kerala insidiously. As a reform movement that never overtly questioned the traditional values of a caste-ridden, extremely traditional community" (GST 66). Roy satirizes the Marxists of Kerala who always "worked from *within* the communal divides, never challenging them, never appearing not to", offering "a cocktail revolution," which was a "heady mix of eastern Marxism and orthodox Hinduism, spiked with a shot of democracy" (GST 66-7). She paints the portraiture of the typical Communist in Comrade K.N.M. Pillai who "walked through the world like a chameleon. Never revealing himself, never appearing not to. Emerging through chaos unscathed" (GST 14). She exposes and derides the hypocritical Comrade who, on the one hand, mouths Communist platitudes, and on the other declares that "these caste issues are very deep-rooted" (GST 278). Roy insinuates that communism in Kerala only creates the illusion of a class war to stay afloat. And Nirmala Aravind couldn't agree more when she asserts:

That's what these chaps who spout Marxism are all like beneath the bluster . . . They're just mixed up. I'm talking about the white collar Marxists. It's a pose, nothing more, like our government's socialism. (VFB 258)

Thus Roy and Aravind take their unflinching stand on the impact of communism in ushering drastic social change in the casteist social hierarchy of Kerala.

We get yet another facet of Communism in Roy's novel in the capitalist Chacko. Though for the wealthy, estate-owning Syrian Christians of Kerala communism "represented a fate worse than death" (GST 66), Chacko becomes "a self-proclaimed Marxist" (GST 65) who invites pretty women from his factory to his room, and on the pretext of enlightening them on labour rights and trade union law, flirts with

them outrageously. Ammu's cynical eye sees this as "a case of a spoiled prince-ling playing *Comrade! Comrade!*" An Oxford avatar of the old zamindar mentality—a landlord forcing his attentions on women who depended on him for their livelihood" (*GST* 65).

On a positive note, Roy concedes that the high literacy level in the state of Kerala is largely because of the communist movement. It is responsible for the labour class coming into their own and organizing themselves into trade unions to fight for their rights like higher wages, shorter working hours etcetera. "On their shoulders they carried a keg of ancient anger, lit with a recent fuse. There was an edge to this anger that was Naxalite and new" (69). Also, it emboldened the Untouchables to slough off their demeaning caste names and demand "not to be addressed as Achoo Parayan, or Kelan Paravan, or Kuttan Pulayan, but just as Achoo, or Kelan, or Kuttan (*GST* 69).

Jose too in *River Pampa* alludes to the adoption of grander names among the newly awakened lower castes as a pointer to the democratization, social transition and, in short, the winds of change blowing over modern Kerala:

Earlier the "amma" suffix to the name was used only by the high caste Hindus and the Syrian Christians of Kerala. The low castes were not allowed to use grand names. If they were Hindus, they could do with names like Thevi, Kali, Chirutha, Neeli, Chathan, Kittan or Chindan; if Christians, it could be Maria, Anna or Thara and the like without the "amma" suffix. As times changed, the low caste folk began to realize that they had the freedom to choose any name under the sun for their offspring. (110)

Jose attributes this visible change chiefly to the prosperity that the Gulf boom has brought to Kerala since the mid-1970s. The poor farm folk of Ponnumpurackal were no longer poor, because, as drivers, plumbers, fitters, office-boys, waiters they toiled in the sweltering heat of the desert and "back home, the thatched roofs and mud floors disappeared. Solid, concrete structures came up...With fish bone structures on top through which glamour, culture and style came into their lives...Life went on. But the rhythm had changed" (*RP* 120). Aravind's novel too projects the elevation in the social status of the working and the lower middle classes due to migration to foreign countries. Aley, an old woman who swept the courtyard and washed the clothes at Cherichen's ancestral home at Pallissery only did so because of her loyalty to the family. "Aley had a daughter who was a nurse in West Germany, and she no longer needed to toil for a living. When the daughter came on leave, Aley would not come to work for a few days as it made the girl very angry" (*VFB* 82).

Roy too alludes to the substantial rise in the standard of living of the Gulf migrants when she contrasts "the new, freshly baked, iced, Gulf-money houses built by nurses, masons, wire-benders and bank clerks who worked hard and unhappily in faraway places" with the "resentful older houses tinged green with envy, cowering in their private driveways among their private rubber trees. Each a tottering fiefdom with an epic of its own" (*GST* 13). Aravind's Pallissery too bore the imprint of the Gulf boom: "a stretch of lush paddy would be marred by the florid two-storey monstrosity set by its side, the dream child of some expatriate Malayalee flush with new money" (*VFB* 52). Jose caricatures the nouveau riche Gulf Malayalee who "invests all his hard earned money in buying a dilapidated, ancient house, renovating it to suit his newly acquired tastes, the old *nalukettu* portion of the house being preserved as a convenient camouflage to deceive others" (*RP* 75), all in an attempt to buy "heritage" with the hard-earned money from the sand dunes of Arabia, "as easily as they could buy "careers" for their sons and "husbands" for their daughters" (*RP* 9). As demonstrated in these novels, the most dynamic aspect of life in modern Kerala is the migration of the labour class especially to the Middle East, which contributed to the blurring of social divisions between the haves and have-nots and completely changed the socio-economic scenario in Kerala.

The God of Small Things, *River Pampa*, and *A Video, a Fridge and a Bride* offer a glimpse of the lot of another oppressed group in the society of Kerala—the women. The matrilineal system that prevailed in Kerala among the Nair and the Ezhava castes ensured that the woman was a powerful partner in marriage. However, the Aryanisation of Kerala contributed to a general decline in the status of women. While women have had the opportunity to be educated, this education has not translated into equality and emancipation for the woman in the patriarchal society. Roy, Jose and Aravind lay bare the issue of Syrian Christian women confronting patriarchal norms imposed on them in their various roles as wives, mothers, daughters etc. We get several snippets of the dictates of patriarchy in Roy's novel: "single-mindedness . . . in a young girl in those days was considered as bad as a physical deformity" (*GST* 24); "a college education was an unnecessary expense for a girl" (*GST* 38); "choosing between her husband's name and her father's name didn't give a woman much choice" (*GST* 37); "though Ammu did as much work at the factory as Chacko, he always referred to it as 'my' factory, my pineapples, my pickles. Legally this was the case

because Ammu, as a daughter, had no claim to the property” (*GST* 57). All this “thanks to our wonderful male chauvinist society” (*GST* 57), as Ammu herself scorns. Jose highlights the typical patriarchal image of the woman as “a burning candle” (*RP* 5) and satirises the mentality that makes a sinner of any woman who broke rules or “reversed the Dos and Don’ts” (*RP* 5) of a society highly sensitive to the slightest infringement of its conventions. Aravind too projects a male-dominated society where: “women shouldn’t have opinions. There’s no need for them, to add to the confusion” (*VFB* 47); high educational qualifications make it difficult for a girl to get a suitable match (*VFB* 63); parents are afraid to encourage a daughter to be ambitious (*VFB* 175) and decide everything, “from the length of her sleeves to the number of movies she could see in a year” (*VFB* 193); and weak-willed women allow their lives to be ordered by domineering men (*VFB* 237).

These novels also take a look at the institution of marriage as it operates among the Syrian Christians of Kerala and analyze how it works hand in gloves with patriarchy to discriminate against women. The central concern of Aravind’s novel is the contemptible practice of dowry that is widespread among Syrian Christian community, that treats the woman as a commodity to be bargained for and which forces a middleclass father like Cheriachen to “save every paisa from the day a daughter is born” (*VFB* 10). Jose too points a finger at the dowry system which deprives a Syrian Christian woman of the right or claim to anything in her father’s house. Once the dowry is paid, and the knot tied, “her surname was changed; her identity merged with that of her husband” (*RP* 28), which leaves an unemployed woman dependent on her husband and at his mercy. To wit, the narrator states that “Mathen had displayed great magnanimity by permitting Saramma, his wife, to go home on short visits to nurse her sick mother” (*RP* 27). In *The God of Small Things* Pappachi is a male chauvinist husband who, in an attempt to keep his wife subservient to him, ruthlessly clips her wings—first, in Vienna, he stops her music lessons when her talent is adjudged “potentially concert class” (*GST* 50); and back in Ayemenem, when Mammachi’s pickle business picks up, he does everything to demoralize her: “Every night he beat her with a brass flower vase” (*GST* 47) to show Mammachi her place. However, marriage gives the Syrian Christian woman a respectability that is denied to a divorcee. The ignominy of divorce is captured accurately in Baby Kochamma’s attitude towards Ammu:

She subscribed wholeheartedly to the commonly held view that a married daughter had no position in her parents’ home. As for a *divorced* daughter . . . she had no position anywhere at all. And as for a *divorced* daughter from a *love* marriage, well, words could not describe baby Kochamma’s outrage. As for a *divorced* daughter from a *intercommunity love* marriage—Baby Kochamma chose to remain quiveringly silent on the subject. (*GST* 45-46)

One of the recurrent themes in these novels is the familial and societal attitudes towards marriages that cross the boundaries of caste, race and community. In *River Pampa*, the narrator’s marriage in the 90s to a low caste non-Syrian Christian doctor raises a hullabaloo in the family. Varghese’s marriage to Alice in the same novel or Chacko’s to Margaret in *God of Small Things*, both women of a superior race, is also frowned upon by their families in Kerala. There were unwritten laws “that lay down who could be loved and how. And how much” (*GST* 31). Those who defy the traditions of the Syrian Christian community like Annamma in *River Pampa*, Ammu in *God of Small Things* and Lissy in *Video* are forced to face stringent hostility and even ostracism both within the family and the society. They are punished for their sin of trying to marry an untouchable or taking an untouchable lover—Annamma is condemned to spinsterhood; Lissy is put under house arrest and forced to apply for a transfer to a distant place; and Ammu is asked to pack her bags and leave, to be refused even the dignity of a decent burial in the parish church four years later. Thus, caste feelings and patriarchal norms work hand in gloves with marital laws in the conventional and orthodox Syrian Christian community of Kerala to keep the power structures in place.

Kerala, the land of lush greenery and shimmering waters, Kathakali and Mohiniyattam, and the magic of Ayurveda, may seem a veritable paradise to the outsider, a perception further reinforced by its sobriquet “God’s Own Country”. To the Malayali this fertile land is an intrinsic part of his consciousness and identity, defining his habits, customs, rituals and way of life. The novels of Malayali-Anglian writers are intensely concerned with the regional landscape and the social structure of Kerala shaping individual lives. In Roy’s *God of Small Things* and Jose’s *River Pampa*, the environment plays a vital part in the narrative, for the destiny of the characters is seen to be shaped by the rivers in both these novels. Mysterious Pampa with its mysterious ways changes the course of Annamma’s life in *River Pampa*: “Had it been in her stars? That unmistakable link between the waters of the Pampa and Annamma’s life? The river had been playing mean tricks on her right from her infancy” (*RP* 64).

Though Estha and Rahel in *God of Small Things* know that the Meenachal river is not “always what she pretends to be” (GST 210), they see her as a friend, and use her as the transit to the utopian world of the History House. On the fateful night of Sophie Mol’s drowning, the river is dark and quiet, “an absence rather than a presence, betraying no sign of how high and strong it really was” (291). It becomes the locale for transgression for the children and the pair of lovers Ammu and Velutha, the “worst transgressors” who “broke all rules . . . crossed into forbidden territory” (GST 31) to be “where they weren’t supposed to be” (GST 55). The degeneration of the river—“once it had the power to evoke fear. To change lives. But now its teeth were drawn, its spirit spent” (GST 124) — reflects not only the changing texture of life in Kerala but also the environmental concerns of the novelist.

Thus, Kerala serves as a fictional locale in the novels of Roy, Aravind and Jose. With a reformist’s zeal, these writers wield the weapon of satire to expose caste and gender exploitations and inequalities in the society of Kerala. They stand for a social change that shall emancipate man from the fetters of conservatism and create a new world where, as the narrator of *River Pampa* (138) fervently hopes, “a person is not judged based on his pedigrees but on his personality . . . families no longer take interest in parading dynastic pedigrees or aristocratic connections”, and “academic achievements and high-powered careers would overpower the old concepts.”

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S.DEVIKA

VTMNSS COLLEGE.

Email: devikanairs@yahoo.com

Human-Technology Interface: Visions of Subjectivity in Contemporary Science Fiction

SHAHIZAH ISMAIL HAMDAN & RUZY SULIZA HASHIM

Abstract

This study engages in a critical reading of subjectivity as portrayed in selected contemporary Science Fiction texts published in the twenty first century. The reading is concerned with investigating the futurist portrayals of human subjectivity as it interfaces with technological advancements. In the context of this paper, “subjectivity” is used interchangeably with “identity” and “the sense of self. All three concepts – subjectivity, identity and the sense of self - denote human social constructs and consciousness. The concepts reflect human existence in constant negotiation with the environment, as well as explicit and implicit details such as embodiment and agency. Assuming that the mind and body are two entities, the analysis looks at how and why the mind/body, specified as the primary site for human subjectivity is changed or altered as a result of the interfacing with technologies. This paper, therefore, puts into context a contemporary standpoint towards the re-mapping of the changing quality of our selves and our experience as human beings as well as our social interactions due to technological advancements. Through representations in the genre of Science Fiction, this study envisions the shape of future subjectivity. Though this study does not attempt to provide an authoritative or conclusive charting of human subjectivity, it serves to provide an insight into our human selves and also to highlight the challenges brought on as a result of our close contact with technology, as seen through the imagined worlds of Science Fiction.

Keywords: Science Fiction, subjectivity, mind/body, cyborg, posthumanism

INTRODUCTION

This paper engages in a critical reading of selected contemporary Science Fiction (henceforth SF) texts published in the twenty first century that presents futuristic settings of societies as they interface with technological advancements. Through a critical examination of the concerns portrayed in the genre of SF, this study suggests that the technological advancements explored and experimented upon by the authors are influenced by contemporary understandings and apprehensions regarding subjectivity thus speculating a possible impending condition for humanity. In addition, the focus on SF manifests that technologies as material that influence our social practices are simultaneously determining, broadening and transforming the parameters of human subjectivity. Consequently, aspects of subjectivity that are examined in this paper are the mind and body as they represent the basis of the formation of the human self.

RESEARCH OBJECTIVES

The objectives of this paper are to look at how and why the mind/body, specified as the primary site for human subjectivity is changed or altered and to situate subjectivity within posthumanism¹, a worldview that has a very significant connection to current opinions and developments in science and technology.

CONCEPTUAL FRAMEWORK

The theories and concepts surrounding this research are Rene Descartes' mind/body philosophy of human existence, Donna Haraway's theory on cyborg subjectivity and N. Katherine Hayles' theory of posthumanism. All these theories position human subjectivity as one of their central concerns. Although these theorists' perspectives differ, the combination that forms the framework for this study on SF allows for a diverse and more critical look at subjectivity as briefly outline below.

The seventeenth century Cartesian theory on subjectivity is adopted here to examine the presence and treatment of natural or nature-given sense of subjectivity within the futurist context of the SF texts. It is also applied as a means to understand human subjectivity by unravelling the separateness/closeness of the mind/body dichotomy.

This is because the Cartesian famous notion of “I think therefore I am”, which shows the mind as the entity that makes humans unique, becomes paradoxical within the materiality of the SF contexts.

The technologically altered humans are then analysed within the framework of Donna Haraway’s cyborg imagery. This imagery suggests the end of the natural concepts of subjectivity such as in the Cartesian theorising and marks the beginning of posthumanism where subjectivity is influenced by technology thus materially imagined. Effectively, this research covers the modernist perspective and also the new cultural theory concerning evolving technologies and its impact on cultures and civilisations. The framework, thus, takes into consideration traditionally established debates as well as contemporary ones that surround subjectivity.

DEFINING HUMAN SUBJECTIVITY

Subjectivity and identity have sometimes been used interchangeably, perhaps because they denote similar aspects. However, according to Hall, there are slight differences in the two notions with regards to the degree of consciousness in which aspects such as gender, ethnicity, sexuality and class are internalised. He defines identity “as that particular set of traits, beliefs, and allegiances that, in short- or long term ways, gives one a consistent personality and mode of social being” (3). Subjectivity, on the other hand, implies “a degree of thought and self-consciousness about identity” (3). Therefore, the thought and sense of self-consciousness, according to Hall, allows us to consider three critical aspects pertaining to identity. The first is “how and from where identity arises”, the second is “to what extent it is understandable” and the third is “to what degree it is something over which we have any measure of influence or control” (3-4). In the context of the future worlds portrayed in the texts selected for this study, the three questions proposed by Hall above are even more difficult to answer as a result of humanity’s encounter and close proximity with technology.

Nevertheless, the complexities of subjectivity are also heightened by the fact that forms of consciousness are time-dependant. Kathleen M. Kirby explains, “it can at least be hypothesized, for instance, that not only the concept but also the experience of subjectivity was different in 1600 than in 1900...” (149). This view suggests that the standards for human subjectivity will constantly change, depending on the particular time and space as well as on the subject’s position in relation to the dominant culture. As Kirby explicates, “the intermittent, fluid subject in crisis theorized by Freud did not become possible, in a certain form, until the modern period”. Likewise, the view that “the fortified, autonomous subject envisioned by Enlightenment thinkers may be fading away” (149) is also being debated as seen in the posthumanist longing to have a disembodied experience in a digital environment, which reflects a return of Cartesian humanismⁱⁱ that privileges the mind over body.

METHOD OF ANALYSIS

The focus of this study is to read selected contemporary SF texts, namely *Mindscan* (author Robert J. Sawyer, published 2005), *Liking What You See: A Documentary* (author Ted Chiang, published 2002) and *Altered Carbon* (author Richard Morgan, published 2002) as works that interrogate subjectivity in relation to the interfacing between human and technology. SF authors have long utilised and theorised about the intricate relationship between humans and machines in their writings. Furthermore, due to the experimental nature of SF and based on futuristic settings peculiar to this genre, these authors uncover an ideal space to explore and narrate the possible effects of advanced technologies on various current social, economic and technological trends. These technologies undoubtedly will influence and change the construction of human subjectivity as will be shown in my reading of the selected texts.

The reading involves an extensive analysis of several inter-connected aspects that are related to various concepts in subjectivity. An important common factor that guides the analysis of subjectivity in this research is the technological trappings portrayed in the texts. All three texts portray technologies that one way or another can manipulate and alter the traditional structure and form of humans.

Forming the first level of my analysis of subjectivity is the mind/body dimension. Focusing on the altering capabilities of the technologies, I analyse the portrayal of the human mind/body, a site regarded as the basis for the construction of subjectivity. At this first level of analysis on the mind/body dimension, the theories and concepts that are used include the basics of Cartesian dualism and Haraway’s cyborg or man/machine amalgamation.

Cartesian dualism is vital to this research as the basic premise is that the mind is the seat of human subjectivity and that separation of mind from body will not influence a man's sense of self. Haraway's cyborg imagery is used as a framework for the technologically altered humans heading towards or already situated within posthumanism.

The second level of analysis involves situating the manifesting subjectivities within Hayles' posthuman vision. The crux of her vision privileges embodiment as equally important in our sense of being. Even in a posthuman context, she envisions posthumans that celebrate the possibilities provided by technology whilst simultaneously realising that the finite nature of our selfhood is part of the human condition. It is within this framework that I will further discuss human subjectivity as portrayed in the selected SF texts.

SELECTED TEXTS

The texts analysed in this paper are the novels *Mindscan*, *Altered Carbon* and the novelette *Liking What You See: A Documentary*. They are selected primarily for four reasons. Firstly, they are all located within a setting not too far removed and unfamiliar from our own. This is to maintain familiarity and connection between the textual analyses of character subjectivities with our own contemporary subjectivities. Secondly, the texts are all published after 2000, to show that the ideas are also contemporary. Thirdly, the texts portray a close relation between human/organic and machine/technology. This helps to support the thesis that technologies play a crucial role in determining human subjectivity. Lastly, all three texts foreground the human element as a site for internal as well as external conflicts in the struggle for a sense of self.

ANALYSIS

MINDSCAN

In the novel *Mindscan*, Immortex Technology, which developed the mind scanning technology, works within the principle that the mind is a:

...software running on the hardware we call the brain... when your old computer hardware wears out, you don't think twice about junking it, buying a new machine, and reloading all your old software. What we at Immortex do is the same: the software that is you starts running on a new, better hardware platform.
(*Mindscan* 18)

With the mind considered as chunks of data in the brain, enabling the human psyche to be copied and transferred into much better "casings" compared to the organic human body, the quotation shows a clear picture that bodies of flesh are commodities that can and should be replaced. The quotation also prophesises that the practice of disembodiment and re-embodiment would eventually be another parameter in subjectivity because there are technologies that allow for attitudes such as dissatisfactions with the flesh or body loathing to be a norm in society. It is within this technological premise that the protagonist in *Mindscan*, Jake Sullivan, is given the opportunity to "re-create" himself.

Prior to the creation of the mindscan technology, Jake led an anti-social and far from perfect life, afraid to be happy despite the economic advantage inherited from his family. This is because he had also inherited Katerinsky Syndrome; so he decides to give up his detested biological body to escape the possible effect of the disease which is death or a vegetative state. Opting for an android body that looks like himself, Jake goes through the experimental mindscan procedure, simply described in the novel as a process that is "nothing more daunting than an [MRI]" (Sawyer, *Mindscan* 12). The prospect of having his mind in a new, more durable body that will not "wear out..., won't suffer strokes or aneurysms..., won't develop dementia or senility... [and]... won't die" (13) liberates Jake Sullivan from his doomed body.

Theoretically, the availability of a technology such as mindscan potentially takes all of humanity into an unprecedented (post)human condition as it not only eliminates fears, but also the biological need to eat, drink, sleep or copulate. Within a larger context it also changes the social realities of human experience and existence. As the spokesperson for Immortex Technology explains, "If you decide you want to go skydiving, and your parachute fails to open... [or] someone shoots you with a gun, or stabs you with a knife – well, you'd almost certainly still be fine... With our process, you'll have a virtually unlimited lifespan, with perfect eyesight and hearing, vitality and strength, self-sufficiency and dignity" (15-16).

For Jake, waking up in the android body, his initial feelings are understandably one of sheer relief, “For the first time in ages, I felt calm, safe. I wasn’t going to suddenly have a massive cerebral hemorrhage... I was going to live a full normal life” (48). However, shortly after, Jake Sullivan begins to demonstrate a sense of detachment and fracture that can be described as cyborg anxiety, a term used to illustrate an oscillation between relief and panic represented in the elements of the machine and those of the human (Istvan Csicsery-Ronay, “The SF of Theory”). On the one hand, Jake Sullivan is relieved his new android body promises him dependability in terms of an indeterminable long life, good health and physical resilience. On the other, panic edges in when he could not make sense of his emotions in relation to the new body leaving him with a sense of disconnectedness. He is left in a state of unfeeling/feeling – simultaneously without emotions and over-ridden with emotions:

I was in a bizarre sensory state. In most ways, I was *understimulated*: I wasn’t conscious of any smells and although I could tell I was now sitting up, which meant I had some notion of balance, there wasn’t any great downward pressure on the back of my thighs or my rear end. (*Mindscan*, 50)

Here, the paradoxical nature of the Cartesian dualism is evident in Jake’s experience. As explained by Descartes, the mind should be able to make sense of itself regardless of the body because the essence of a human consists mutually in the fact that it is a thinking being. Nevertheless, because it is a thinking being, Jake’s mind senses the separation that it went through and after being re-embodied is signalling to him a disjointed experience.

His new body also proves to be not instantaneously liberating as anticipated. Walking was initially a labour and the new body had to be taught the basic movement, “I lifted my right leg, flexing my knee, swinging my thigh up, and letting my weight shift forward. It was a lurching first step, but it worked. I then tried lifting my left leg, but it swung wide...I found myself pitching forward, completely off balance, the tiles...rushing towards my face” (52). Jake is assured by his doctor, “We’ve got technicians, of course, who could work with you on your walking” (55). What this signals is a significant turning point in Jake’s identity – in his quest for longevity and on the decision to shed a poorly designed organic body he is now a machine that needs technical help from a technician instead of a physiotherapist for his post-mindscan rehabilitation process.

Jake’s efforts at trying to be “at home” in the new body prophesises the future of human subjectivity when the idea of the human/machine hybrid is taken to the extreme. In the posthuman worldview, Jake is not only suffering from cyborg anxiety, he has become a cyborg – a literal synthesis of cybernetics and human. However, in the instance above, the fusion fails when emotions could not interact and correspond with the body in order for him to feel human. Although Jake is highly aware of the emotions he is going through upon experiencing the rejection, the gap between human and machine cannot be bridged as he discovers that his android body could not feel what his mind is thinking. To add to his frustration, the so-called “super body” also fails to connect with the finer details of human experience and realities.

...things didn’t feel the same. My favourite chair was no longer as comfortable; the carpet had almost no texture beneath my bare feet; the banister’s rich woodgrain...had become a uniform smoothness... (95)

In principle, the mindscan technology seems to have succeeded in synthesising the mechanics of the complex abstractions in a human mind and the immortal concreteness of a machine. However, the fracture dividing the two entities seems to be the result of the android body failing to capture the complexities of human emotions. Jake’s own internal struggle shows a significant link between the mind and body in terms of human experience and sense of self.

For centuries, humans have claimed to have out-of-body experiences. But what is the mind divorced from the body? What would a recording of the brain patterns be without a body to give them form? ... No, vision can’t exist without a body. “The mind’s eye” is metaphor, nothing more. You can’t have a disembodied intellect – at least, not a human one. Our brains are parts of our bodies, not something separate. (*Mindscan*, 94-95)

Be that as it may, the cyborg Jake is also confronted with difficulties in forging relationships. As difficult as it was to convince himself, it proves to be equally so to convince others that he is Jake Sullivan.

...I lived for [Karen’s] little touches, her hand on my forearm, a leg pressing against mine as we sat on the couch. But the whole evening, she didn’t touch me once. She hardly even looked at me.

“Becks,” I said at last... “It is still me, you know.”
... “Yeah,” she said. “Sure.”
...by the end of the evening, I couldn’t recall [her] having called me Jake. (97-98)

The example suggests a very real difficulty of acceptance and of negotiating relationships between human and machine. In fact to his mother, Jake has clearly crossed over to the other side and she refuses to identify the new Jake as her son because, like Rebecca, she could not accept the new embodiment as Jake, let alone as human.

“You think I don’t know a robot when I see it?”... “You’re not my Jake. What’s happened to Jake?.. She was looking at me indirectly... “This is just like what you – the real you – do with Clamhead when you’re out of town. You have the damned robokitchen feed her. And now, here you come, a walking, talking robokitchen, here in place of the real you, doing the duties you should be doing. ... “Go away,” my mother said. “And don’t come back.” (99-100)

In his new part machine and part human subjectivity, Jake seems to be othered – ironically this is something that Haraway promises cyborg imagery will remove. However, in this situation, it appears that a new dualism – man/machine - has been created in the process of embracing technology and in defining the human self, creating more identity politics to contend with.

Whilst the general posthuman worldview promotes cyborg subjectivity as the future of humankind, Jake the human-machine hybrid in this novel’s mid-twenty first century setting seems to have confronted a split in his sense of self and faces conflicts with those around him as they could not accept him as Jake Sullivan. This seems to show that the body is integral to human subjectivity in that it helps us recognise ourselves as humans with all its unique emotions as well as limitations. Although the novel suggests that cyborg embodiment ensures survival as well as agency, it also exhibits some kind of trade-off, in particular to our relations with our selves as well as others; and that this new subjectivity also raises new problems with implications to the larger society. For example, Jake later realises he can only find a sense of belonging with a fellow mindscan or also known as uploads and later find themselves pitting against the humans.

Nonetheless, Jake Sullivan’s effort at perfecting his life via technological advancement brings to light two major dichotomous aspects pertaining to subjectivity. First is the belief in mind/body dualism where the mind and body are seen as distinct and separable. This is experimented upon and made feasible by the author through the mindscan technology. However, secondly, it also brings to the fore the natural and necessary interaction that occurs between mind and body for us to make sense of ourselves and our environment. Charles Taylor’s concept of the dialogical self best describes this interaction between mind, body and object-related experiences. He says,

[o]ur body is not just the executant of the goals we frame, nor just the locus of causal factors shaping our representations. Our understanding itself is embodied. That is, our bodily know-how, and the way we act and move, can encode components of our understanding of self and world (309)

and the novel shows how Jake Sullivan’s sense of self is fractured when his mind is separated from the body and moved into a synthetic, android body which initiated questions about his own subjectivity.

ALTERED CARBON

Similar to *Mindscan*, *Altered Carbon* also portrays the principle that bodies and minds are distinct and separable. This notion is applied and problematised in the context of a technologically-mediated environment by the author. In this cyberpunk and rather dystopian novel, much of human life has been digitalised and uploading of human minds via a cortical stack placed at the base of the skull at birth, which records the person’s consciousness, has become a common practice. If death occurs, the stack can be uploaded (or “re-sleeved”) into a variety of options based on its re-sleeving policies. If one cannot afford to be re-sleeved, the cortical stack will remain in storage. Real death can only happen if the stack - where every thought, emotion and memory is stored - is damaged.

The most favoured but extremely expensive option, available only to the rich and powerful, is to be re-sleeved in a clone replacement. The cheapest way is to upload the stack into a virtual reality setting where you “live” in a setting of your choice – disembodied and disconnected from reality. The most common but not the cheapest option is to be re-sleeved in another organic body that is bought or rented of “the shelf” at “Download Central”. The

cheaper but less favoured option compared to the organic body is to be re-sleeved in a synthetic one but as Takeshi Kovacs, the protagonist, remarks:

...you line up over at Syntheta's or Fabrikon. I've worn my fair share of synthetic sleeves; they use them for parole hearing quite often. Cheap, but it's too much like living alone in a draughty house they never seem to get the flavor circuits right. Everything you eat ends up tasting like curried sawdust. (*Altered Carbon*, 13)

Similar to the technology in *Mindscan*, re-sleeving in a non-organic body also fails to capture the finer details of the organic body. In both novels then, the protagonists feel less than human.

The technology portrayed in *Altered Carbon*, which provides identity data-storage and transfer, also exemplifies the primacy of the mind over the body in maintaining survival. However, Allison Muri in her article "Of Shit and the Soul: Tropes of Cybernetic Disembodiment in Contemporary Culture", states that "one of the most pervasive themes in the fiction and theory of cyberculture of the past few decades has been that the human body is vanishing, irrelevant or, interfaced with the machine, an empty shell robbed of what is variously called spirit, consciousness or identity" (72). What Muri argues may be true of bodies without minds or soul but the question to ask is what of minds (or spirits as Muri calls it) without bodies?

In *Altered Carbon* the author's dark and dystopian portrayal of the human spirit in an equally dystopian surrounding suggests a degree of pessimism declaring that the human spirit is at the verge of destruction. Taking "spirit" to mean "soul" thus fitting in with Descartes' principle that the soul and the mind are two of the same, there is cause for worry because in Muri's point of view, it is not just the body that is diminishing; the human mind is also heading towards extinction. Nevertheless, the portrayal and handling of the matter through the struggle of the characters in the novel offers ways of acknowledging and negotiating the connection between technology, mind, body and identity in a posthuman environment.

Kovacs, as he is referred to in the novel, has been re-sleeved numerous times. His high-risk job as an envoy and later as an assassin for hire, almost always results in his body being organically damaged and basically not suitable for re-use. So every time he "dies" he is re-sleeved in a different body. For Kovacs, being re-sleeved is mundane and routine yet with each acceptance comes a silent struggle:

Nearly two decades I've been doing this, and it still jars me to look into the glass and see a total stranger staring back... For the first couple of moments all you can see is someone else looking at you through a window frame. (14)

However, his Envoy Corps training that focuses on strength of the mind helps him adapt quickly each time.

Then, like a shift in focus, you feel yourself float rapidly behind the mask and adhere to its inside with a shock that's almost tactile. It's as if someone's cut an umbilical cord, only instead of separating the two of you, it's the otherness that has been severed and now you're just looking at your reflection in a mirror. (14)

As the mind is more important in ensuring the success of any "peace-keeping" mission involving data-casting and downloading into strange sleeves on other planets, limitations of the body would be assisted by "neurochemical conditioning" or "cyborg interfaces" (38). As Kovacs recalls "it is the pure mind that gets freighted" (38) and it is this pure mind that is highly trained to quickly overcome disorientation in new bodies.

As a result of re-sleeving, the human form or physique is no longer unique, one-off and associated with a particular person. In as many ways the body has become a commodity it has also lost its significance in terms of identity ownership. In addition, for envoys like Kovacs and for most of the citizens of Harlan's World, Earth or any other planet in this 25th century setting, the decision to be re-sleeved or not depends on your benefactor or your status in society. Therefore, after death or any event that resulted in the stacks being shelved, some will remain disembodied and in "exile"; while others get to come back but the situation will be that their families:

...won't recognise their loved ones in their new sleeves; recognition would be left to the homecomers, and for those who awaited them the anticipation of re union would be tempered with a cool dread at what face and body they might have to learn to love. (18)

For the ordinary “homecomers”, coming back to life is not so easy either. This is poignantly portrayed through Irene Elliot’s character where a deep sense of loss after being re-sleeved is projected. Irene is a data linkage expert whose business was not doing well. So for money, she used her skills to dip into an influential man’s mind who was “between bodies”. As “dipping” is illegal she was sentenced to thirty years in storage. Brought back for the benefit of Bancroft’s case, Irene wakes up in a different body and finds out her daughter had been murdered while prostituting to earn money to buy back her mother’s sleeve.

The shock of waking up inside someone else’s body for the first time is nothing compared to the sense of rage and betrayal you feel knowing that someone, somewhere, is walking inside you. It’s like the discovery of infidelity, but at the intimacy range of rape. And like both those violations, there’s nothing you can do about it. (388-389)

Unlike the envoys, ordinary citizens like Irene are not trained to be detached, hence they long for semblance of past realities and relationships:

I saw her look down at the body she was wearing, as if she’d spilled something down herself. ‘Do you know how I feel?’ she asked.

‘No.’

‘I slept with my husband, and I feel like he’s being unfaithful to me...when they put me away I left a body and a family behind. Now I don’t have either.’ (388-398)

Kovacs with his envoy background and conditioning understands Elliot’s struggle but finds it difficult to rationalise as it involves human emotions of hurt and pain that cannot be unravelled or explained by technology, not even by one as advanced as re-sleeving that has allowed humankind to defeat death:

There was a lot I could have said. A lot that has been written, researched and disputed... *How to make your partner love you again, in any body...* Some observations of secondary trauma in civil re-sleeving... even the sanctified manuals of the fucking Envoy Corp itself had something to say on the matter. Quotes, informed opinion, the ravings of the religious and the lunatic fringe. I could have thrown it all at her... I could have told her it would pass with time... That millions of other people survived it... I could have lied, I could have reasoned. It all would have meant about the same, because the reality was *pain*, and right now there was nothing anyone could do to take it away. I said nothing. (398-399)

Contrary to Irene’s struggles, Kovacs can be regarded as the epitome of Haraway’s cyborg subjectivity. He acknowledges that to ensure continuity his identity must be fluid, linked to and influenced by (narratives of) technologies.

As a child I’d believed there was an essential person, a sort of core personality around which the surface factors could evolve and change without damaging the integrity of who you were. Later, I started to see that this was an error of perception caused by the metaphors we were used to framing ourselves in. What we thought of as personality was no more than the passing shape of one of the waves in front of me. Or, slowing it down to more human speed, the shape of a sand dune. Form in response to stimulus. Wind, gravity, upbringing. Gene blueprinting. All subject to erosion and change. The only way to beat that was to go on stack forever. (363)

Perhaps in this context, accepting a cyborg identity is the way to survive in a posthuman environment. Embracing partiality and contradictory standpoints on embodiment ensures Kovacs’ peace of mind and reminds us of further impending changes and the increasing proximity between technology and our subjectivity. As Virginia Vidaura, who is Kovacs’ trainer, tells her class of envoy trainees on the importance of accepting change:

For all that we have done, as a civilization, as individuals, the universe is not stable, nor is any single thing within it. Stars consume themselves, the universe itself rushes apart, and we ourselves are composed of matter in constant flux. Colonies of cells in temporary alliance, replicating, and decaying, and housed within, an incandescent cloud of electrical impulse and precariously stacked carbon code memory. This is reality, this is self-knowledge... All and anything you achieve as Envoys must be based on the understanding that there is nothing but flux. Anything you wish to even perceive as an Envoy, let alone create or achieve, must be carved out of that flux.” (362-363)

Therefore in the context of the technologies inherent in *Altered Carbon*, to conceptualise human identity in terms of flux is not to put at risk its survival. In fact, it is Kovacs' understanding of the flexible and changing structures of the environment that enables him to adapt and survive and for his subjectivity to remain intact.

At the end of the novel as he prepares to leave Earth and Ortega behind to be casted back to Harlan's World, he admits to himself, "For a moment something ached in me, something so deep-rooted that I knew to tear it out would be to undo the essence of what he'd met together... Then I had it locked down... found a c huckle somewhere in my chest and coughed it out... Still trying to laugh, I went through" (533-534). The ache that Kovacs feels can be linked to the fact that he had let his guard down and allowed himself to have feelings for Ortega. Although Kovacs can be deemed a progressive cyborg, in order to remain intact he has to suppress the natural human desire to forge relationships which is contrary to the general posthuman perception that to be posthuman means to be released from death and unfulfilled desires.

LIKING WHAT YOU SEE: A DOCUMENTARY

Ted Chiang's novelette *Liking What You See: A Documentary*, written in the form of a documentary, is set in a world that is more familiar but presents an issue that is defamiliarised. It portrays a debate, via transcriptions of varying viewpoints on calli from several characters, surrounding a way of managing and moderating reactions to physical beauty through mind control. A technology called "calliagnosia" or "calli" for short was originally invented to control seizures. The "agnosia" technology applies "a programmable pharmaceutical" called "neurostat" (Chiang 289) activated by transmitting signals to control certain parts of the brain. Consequently, different neurostat protocols are invented to control other brain disorders and addictions. The latest is calliagnosia which allows people to see what others look like but will not be able to differentiate the faces based on beauty:

Joseph Weingartner, neurologist:

The condition is what we call an associative agnosia, rather than an apperceptive one. That means it doesn't interfere with one's visual perception, only with the ability to recognize what one sees. A calliagnosic perceives faces fairly well; he or she can tell the difference between a pointed chin and a receding one, a straight nose and a crooked one, clear skin and blemished skin. He or she simply doesn't experience any aesthetic reaction to those differences. (Chiang 283)

However, this latest agnosia becomes a problem when several quarters propose to make it compulsory for all students at one of the colleges to initiate a larger non-prejudiced, non-judgmental society that is free from obsessions with beauty and good looks.

The points of view in this novelette are varied but the story centres on Tamara Lyons who, at eighteen, chooses to have her calli turned off before entering college in order to learn and see more of the world around her. Tamara's parents, who previously had enrolled her in a school where everyone is using calli, feel that the controlled environment is suitable for their daughter.

Saybrook has a higher than normal number of students with facial abnormalities, like bone cancer, burns, congenital conditions. Their parents moved here to keep them from being ostracized by other kids, and it works...they elected [for class president] this girl who had burn scars on one side of her face. She was wonderfully at ease with herself, she was popular among kids who probably would have ostracized her in any other school. (286)

Although the controlled environment helps some students build their self-esteem, for others like Tamara, her formative years when the basis of subjectivity is constructed is very much programmed by the calliagnosia technology. The argument for implementing calli in the education system is to alleviate prejudice by assisting the mind in making rationale judgments:

Maria deSouza, third-year student, President of the Students for Equality Everywhere (SEE):

...The deeper societal problem is lookism. For decades people've been willing to talk about racism and sexism, but they're still reluctant to talk about lookism. Yet this prejudice against unattractive people is incredibly pervasive. People do it without even being taught by anyone... Educating people, raising their awareness about this issue... it's not enough. That's where technology comes in... Think of calliagnosia as a kind of assisted maturity. (282)

If in *Altered Carbon*'s re-sleeving process the human form is no longer unique and associated with a particular person, similarly, in *Liking What You See: A Documentary*, callignosia is used to control the human mind and forces it to think in a uniformed manner resulting in reduced individualities. With calli switched on, all humans would develop the same thoughts and attitudes towards aesthetic beauty, leaving the bodies as empty shells informed by technologically-controlled minds incapable of expressing emotions.

However, with or without calli, Tamera has a preconceived notion on who is supposed to be good looking making calli almost pointless, "My friends and I used to watch movies and try to figure out who was really good looking and who wasn't...you always knew the main character was better looking than the friend" (285) and how attractive people are supposed to behave, "So I've been looking at good-looking guys around campus...I saw this guy...It was like his face was a magnet...I found it really easy to imagine that he was a nice guy" (294). Ina, Tamera's friend, also displays innate beliefs about social relationships and beauty as she commented on Tamera's former boyfriend, Garret:

Ina said she couldn't believe someone who looked like him would break up with someone who looked like me. She said that in a school without calli, he probably wouldn't have been able to get a date with me. Like, we wouldn't be in the same league. (301)

The obsession with beauty, made worse by commercial image production, reveals that many of our ideas are tied to conditioned habits of thoughts.

In many ways, the problem highlighted in the novellette is the waning of the mind as a result of numerous technologies like callignosia and the media. Unlike *Altered Carbon* and *Mindscan* that, in general and rather inconspicuously, portray the mind as superior than the body, *Liking What You See: A Documentary* shows more clearly how a great number of people in society do not trust their own minds and much prefer to be assisted by technology making the thrust of Cartesian dualism somewhat ironical. This is so because the technology that is the focus of *Liking What You See: A Documentary* is not used to enhance humanity but to limit its capabilities. This is so that they can be protected against being influenced by beauty as projected in the media, especially advertisements that use good looks as a form of persuasion. This is portrayed as a major problem because the power of advertising and commercialisation is extremely over-rated to the point where again parts of the society do not trust they will make un-coerced decisions unless they spend energy resisting it or have calli turned on:

Lawrence Sutton, fourth-year student:

...Before, every time I used to walk past a magazine stand or see a commercial, I could feel my attention being drawn...It was like they were trying to arouse me against my will...trying to appeal to me on a visceral level...it was a distraction, and resisting...took energy that I could have been using elsewhere. But now...calli freed me from that distraction, it gave me that energy back. (312)

Although many opposed being controlled by calli, some, like Lawrence Sutton, feel it makes perfect sense and view it as liberating. In fact, others willingly anticipate other mind-controlling technologies, "When neurostat treatments for problems like compulsive behaviour entered widespread use, a lot of people thought "mind-programming was finally here. People asked their doctors if they could get the same sexual tastes as their spouses" (304). The novellette exhibits how parts of this society have begun to dangerously deny themselves the ability to think and be unique but prefer to be programmed like a computer and have the illusion that they are in control of their reality.

In positing the type of reality the individuals in this society would like to exist in, the idea of re-creating the sense of selves through mind-controlling technologies may prove to be destructive to human subjectivity. As evident in the Cartesian principle rationale thought is integral to subjectivity. Controlled thoughts such as that portrayed in *Liking What You See: A Documentary* would result in a controlled formation of subjectivity where human beings are programmed to operate like machines with set opinions, views and thoughts.

CONCLUSION

Essentially, this paper explored the essence of subjectivity, within the framework of the human mind and body, as it intersects with technology. Within the posthuman worldview, the Cartesian mind/body dualism can be conceived as

having an ambiguous position. On one hand, the belief is that the mind and body are two different entities, hence separable. This makes the posthuman assumption that human beings can have a seamless existence with machines via the human mind a possibility. On the other hand, the analysis of *Mindscan* and *Altered Carbon* shows that although the mind and body are separable by technology, the characters struggle to come to terms with their half machine and half human cyborg subjectivities. In addition the reading of *Liking What You See: A Documentary* also reveals fractures in human subjectivity when the thinking process is controlled and isolated from the reality and bodies are improved and altered by technology.

However, the selected texts and their imagined technologies provide an avenue for the human mind/body dimension to be debated within the posthuman worldview, especially within the cyborg subjectivity. This is because the technologies envisaged by the authors open up the opportunity to problematise Cartesian dualism in relation to human subjectivity within a futuristic SF context bearing in mind that the technologies are based on existing philosophies and technologies. As Philip Snyder remarks, the fundamental question of “what might it mean to be human”ⁱⁱⁱ has been constantly revisited in SF, most typically in stories on human cloning. Consequently, my analysis shows that the selected texts take the question further by experimenting within the context of the posthuman worldview that human consciousness are blocks of data that are copiable, transferable, or programmable; and on human bodies seen as durable, limiting and an aspect of humanity that should be improved or discarded. Despite the impending posthuman cyborg subjectivity, these experiments reveal that human subjectivity is primarily based on the mind and body interacting and acting together to produce consciousness that is not fractured. To be a cyborg, that is an amalgamation of human and machine, it is vital to remember that subjectivity consists of a combination of a thinking mind and a body that should react accordingly to the thoughts. However, what the technologies in the selected SF texts also clearly reveal is that human subjectivity is more dependant on embodiment as reflected in the characters’ obsession with their bodies. This dependency, to a certain extent, negates the Cartesian view that the mind has primacy over the body in the context of human subjectivity.

ENDNOTES

ⁱ “First, the posthuman view privileges informational pattern over material instantiation, so that embodiment in a biological substrate is seen as an accident of history rather an inevitability of life. Second, the posthuman view considers consciousness, regarded as the seat of human identity in the Western tradition long before Descartes thought he was a mind thinking, as an epiphenomenon, as an evolutionary upstart trying to claim that it is the whole show when in actuality it is only a minor sideshow. Third, the posthuman view thinks of the body as the original prosthesis we all learn to manipulate, so that extending or replacing the body with other prostheses becomes a continuation of a process that began before we were born. Fourth, and the most important, by these and other means, the posthuman view configures human beings so that it can be seamlessly articulated with intelligent machines.” (Hayles, [How We Became Posthuman](#) 2-3).

ⁱⁱThese instances of humanist attitude, even in an era that is moving towards posthumanism, is my defense for going back to Descartes for this research.

ⁱⁱⁱ Phillip Snyder. Rev. of *Mindscan* by Robert J. Sawyer. [SFRA Review #272](#) April/May/June 2005. 17 April 2007. <<http://www.sfra.org>>

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Shahizah Ismail Hamdan & Ruzy Suliza Hashim
Universiti Kebangsaan Malaysia
sha@ukm.my

Linguistics Sexism in Mathematic Textbooks in Qatar Primary Schools

SITI NORZAIMALINA ABD. MAJID
MOHAMAD SUBAKIR MOHD. YASIN
BAHIYAH DATO' HAJI ABDUL HAMID

ABSTRACT

Linguistics sexism and gender stereotyping are barriers to gender equality. Inculcated at an early age, they could be institutionalized and become part of the social code. The school environment is where children receive their earliest education about society, norms, culture and the world around them. School textbooks can influence children and in the case of gender, children may internalize gender ideology conveyed in textbooks. This paper discusses the preliminary findings of a study that explores linguistic sexism in Qatari primary level mathematic textbooks. The main corpus of this study is Mathematic primary school textbooks in English (Grades 1-6) used in Qatar. The corpus consists of a total of 24 textbooks; 5 of which are Qatar published whereas the rest are imported mainly from foreign publishers. To analyze the corpus data, Wordsmith Tools 5.0 is used for quantitative analysis and Fairclough's Critical Discourse Analysis (CDA) model is used for qualitative analysis. The finding reveals that for the imported texts, males are more visible than females. However, in the Qatar published textbooks, females are more visible and dominant than males. This paper also discusses the teaching and learning implications of the findings in hope to raise awareness of the existence of linguistic sexism and gender stereotyping in school textbooks.

Keywords: linguistic sexism; gender stereotyping; corpus analysis; mathematics textbook; gender.

INTRODUCTION

Gender stereotyping could be institutionalized and becomes the social and cultural code. Researches on gender analysis in textbooks (Bahiyah et al, 2008; P eck, 2007; Paivandi, 2008; Blumberg, 2007; Malik & Ayaz, 2010; Otlowski, 2003) have all indicated that there are strong gender bias in educational materials such as practice books and textbooks. The indoctrination of such stereotyping can degrade the dignity of one group (usually women) and thus will impede the advancement of one group in education, politics, social, and others.

Many programmes and efforts have been implemented with the aim to give equal education for all and eliminate gender discrimination. For example, the conference in Dakar, Senegal in 2000 give emphasis to ensure girls and women receive equal and full access of education and achievement for a good quality of education. It also focuses on the need to change the values and practices that leads to gender disparities in educational institutions (UNESCO, 2002). Many studies examining how stereotypical gender roles reproduced in the educational system have shown in the low expectations of girls themselves and delimiting the full potential in them.

The school institutions play a vital part in the socialization and the molding of the ideologies in the students mind. The reproduction of gender biasness and gender role stereotyping are the result from hidden curriculum that unconsciously implanted during the development of the curriculum and textbooks. Kentli (2009) defines hidden curriculum as "these unstated norms, values, and beliefs embedded in and transmitted to students through the underlying rules that structure the routines and social relationship in school and classroom". Hidden curriculum

acknowledged the socialization process of schooling (Kentli, 2009) and unconsciously enables the students to understand the behavioral patterns, the norms and the values expected in the public sphere (Kentli, 2009).

Sydney (2004) asserts that textbooks are the important element in teaching and learning process. It provides the technical and academic knowledge that the officials want the children to achieve during their schooling years. According to Kabira and Masinjila (1997) as cited from Sydney (2004:13),

“...writers of textbooks create a human world in which children learn about what people do and how they relate to one another. It is this second part of humanizing effect of textbooks that if not handled carefully could lead to the discrimination of some categories of learners and in this case a discrimination that is based on gender role stereotyping”.

The nature of using textbooks that requires teachers and learners to read and revise the text numerous times, may contribute to the conditioning of the attitudes about self, gender, occupations, life expectations and life opportunities. The children unconsciously internalize what they see in the textbooks and listen from the teachers as appropriate qualities for what being masculine and what being feminine. Such gender role stereotyping are not parts of the explicit curriculum but rather a realization of hidden curriculum (Sydney, 2004). Although it is not stated explicitly in the curriculum about the unintended gender biased hidden message, the writers of the textbooks unconsciously foster the practices of gender inequality starting at the early age. The educational process within the school system further reinforces the formation of these values and maintaining the views of socially accepted gender roles (Posner, 2003 as cited in Bahiyah, 2008). Many textbooks have demonstrated the gender biasness, sexism and stereotyping which led the researchers (Litz, 2005) to believe that,

“...the continuing prevalence of sexism and gender stereotypes in... textbooks may reflect the unequal power relationships that still exist between the sexes in many cultures, the prolonged marginalization of females, and the misrepresentations of writers with social attitudes that are incongruent with the present-day realities of the target language culture.”

Bahiyah et. al (2008) also stated that the children understands about the world, the relationship within the society and how they understand the society through this influential sources, the textbooks. For example, in Malaysia, the textbooks are used for several years before the ministry replaced with new texts. This action permits the linguistics sexism and gender roles stereotyping permeate in the student's mind and reproduce in their everyday life. Therefore, it is very crucial for the school to inculcate in young generation about gender awareness and spread the notions that the world has equal places for both men and women.

As in Qatar National vision aims to advance the Qatari people in various sphere of life, and enhances women's participation to participate fully in the spheres, the issues of linguistics sexism and gender role stereotyping cannot be neglected. It is prevalent to eliminate the gender discrimination at the early age in order to achieve the vision by 2030. This study addresses the issue of linguistics sexism and gender stereotyping in Qatar textbooks primary school Ma thematic textbooks as a part of research that are fully funded by Qatar National Research Fund. The previous researches mostly focus only on English language textbooks and there is a lack of research done on other subjects such as Science and Mathematics. This study is intended to fill this gap and investigate if there are visible of linguistics sexism symbols in Mathematic textbooks.

CURRICULUM AND TEXTBOOKS IN QATAR INDEPENDENT SCHOOLS

In Qatar, the education system is divided into three stages: primary, preparatory and secondary. The completed years of schooling are 12 years. Each of school levels are categorized into three types of school, the government schools, the government-funded independent schools and the self-funded private schools. The parents have a choice to select which school that can cater their children's education needs.

Until 1970, Ministry of Education in Qatar adopted the curricula of other Arab countries to be used at its schools. After the independence in 1971, the Ministry has been continuously evaluating, revising and developing its own curricula. Another education reform started in 2001, which required teachers, among other things, to upgrade their skills and learn the new curriculum standards. Through this reform, the new government-funded independence

schools are established in which the administrators of the schools have the autonomy to determine their own teaching methods, hire their own staff as long as they follow the curriculum standards outlined by the Supreme Education Council (SEC). The schools have the freedom of using any materials and learning resources. Each student is expected to meet the expected knowledge, concepts and mastery skills at each grade level. The students are evaluated through mandatory annual assessment and the results from the assessment provide information for the educators, parents and governments of the student's educational progress.

In Qatar, the education system resembles more of the Western curriculum. The desire to model the achievement of the developed country, influence the curriculum building in the country especially after the new education reform era. One of the significant reforms is the establishment of the government-funded independent schools. This effort allows the teachers to be innovative in meeting the needs of the student within the curriculum standards. This includes the choices of instructional materials and teaching approaches. The selection of textbooks in these government-funded independent schools varies from schools to schools. The textbooks are not centralized like in Japan or Malaysia. The teachers have the freedom to choose what textbooks that cater the needs of their students. They may also develop their own independent textbooks specific for their school only. But, most of the textbooks are imported from developed country such as the UK and the US.

OCURRENCE OF LINGUISTICS SEXISM IN SCHOOL TEXTBOOKS

The starting point of research that attempts eliminate gender discrimination and sexism in schools is rooted from the feminists work in early 1960s, however efforts to diminish gender roles stereotyping has been a worldwide concern. Researchers have found out that a part from the written curriculum in schools, the hidden curriculum plays an important role in shaping the children's norms and values. Margolis (2001) as cited from Kentli (2009) argues that hidden curriculum in the education system reinforced the understanding of school's hegemonic function (s) that also maintains the power of state. A school is the institution where most children first received their formal social education, this scenario is seen as the norms and the natural order of things, which later leads to sex-role stereotyping and linguistics sexism.

There are several studies that address this issue and discuss how school textbooks inculcate the sexism and sex-role stereotyping at a young age (Bahiyah et al, 2008). The study by Bahiyah et al (2008) focuses on Primary 3 and Primary 6 of Malaysian English language textbooks in primary school. The study reveals that females are still portrayed as supporting role to male. The textbooks show that males are more active than female, and female are associated with the stereotypical roles. The representation of males and females does not portray the changing reality of Malaysian society today.

The other study is by Paivandi (2008), where there is a consistent occurrence of discrimination and intolerance in Iranian textbooks. The construction of intolerance and discrimination are not accidental. Such depictions are purposely done to give understanding to the children of the extent of gender separation in all environments. The findings reveals that women are absent in images related to work, military, social environment, and in portraits of historical, cultural, political, and scientific personalities. The presence of women is strongly depicted at home, neighborhood areas and religious gatherings. Gender inequality is prevalent in the textbooks as the authors of Iranian female textbooks only comprise 5%. This study enlightens the people about the Iranian society and the fundamental values and beliefs that they hold.

Gender biasness is also seen in EFL textbooks in Japan. The study by Otlowski (2003) discusses the importance of textbook selection for EFL students with regards to the portrayal of gender representation in the targeted culture. In many cases, the representation of women in EFL textbooks portrays a stereotypical role of women as mothers and homemakers. In the study, two textbooks are investigated and the finding reveals that the conversations and illustrations in those textbooks do not represent the current role of women in the society and still depict the stereotypical of man and woman.

Therefore, it is a necessity to unravel the linguistics sexism in other countries and observe whether the occurrences of linguistics sexism exist in a particular country. The study should not be limited to English language textbooks. The investigation should be extended to other areas such as Mathematics and Science and in different languages and cultures.

OBJECTIVES

This paper presents the preliminary findings of an on-going research¹ that attempts to uncover the portrayal and occurrence of linguistics sexism and gender-role stereotyping in Mathematic textbooks of primary schools in Qatar. This study is using a combination of quantitative and qualitative method of analysis. This paper only discusses the preliminary findings in Qatar primary schools, mainly with regard to the content analysis of the data.

This study hopes to discuss the teaching and learning implications of the findings to raise awareness of the existence of linguistics sexism and gender role stereotyping specifically in Mathematic textbooks in Qatar primary schools with the hope that the data could be compared with other data from English and Science textbooks.

RESEARCH QUESTIONS

The research questions are as stated below:

1. Are there occurrences of linguistics sexism and gender role stereotyping in the Mathematic textbooks in Qatar primary schools?
2. How are linguistics sexism and sex-role stereotyping portrayed in the Mathematic textbooks?

METHODOLOGY

This study is using a combination of quantitative and qualitative approach. The quantitative analysis is used to ascertain the frequency of the linguistic items that are gender related by using a corpus tool. Then, by using Critical Discourse Analysis (CDA) Fairclough (1989), selected linguistic items were chosen to be discussed in the qualitative part. The corpus of this research is Mathematics primary school of independent schools in Qatar (grade 1-6), a total of 24 books. It is extremely important to investigate the textbooks selected at primary levels because the information that they perceive within the textbooks play a vital part in the construction of cultural and social values specifically when gender relations is concerned (Bahiyah et. al, 2008).

RESEARCH DESIGN

This on-going study involves several phases that are adapted from Yuen et al. (2007).

PHASE 1: CORPUS SELECTION

A corpus of 24 Mathematic primary school textbooks Grade 1 - 6 is chosen. The sampling of the textbooks is purposive, where the researcher intended to investigate the linguistics sexism specifically in independent primary schools. The textbooks collected include textbooks and practice books. The rationale for taking both types of textbooks is that students utilised both types of books in the classroom and the practice books complement the textbooks. These books are primary resources of learning for the students in the classroom in Qatar. Therefore, it is important to take both types of textbooks as parts of the corpus.

For the purpose of this research, a total of 24 of Mathematic textbooks in primary levels of independent schools in Qatar were analysed. These books represent five independent schools, four from Boys' Schools and one from a Girls' school, from Qatar. There are two types of textbooks in the corpus: Qatar published and foreign published textbooks. The findings and analysis of the textbooks will be presented according these two types and later a comparison is made between these textbooks. As this research is an ongoing research under QNRF projects, the results could only be considered only as a preliminary finding for the project.

PHASE 2: DIGITIZATION PROCESS

The textbooks are first transformed into digital forms by a scanning procedure. Then, the digitized forms of data go through the conversion process and merging process.

i) Format conversion process. The scanning procedure produces .jpeg format of the textbook images. The .jpeg format cannot be used in the corpus analysis tool because the tool can only process text files. Therefore, these images have to be converted into word documents and before they were converted into text files. The word document files contain both pictures and text data while the text files contain only text data. The conversion process was performed by using software called ABBYY FineReader Version 10 Professional Edition. This software is able to convert the .jpeg format to .doc format and later .txt format. The conversion process from .jpeg to word document is not very accurate. The researchers manually edited the text files to ensure consistency and accuracy. A coding system was also established before the scanning process in order to organize the files for future references and retrieval.

ii) Merging process. During the scanning process each page of a textbook is split to different text files, for example if a textbook has 50 pages, it would be divided into 50 text files. Although, ABBYY FineReader 10 software is able to convert all images of one book into a single text file, a problem would crop up later when the researchers need to revisit the data. To ease this process, these different files need to be catalogued and merged and only then would the data be ready for Phase 3, Data Processing.

PHASE 3: CONTENT ANALYSIS

After creating the corpus database, content analysis is used to aid the identification and the examination of the contents and language used for discovering occurrences of linguistic sexism and sex roles stereotyping in Mathematics textbooks. Mohd Faiz Ikrum (2010), explained that content analysis involves in “analysing the contents of documentary materials such as textbook and mass media”. The analysis is conducted by identifying certain characteristics of the materials and also by investigating the meanings of the underlying messages.

The corpus database is analysed for:

- a. representations of male and female human characters, adults and children as well as masculine and female animals and inanimate objects,
- b. terms of address and referencing devices,
- c. social roles depicted for male and female characters,
- d. activities associated with male and female characters depicted including those involving professions, sports, games, hobbies and leisure activities, and
- e. types of linguistic structures and language used for males and females

The data are then processed using Wordsmith Tools 5 to generate a word list of frequency of words and then tabulated into figures and percentages. The identified items are then classified into categories and frequencies. Finally, the frequencies are converted into percentages and compared across gender.

The finding of this study with regards to the occurrences of linguistics sexism and gender role stereotyping in the selected textbooks would be discussed in terms of the following categories as suggested by Bahiyah et al (2008):

- (a) The use of male and female pronouns
- (b) The use of terms of addresses/salutations
- (c) The use of male and female nouns with regard to the family (kinship terms)
- (d) The use of words related to occupations/professions
- (e) The use of words related to hobbies

PHASE 4: DATA ANALYSIS

WORDSMITH TOOLS 5.0

At the fourth phase, Wordsmith Tools 5 is used to a) to generate a frequency list of words and b). to assist in findings the collocation of words from the data. The same procedures were used by Bahiyah et al (2008:51-53),

Yuen et al. (2007), Azhar and Bahiyah (2007), Nadia (2010) and Mohd Faeiz Ekram (2010) in analysing the instances of linguistics sexism in school textbooks. Through Wordsmith Tools 5, the observation on how the words are used in a context and the frequency of the words found in the corpus of school textbooks were achieved. The software helps the researchers to identify the words that are significant and important for portraying the linguistic sexism and gender stereotyping in the school textbooks. Thus, the use of the software complements the Critical Discourse Analysis carries out on the written discourse of the school textbooks studied.

CRITICAL DISCOURSE ANALYSIS (CDA)

The analysis of the linguistics sexism is complemented by using a qualitative analysis procedure. The qualitative part of the analysis validates the findings in the quantitative analysis. There are three stages in CDA and for this study the researchers follow the approach used by Bahiyah (2008) in analysing linguistics sexism and gender role stereotyping. CDA is used to explore how social relations, identity and power are constructed in the community, media and institutions (McGregor, 2003 as cited from Bahiyah, 2008) and explains how these relationships secure the power of people in control, thus creating power imbalances and social inequities. This analysis hopes to make the people aware about the issues.

FINDINGS

The finding of Qatar Mathematic primary textbooks is analyzed according to Bahiyah et al (2008). First, there is a preference of males over females where males are represented as standard. Second, there is bias towards the portrayal of males over females in the depiction of characters in social and occupational activities. Third, there is bias in the portrayal of personality characteristics that run along traditional masculine and feminine traits.

THE PREFERENCE OF MALES OVER FEMALES

The discussion of preference of male over females is described in 3 categories: i) the instances of male/females nouns ii) terms of addresses/salutations and iii) male and female pronouns.

Male and female nouns: Students are exposed to linguistics sexism and gender roles stereotyping when internalizing in their mind that males are dominant and are the norms of the society. In all of the textbooks analyzed, the male and females characters are identified through nouns and gender related nouns such as pronouns, kinship terms, salutations, hobbies and professions. From the findings, the foreign textbooks are consistent to the findings by Bahiyah et al (2008), Sydney (2004), Nadia (2010) and Mohd. Faeiz Ekram (2010), that males are more dominant than females. Although the discrepancies between males over females are not large, 370 times compared to 341 times, the textbooks show a slight gender bias towards female (see Table 1). In contrast with Qatar Mathematics textbooks, the findings are interesting because females are slightly dominating. In the textbooks, there are 91 occurrences of female nouns compared to males with 75 occurrences (see Table 2).

TABLE 1: Foreign published textbooks

Gender	Frequency
Male	370
Female	341
TOTAL	711

TABLE 2: Qatar published textbooks

Gender	Frequency
Male	75
Female	91
TOTAL	166

Terms of addresses/salutations: The data shows that for this category (see Table 3 and Table 4), the use of female salutations or terms of addresses are more prominent in foreign textbooks rather than Qatar textbook. The instances of male and female salutations are equal in Qatar textbooks, with 2 occurrences but in foreign textbooks, females are

more represented than males – 21 compared to 12. The data indicates that in foreign published textbooks, the difference is quite large. This may be due to the different salutations terms to address those women who are married and those who are singles. But, in Qatar textbooks, the occurrences are minimal and the terms of addresses that are culturally specific to Qatar are not visible.

TABLE 3: Foreign published textbooks

Salutations	Frequency
Miss	4
Mr	12
Mrs	17
Ms	0
TOTAL	
Male	12
Female	21

TABLE 4: Qatar published textbooks

Salutations	Frequency
Miss	1
Mr	2
Mrs	0
Ms	1
TOTAL	
Male	2
Female	2

Male and female pronouns: The male pronoun ‘he’, a third-person singular is more prominent than ‘she’ in both types of textbooks (see Table 5). But the instances of ‘he’ are very high in foreign published textbooks, i.e. 201 occurrences as opposed to a female subject pronoun ‘she’ with 170 occurrences. The occurrences of male pronoun ‘he’ showed a higher usage in Qatar Mathematics textbooks, compared to ‘she’. ‘He’ occurs 30 times in the textbooks and ‘she’ occurs only 19 times. This finding is consistent with Bahiyah et al (2008) findings in Malaysian English language textbooks of Year 3 and year 6, which also showed the same trend.

However, the third person female object pronoun ‘her’ is significantly higher in foreign textbooks (79 times) and male object pronoun ‘his’ occurs only 53 times. In Qatar textbooks, the trend is similar to ‘he’. From Table 5, it is clearly seen that male pronoun ‘his’ is almost double than object pronoun ‘her’ in Qatar Mathematics textbooks. The use of reflexive pronouns ‘himself’ (singular third pronoun masculine) and ‘herself’ (singular third pronoun feminine) are absent in Qatar textbooks. However, in foreign textbooks, there is no occurrence of ‘himself’ and only one occurrence of ‘herself’. The lack/absent of usage of reflexive pronouns in both textbooks could be due to the difficulties that young children may encounter problems in grasping the ideas of reflexive pronouns used to replace nouns that refers to the same person (something) in the same clause (Bahiyah Abdul Hamid & Wijayasuriya, 1998 as cited from Bahiyah et al, 2008). In summary, the use of masculine pronouns is slightly higher in Qatar textbooks than in foreign textbooks. Although the frequency in foreign textbooks is seen as significantly higher, the differences in the use of males and female pronouns are almost balanced. However, the males and females pronouns are not evenly distributed in Qatar textbooks and it shows the males are more dominant than females.

Table 5: Qatar publisher and Foreign publisher – number of male and female pronouns

	Pronoun	Qatar publisher		Foreign publisher		PORTRAYAL PERSONALITY
		Male	Female	Male	Female	
THE OF	He/She	30	18	201	170	
	His/Her	21	12	53	79	
	Himself/Herself	0	0	0	1	
	Total	51	30	254	250	

CHARACTERISTICS OF MALES AND FEMALES THAT RUN ALONG TRADITIONAL MASCULINE AND FEMININE TRAITS

The finding shows that there are more female nouns used with regards to kinship terms (see Table 6). It is very interesting to observe that the number of female kinship terms is higher than male kinship terms, i.e. 32 female nouns as opposed to 26 male nouns in foreign published textbooks and 7 female nouns in contrast with only 4 male nouns in Qatar published textbooks. Although the overall instances of female kinship terms exceed the male counterparts in foreign published textbooks, the 'father' has the highest frequency (12 times) in contrast with mother/mum (10 times). This finding is supported by Bahiyah et al (2008), which stated that the roles of fathers are more acknowledged lexically while society acknowledged the roles of mothers as nurturers and caregivers. In contrast with Qatar published textbooks, the most frequent male social role is 'brother' with 2 instances as opposed to 'sister' with 5 instances. The concept of religious brotherhood and sisterhood in Islam may influence the use of these terms in the textbooks, where people are related as brothers and sisters to each other regardless of blood ties.

In foreign published textbooks, the three most common nouns for males are 'father'/'dad', 'brother' and 'uncle' while for those used for females that are 'mother'/'mum', 'aunt' and 'sister'. The common nouns are less in Qatar published textbooks, where 'brother' is the only male noun and 'sister' and 'mother'/'mum' are the only significant female nouns.

Table 6: Qatar publisher and Foreign publisher – the use of male and female nouns with regard to kinship terms

Nouns	Male		Female	
Qatar published	Brother	2	Sister	5
	Children/Child	2	Mother/Mum	2
Frequency		4		7
Foreign published	Dad/Father	12	Mother/Mum	10
	Brother	10	Aunt	9
	Uncle	2	Sister	8
	Children/Child	1	Grandma/Granny	5
	Grandpa	1		
Frequency		26		32
Total		30		39

In Table 7, the occupational roles for females are less varied and restricted to stereotypical type of occupation/professions while male occupations are of wider range thus provide with more options than females. With regard to occupation portrayed in the textbooks, there is a subtle message being conveyed that males are being dominant with a more varied type of occupation and as compared to females who are more restricted to certain types of occupations. This scenario is prominent in the foreign textbooks but not seen in Qatar textbooks. Apparently, there is no occupation assigns to males but two occupations assigned to female. The status of the country as among the richest country in the world may influence the insignificant portrayal of occupational roles in males and females since the people are getting benefits from the oil and natural gas revenues.

Table 7: Qatar publisher and Foreign publisher – the occupation of male and female characters

Occupations	Male		Female	
Qatar published textbooks			Ballet dancers, Dogs led Racer	
Frequency		0		3
Foreign published textbooks	Builder, Chicken feeding, Cyclist, Farmer, Footballers, Goalkeeper, Golfer, Kings, Holiday-maker, Painter, Player(s), Postman, Rider, Rowers, Runner (s), Salesman, Skater (s), Teacher, Wardens, Wizards, Worker.		Babysitting, Paper girl (s), Princess, Queen (s), Rider, Rowers, Village shopkeeper, Skater (s).	
Frequency		29		10
Total		29		13

The portrayal of females occupational roles in foreign textbooks are less stereotypical but less varied as compared to male. ‘Babysitting’ are synonyms with women nurturing personalities but ‘rider’, ‘rowers’ and ‘skaters’ are occupations usually referred to males. But, in these textbooks, the roles are changing and females are shown to be participating in such occupations or professions. In Qatar textbooks, the occupations are less varied than foreign textbooks. This factor may due to the focus of the textbooks that put more emphasis on numbers and mathematical problems without taking into consideration of the occupational criteria in the textbooks. The writers stress more on achieving the objectives of the curriculum rather than putting more attention to occupational roles of males and females.

THE DEPICTION OF PERSONALITY CHARACTERISTICS THAT RUN ALONG TRADITIONAL MASCULINE AND FEMININE TRAITS

The personality of female characters is moving forwards from the stereotypical masculine and feminine lines. From Table 7, it is seen that females involve more in outdoor activities and does not confine themselves to the more stereotypical roles of women, who do domestic chores and participate in only indoor activities only. The occupation shows in above findings reflect the changing of the personalities of females today who are ready and more receptive to new challenges and are able to compete with males. It is observed that females can also perform activities such as ‘riding’, ‘rowing’ and ‘skating’ which usually connote to male-dominated activities. The traditional feminine traits of females are slowly being transformed into more diversified and neutral traits which can be applicable to either males or females.

Despite of the depiction of females that is moving away from the feminine traits, males are seen to maintain the masculine traits by portraying them as more powerful especially in occupations. Males are shown to be more energetic, active and dedicated in their works. From the above table, ‘golfer’, ‘footballer’, ‘goalkeeper’, ‘cyclist’, and ‘runner(s)’ are occupation /professions that are related to sports and requires much energy and perseverance. None of these professions is attributed to females, thus gives the impression that only males are entitled to have such profession in contrast to what is happening in the real world.

It is also seen that males are portrayed as more accountable and responsible in their jobs. From the findings, ‘teachers’ and ‘wardens’ are categorized specifically under male occupation in foreign textbooks. The representation of males as ‘teachers’ and ‘wardens’ depicts males as prominent figures that shape and guide the students to become a useful people. It is also a representation that males are more knowledgeable, trustworthy and reliable. The absence of these professions in female domains indicates that women are not up to par with their male counterparts.

TEACHING AND LEARNING IMPLICATIONS

When students are comfortable with the stereotypical roles that have been assigned by the society, the oppressed groups are not motivated to learn because there are not much opportunities for them as they live in male-dominated society. They cannot develop their full potential and will be treated as second-class citizens. Teachers as the authoritative figures in classrooms should address this issue and enlighten the children about the gender equalities as well as to show them how to react when they encounter similar situations. It is very challenging in Qatar where the schools are segregated according to genders. The children are comfortable with the school environment, thus may reinforce linguistic sexism and gender role stereotyping if important issues like these are being neglected by the school authorities. Therefore, the use of school textbooks that is gender neutral is the best way to educate students about gender equalities at all school levels. Teachers play vital roles in promoting gender equalities in the classroom and should encourage the children that the world has equal places for both men and women. To decode the traditional stereotypical norms and values and encode with a new ideologies would be very difficult at the initial stage. But, it will gradually show improvement if the inculcation of gender awareness is done consistently in the classroom and outside the classroom too.

CONCLUSION

Fromkin and Rodman (1993, p.306) as cited from Bahiyah et al (2008) assert that “language reflects sexism in the society. Language itself is not sexist. ...but it can connote sexist attitudes as well as attitudes about social taboos and racism”. It is evident that language is not neutral; it is shaped and influenced by the cultural values and the

perceptions of the people about how the world should be seen. The Mathematics textbooks that we analyzed illustrate that there are some parts of the linguistic features used that convey sexism. There is an occurrence of gender bias where males are portrayed as more dominant than females but is not statistically significant in both textbooks that we analyzed. Although ironically Qatar Mathematics textbooks portrayed overrepresentation of female nouns and foreign textbooks portrayed more of male nouns, the differences are not very extensive. It shows that perhaps there is a move to have textbooks that are more gender equal.

Females are still regarded as important figures in a family sphere but play supporting roles to males in foreign textbooks. Males are acknowledged as the breadwinners and females as the mothers who are taking care of the family. Although society recognized the roles of women as the nurturers, the role of father is more appreciated in the textbooks through the instances of 'father' exceeds 'mother' though the differences are not very wide. It is quite a different scenario in Qatar textbooks, where 'brother' and 'sister' are more acknowledged in the textbooks. The view in Islam that every Muslim is like brothers and sisters may influence the selection of kinship terms in the textbooks.

The tendency to show linguistic sexism and gender role stereotyping is still visible in those textbooks but it appears very minimal. It is an incredible step for a country like Qatar to eliminate gender biasness gradually and to ensure gender parity before 2030 (Qatar National Vision 2030). When the children have been inculcated at young age that the world has equal opportunities for men and women, they contribute to a better future for the country, where the full potential of men and women can be fully utilized. The move to diminish linguistic sexism and sex-role stereotyping not only requires linguistic reform but most importantly they should be a significant step to change the perception of what being masculine and feminine in all spheres of the society.

ACKNOWLEDGEMENT

¹ This research is a part of the Qatar Foundation Research Grant (QNRF-08-227-5-042 UKM – SK/ 15/ 2009/ GLAK) entitled "Linguistic Sexism and Gender Role Stereotyping in Qatari English Language Learning School Resources" and is fully funded by the Qatar National Research Fund in collaboration with Texas A&M University at Qatar.

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Siti Norzaimalina Abd. Majid
sitinatorzaimalina@gmail.com

Mohd. Subakir Mohd. Yasin
subakir@ukm.my

Bahiyah Dato' Haji Abdul Hamid
bahiyahabdulhamid@gmail.com

Recovering indigenous inscriptions of meaning from the colonial novel: A re-reading of the spatial archetypes in Joseph Conrad's *Lord Jim*

SITI NURAI SHAH AHMAD

ABSTRACT

This paper discusses an alternative reading practice of the colonial novel (Zawiah 2003) that puts the re(-)presentation of space in such novels under scrutiny. Informed firstly by Jungian archetypal criticism and secondly, by Gayatri Spivak's concept of 'worlding' (1999), it examines the re-presentation of Malaya's geospatial features – the sea, mountains, forests – as archetypes in the novel Lord Jim (1900) by Joseph Conrad. These archetypal images, I argue, erase the indigenous meanings already inscribed onto Malaya's geospatial features, in the colonial project of worlding Malaya. However, by peeling away the layers of Western inscriptions of meaning onto Malaya's geospatial features, the contemporary, post-colonial reader might recover the various meanings endowed on Malaya by its native inhabitants. This alternative reading practice thus enables the reader to discover the diversity of meanings that can and have been given to geospatial features, as opposed to the West's unilateral act of worlding other worlds.

Keywords: archetype; collective unconscious; colonialism; Malaya; representation; worlding

INTRODUCTION

When Europeans ventured into the Malay Archipelago in the first decade of the sixteenth century, the peoples of the Malay Peninsula and Borneo – the two geographical entities that make up Malaysia today – already had their own systems of knowledge with which they inscribed meaning onto the geophysical environment. The *orang asli* or aborigines in the Malay Peninsula, the ethnic tribes of Borneo (e.g. Dayak, Melanau, Bajau), and the Malays relied on animistic, Hindu, Buddhist, and Islamic sources and practices in their understanding of space. However, with the coming of Europeans, first as capitalists, then as colonizers, these richly diverse indigenous views on space were gradually erased. In their place was re-inscribed European perspectives on geophysical space, which according to Denis Cosgrove, “represents a way of seeing – a way in which some Europeans have represented to themselves and to others the world about them and their relationships with it, and through which they have commented on social relations” (1998: 1; my emphasis). The relations between the Malay Peninsula and Borneo with Europeans were emphatically that between a colony and its colonizers – the space of the colony merely a site from which natural resources would be extracted or cultivated and exported to the metropolitan. This is the condition that makes the worlding of a world – the emptying of indigenous meaning from colonized space in order to be re-inscribed with the colonizer's ‘superior’ knowledge and will to power – possible (Spivak 1999).

Knowing this, it is thus imperative that the contemporary, postcolonial reader or student of English literature, which is still studied in Malaysian schools and higher learning institutions today, become aware of the worlding of Malaya and Borneo in colonial-era texts that claim to represent the region accurately. Zawiah Yahya argued for alternative reading practices among Malaysian readers and students, saying that

...an undiscerning eye, trained by reading conventions only to appreciate the universal aesthetics of fiction, cannot uncover ideological subtleties buried in the rhetoric. It cannot see, for instance, that a setting, while pretending to be an open space of the real, is actually a permanent settlement of the ideological. It can only

see plot and character as clever little devices that forge artistic unity and cohesion, not part of a series of explanations and justifications for imperial imposition of will on the 'Other'. (2003: 19)

Inspired by this call for an active engagement between the postcolonial reader/student and colonial texts, I propose an alternative reading practice that scrutinizes archetypal images of geophysical space in the colonial novel as a means of worlding. These archetypal images, I argue, erase the indigenous meanings already inscribed onto Borneo and Malaya's geospatial features by its inhabitants. However, by peeling away the layers of Western inscriptions of meaning onto Borneo and Malaya's geospatial features, the contemporary, postcolonial reader might recover the various meanings endowed on the region. This alternative reading practice thus enables the reader to discover the diversity of meanings that can and have been given to geospatial features, as opposed to the West's unilateral act of worlding other worlds. The text chosen for analysis is *Lord Jim* (1900) by Joseph Conrad, which has gained canonical status in English literature.

My reading of the archetypal images in *Lord Jim* first proceeds through the framework of Jungian archetypal criticism, in order to determine the meanings of geospatial images such as the sea, the forest and the hill/mountain within Western thought and literary tradition. The significance of these archetypes within the Western collective unconscious will then be contrasted with indigenous understanding of the same geospatial images in order to recover a diversity of meanings given to space. Before that however, an outline of Jungian archetypal criticism is necessary, to define archetypes and the collective unconscious and explain how this framework can operate alongside Spivak's concept of worlding to form an alternative reading strategy for *Lord Jim*.

THE USES OF JUNGIAN ARCHETYPAL CRITICISM FOR THE CONTEMPORARY, POSTCOLONIAL READER

Carl Jung (1875 – 1961) introduced the concept of the 'collective unconscious' in addition to the individual unconscious that was proposed by Freud. This collective unconscious exists in all human beings and is universal in nature, says Jung (1980). Jung disagreed with Freud's view that dreams are symptoms of neuroses – rather, the content of dreams themselves, he believes, should be the object of analysis (Snider 1991). This is because the archetypal symbols or images in dreams can tell the researcher or analyst about the collective unconscious.

What are archetypes? Jung defines them as "mental forms whose presence cannot be explained by anything in the individual's own life and which seem to be aboriginal, innate, and inherited shapes of the human mind" (Jung 1978: 57). He then elaborates on them as "a tendency [in the collective unconscious] to form representations of a motif" (1978: 58). The representations may vary but the motif that they point to remain the same; for example, there are many representations of the basic motif of the "hostile brethren" (Jung 1964: 58). The archetypes can be expressed unconsciously in dreams, but Jung also argued that they can be consciously imagined (Jung 1980); for example, a writer could consciously invoke an archetype to represent an idea, theme or message s/he wants to express in his/her work.

The Jungian theory of archetypes focuses mainly on the archetypes that occur during a person's individuation, or his/her attainment of selfhood. The basic archetypes are: the Self (represented as an idealized young man/woman, a wise old man, or as circular, quadrangular, or nuclear motifs); the shadow (represented in images or persons symbolizing an individual's repressed characteristics or persona); the anima (represented as the femme fatale or the goddess/guide); and the animus (represented by male figures signifying life or death). However, archetypes of individuation may also be manifested as a spatial image – Henderson (in Jung 1978) gives the example of the image of a town in a valley as a symbol of the anima, with its connotations of feminine nurturing and protection. In fact, enclosed spaces in general are anima symbols, because they are seen as representations of "the world of maternal consciousness" (Henderson in Jung 1978: 117).

The Jungian theory of archetypes was very popular among literary critics in the first half of the twentieth century, such as Mircea Eliade, Maud Bodkin and Northrop Frye (Meletinsky 1998). The theories of Carl Jung and of the British anthropologist Sir James Frazer, whose influential work on ritual, *The Golden Bough*, influenced many Western writers, are evident in Frye's archetypal criticism. According to Frye's framework, each element of human life – vegetable, animal, mineral, and human – can be represented in literature by archetypes. Frye's framework replicates the cycle of the four seasons of spring, summer, autumn and winter, in which is mirrored the hero's life-cycle. The archetypal hero and his quest were also the basis of another practitioner of archetypal criticism, Joseph Campbell, whose book, *The Hero with a Thousand Faces* (first published 1949), discusses in detail the hero myth and its attendant archetypes. From the basic myth of the hero comes archetypal images, figures and spaces such as

the hero's "crossing of the first threshold" (Campbell 1973: 77), the goddess-guide (similar to Jung's anima), and "the belly of the whale" (Campbell 1973: 90) which is symbol of a transformative space. Then there is Erich Neumann, whose seminal work, *The Great Mother: An analysis of the archetype* (first published 1955) details the various images and symbols representing the archetypal mother, be they human (the virgin), animal (the Egyptian cow goddess), or vegetable (the tree); profane (Medusa) or divine (the Virgin Mary).

Certain archetypes are significant to the colonial enterprise. The hero archetype, for instance, is apparent in *Lord Jim* (Stape 1996) and by presenting Jim as a latter-day incarnation of the mythical hero, Conrad extols the virtues of white masculinity and Christianity (Zawiah 2003), both important concepts in colonial discourse. As for representations of colonized space, Sharae Deckard (2009) notes that images of the 'paradise' archetype are crucial in the representation of Mexico, Sri Lanka, and parts of central Africa as paradise on earth. The jungle often appears as an archetype of death and dissolution, while the city, built by Europeans, represents the 'house of God' and so is an archetype of Christian (and colonial) enlightenment.

Therefore, archetypes in the colonial novel present particular images of space that carry particular meanings inherited from the Western collective unconscious. What is 'true', or 'real', about the space represented in such a way is mediated through the collective unconscious of the European subject. This corresponds to 'worlding', Spivak's (1999) term to describe the role of (colonial) representation in producing its own version of the object represented. According to Spivak, worlding is a textual act. Written documents, including those regarded as 'historical' texts – are implicated in this project of (mis)representation. Worlding is essentially a process that emerged as a consequence of imperial capitalism – in the Indian subcontinent, "the commercial/territorial interests of the East India Company" (Spivak 1999: 227) was the driving force behind the gradual takeover of its political and economic affairs by the British. Similarly, Malaya and Borneo were incorporated into the British Empire through the East India Company's desire to monopolize trade in the Malay Archipelago. The commercial interest of the British was then inevitably translated into territorial conquest as strategic ports were secured, 'political agents' dispatched to 'advise' the Sultans of the Malay States, and huge tracts of land were 'leased' from the Brunei and Sulu Sultanates in Borneo.

The strategies of worlding include, firstly, the re-presentation of colonized space as 'empty.' According to Spivak, "the necessary yet contradictory assumption of an un-inscribed earth is the condition of possibility of the worlding of a world [that] generates the force to make the 'native' see himself as 'Other'" (1999: 212). Thus the landscape is emptied of the native population and filled with the figure of the lone white, male colonizer as its 'rightful' owner. His is the authoritative voice, the "sovereign subject of information" (1999: 217) and truth, whereas pre-existing native informants and sources of information are discredited.

In this way, the British collective unconscious, represented by Conrad, fills the 'empty' space of Malaya and Borneo with archetypal images that call up notions of death and the Western notion of the underworld, as if there had never been other, indigenous inscriptions of meaning in the first place. Geospatial features only become meaningful in relation to emphasizing Jim's heroic stature and his death as the white man's ultimate sacrifice for the ideals of Western civilization. In the following discussion then, we shall look at how archetypal images of the sea, the forest and the hill/mountain in *Lord Jim* re-present Borneo negatively. Against these images, we will return to indigenous notions of these geospatial features in order to reinstate diversity in ways of representing space as opposed to the imposed 'unity' of spatial representation imposed by colonialism.

"IN THE DESTRUCTIVE ELEMENT IMMERSE": THE SEA AS ARCHETYPE OF DISSOLUTION

The sea is ever-present in the story of Jim – it shapes his life and his fortunes are tangled with it. It is the sea that gives him his first employment as well as the occasion for his fall from grace. It also leads him to the subsequent stage in his life: the stage of the hero's adventure or initiation, to follow Joseph Campbell's (1973) model. Because the hero myth sometimes begins with him as an orphan cast on open waters, such as a river or sea (Frye 1990), this analysis of the archetypal images of Malaya in *Lord Jim* similarly takes the sea as its starting point.

As a positive archetype, the sea features prominently in the world's creation myths. Hindu and Greek myths speak of a primordial sea from which the gods created the world and all living creatures. The life-giving waters of seas and oceans also evoke the archetypal mother in her positive incarnation (Neumann 1963), evoking the mother's life-containing womb. On the other hand, the sea is also an archetype of chaos and destruction. The Great Flood and biblical sea-monsters such as the leviathan (Frye 1990) represent the sea's destructive aspect. Joseph Campbell (1973) notes that the sea appears in myth as terra incognita, the domain of strange and dangerous beings. The sea may also be a symbol of the archetypal Great Mother's capacity to destroy (Neumann 1963).

Conrad's depiction of the sea in the novel prefigures "a realm of existence below human life, the state of chaos or dissolution that follows ordinary death" (Frye 1990: 146) and not its life-giving, nourishing, maternal qualities. It is opaque and unimaginably deep, not the "luminous, light-infused surface on which one could draw lines" (Yeow 2009: 163). The sea closes off Patusan, as well as Jim, from the rest of the world, like "a wall of steel" (*LJ* 159). Although Conrad's depiction of the sea in the novel as enclosing Patusan and Jim invokes the mother's womb, it actually erases the positive meanings that may be gathered from such a picture. Instead, it re-inscribes the sea and Patusan negatively as a tomb for the white man and his ideals of heroism.

In the beginning, we can see the creative aspect of the sea in its sustenance of Jim's livelihood as a merchant sailor as well as being the means by which he is delivered to Patusan to be reborn as 'Lord Jim.' Having arrived by ship, Jim enters the Patusan river in a scene echoing the hero's crossing the threshold of his known world to enter the "region[s] of the unknown" (Campbell 1973: 79). His last sight of the sea on this momentous occasion is "its laboring waves for ever rising, sinking, and vanishing to rise again—the very image of struggling mankind" (*LJ* 147). The waves seem to signify the human potential to rise again after every failure in order to continue the struggle of life. This then seems to be the land's promise to Jim after his failure on the *Patna*.

However, the Patusan half of the novel underscores the sea's capability to destroy. This is already alluded to by Marlow's comment that the sea appeared to seal Patusan and Jim from the rest of the world like a wall. In one of the novel's key episodes, Jim's 'farewell scene,' the sea is represented in the negative trope:

The twilight lay over the east, and the coast, turned black, extended infinitely its somber wall that seemed the very stronghold of the night; the western horizon was one great blaze of gold and crimson in which a big detached cloud floated dark and still, casting a slaty shadow on the water beneath, and I saw Jim on the beach watching the schooner fall off and gather headway...

... For me that white figure in the stillness of coast and sea seemed to stand at the heart of a vast enigma. The twilight was ebbing fast from the sky above his head, the strip of sand had sunk already under his feet, he himself appeared no bigger than a child – then only a speck, a tiny white speck that seemed to catch all the light left in a darkened world. . . . And, suddenly, I lost him. . . ." (*LJ* 199)

This last glimpse of Jim is the strongest premonition in the novel of his eventual death, emphasized by Conrad's choice of the image of the sun setting against the backdrop of the sea. The sea is the starting-point of the hero's night-journey through the underworld, mirroring the ancient belief that the sun disappears into the sea to travel through a subterranean passage before re-emerging the following day at sunrise (Neumann 1963). Thus the sea in this scene displays its negative aspect as the "water of death...as in the Passion...and above all [in] the 'unplumbed, salt, estranging sea'" (Frye 1990: 150). We can discern also the figure of the Terrible Mother (Neumann 1963) which is prefigured in the image of the sea as simultaneously womb and tomb (Campbell 1973 & De Koven in Moser 1996). Conrad's re-writing of the sea off the coast of Patusan as a destructive force worlds Malaya as a site of death. It sets into motion the larger archetypal image of the underworld that would later be added to by way of other geospatial representations.

It should be noted that Gentleman Brown, the agent of Jim's death as well as his shadow, came from the sea. The death of Jim's good friend, Dain Waris, too takes place in a confusing 'sea' of fog born of the sea itself. These complete the portrayal of the sea in *Lord Jim* as the archetype of chaos and dissolution. The fiction of 'Malaya' that subsequently appears in the British collective unconscious is that of the underworld that might claim the white heroes of the Empire as its victims. The creative aspect of the sea is downplayed in favour of its quality as a "destructive element" in a text that has become one of the 'definitive' fictional portrayals of Malaya.

The colonial rhetoric of negation is weaved into the portrayal of the sea in *Lord Jim* through its emphasis on the sea's capability to destroy, to drown, and to extinguish lives. As a result, Malaya becomes a negative space marked by death. The underworld archetype prefigured by such negative representations of the sea indicates the colonial Westerner's attempt to bring Malaya within his sphere of knowledge. Evidently, this could be achieved by representing the region as a potentially fatal space. Any pre-existing native inscriptions of meaning to the land is either ignored, silenced or dismissed as inferior (Spivak 1999). In its place instead is written the Western archetype of the underworld.

The contemporary, postcolonial reader familiar with the cultures of the Malay Archipelago would argue that instead of being an icon of the forces of death, for the archipelago's native inhabitants, the sea symbolizes life and sustenance. For many of them, the sea is a source of food and income, through fishing as well as through inter-island trade. The sea also represents a passage through which people and goods pass from island to island, thus enabling rather than disabling activity and life. Perhaps the most concrete incarnation of the unity between sea and life in the region is the Malay house, built along the principles of boat-making and so incorporating this element of

nature into everyday life (Gibbs 1987). These indeed contrast remarkably with Conrad's fixation on only the negative meanings of the sea archetype.

INVERTING THE ARCHETYPAL TREE OF LIFE: CONRAD'S IMAGES OF THE RAINFORESTS

European travel writing on Malaya from Portuguese times and on to the periods of Dutch and British rule have noted its singular geophysical feature, namely the thick rainforests that cover its interior. In the beginning, accounts of Malaya's forests, or the 'jungle' as it is so often called¹ were brief and mentioned only the fact that strange and dangerous animals lived in it. These brief accounts however provide an insight into early European attitudes towards the rainforest; it is a dangerous space that they avoid, because it is the ultimate symbol of Malaya's Otherness. The Portuguese Tomé Pires cautions his readers of the "monstrous animals" (1990: 236) in the jungle, while the Dutch chronicler of Malacca, Valentyn (1884) chose to repeat a tale told to him of a deadly attack on a tiger by a crocodile that took place in Malacca's forests. These reinforce an image of Malaya as savage and treacherous. Notable too, is the comment by Sir Frank Swettenham (1984), British Malaya's long-serving administrator and governor, that what distinguishes the jungles of Malaya from its African counterpart is its numberless deadly plants, insects and animals. These negative images of the rainforest in European travel writing cast them in the role of the archetypal shadow vis-à-vis the civilized space of Europe. They focus on the "hidden, repressed and unfavourable" (Henderson in Jung 1978: 110) aspects of the rainforest as opposed to its positive incarnation as a garden in the tropics.

The following discussion on depictions of the rainforest in *Lord Jim* centers on Conrad's inversion of the archetypal Tree of Life. For the native peoples of nineteenth-century Malaya and Borneo, both the indigenous tribes and Malays, the forest is variously: home, a source of income, repository of natural remedies and the dwelling of benign and malignant spirits. Several European travelers have also represented Malaya as a tropical Eden replete with delicious fruits and plants, or as a pleasant garden for the enjoyment of the jaded Western mind. These images correspond to the archetypal tree in myth and literature, depicted as bearing and sustaining life. In Conrad's novel however, the positive meanings ascribed to the forest are erased – in its place appears images of the forest as the archetypal shadow, and a dangerous labyrinthine site that swallows the light of civilization.

Erich Neumann's (1963) study of the Great Mother archetype links the life-bearing characteristic normally ascribed to trees with the maternal aspect of the archetypal feminine. He says: "[t]he female nature of the tree is demonstrated in the fact that treetops and trunks can give birth, as in the case of Adonis and many others" (1963: 49). In its negative incarnations, the archetype appears as the tree of forbidden knowledge whose fruit Eve consumes, leading to the Fall of mankind from its prelapsarian existence; as well as the tree of death and the cross on which Christ died (Frye 1990). On the negative side of the spectrum of archetypal images of the tree is also the coffin, as an emblem of "the character of the earth-womb taking the body back into itself" by means of the "encompassing wood" (Neumann 1963: 50). Conrad's portrayal of the rainforests of Patusan emphasizes this negative aspect of the archetype. The fecundity of the forests is represented as suffocating, invoking the inevitability of Jim's entombment in a foreign shore. Rather than giving and nourishing life, the forests of Patusan become another symbol of Malaya's treacherous terrain.

Conrad's introduction of Patusan's rainforests displays the European's distrust and fear of it. Marlow speaks of them as "Thirty miles of forest [that] shut it [Patusan] off from the sight of an indifferent world..." (*LJ* 137), thus sealing Patusan from the world's gaze as in a tomb. This recalls the river-as-boundary image discussed earlier, where Patusan is represented metaphorically as a lonely island outside the flow of time and progress. Instead of the narrator's professed indifference to Patusan however, the image belies his keenness to penetrate those "miles of forest" to appraise and re-present this "lost corner of the earth" (*LJ*, 148) to the world. Conrad chose to convey to the world that Malaya was a white man's grave.

The fertile forested landscape of Malaya that had so delighted travelers such as Godinho de Eredia, Frank Swettenham and Isabella Bird, as well as the Malays and other indigenous peoples, has no place in Conrad's somber portraits. Jeremy Hawthorn (2006) raises this point in discussing the depiction of the Malayan rainforest in *Almayer's folly*. He argues that Conrad portrayed the rainforest as an aggressively fecund space against which the seduction of the European male by the Oriental female is enacted:

...In this [*Almayer's folly*] and in later works set both in the Malay Archipelago and in Africa, Conrad repeatedly contrasts the fecund self-interlacings of tropical nature with the imposed and ordered compartmentalizations of European control. A reiterated element in Conrad's depiction of tropical nature is the European observer's impression of an urgent, incessant and serpentine weaving-together. This vision of writhing interpenetration evokes a world of unremitting sexual activity that stands in opposition to the

restraints and control to be found in a European order consisting of, and maintained by, boundaries and self-enclosed, sharply defined identities. (229)

In Hawthorn's reading, the threat of the rainforest to the white man lies in its suggestion of potential sexual encounters with the seductive yet treacherous Oriental female. To re-phrase this reading in a Jungian perspective, the rainforest becomes the domain of the 'femme fatale,' a well-known image of the negative anima archetype (Henderson in Jung 1978). In the case of *Lord Jim*, however, the threat from an Oriental female to the European male is less evident, for the main anima figure – Jewel – is represented as a guide as well as a worthy bride for Jim. Rather, the negative anima is invoked in the novel by images of the forest as a suffocating, subterranean space reminiscent of the labyrinth or cave.

In Neumann's schema of symbols representing the archetypal mother, the " 'belly' or 'womb' of the earth" includes geospatial features such as "chasm, cave, abyss, valleys, depths" (1963: 44). All of these features in turn indicate the archetype of the underworld. In the following passage from the novel, this process of worlding Malaya as a deadly space incorporates the abovementioned geospatial features while at the same time, representing the region in a negative rhetorical mode:

...the great expanse of the forests, somber under the sunshine, rolling like a sea, with glints of winding rivers, the grey spots of villages, and here and there a clearing, like an islet of light amongst the dark waves of continuous treetops. A brooding gloom lay over this vast and monotonous landscape; *the light fell on it as if into an abyss*. The land devoured the sunshine; only far off, along the coast, the empty ocean, smooth and polished within the faint haze, seemed to rise up to the sky in a wall of steel. (*LJ* 159; my emphasis)

Two distinctive images are conjured, firmly re-inscribing the forests of Patusan in an extension of the underworld motif: the abyss and the subterranean monster that "devoured the sunshine." The abyss, as Erich Neumann (1963) has indicated, is a geospatial feature emblematic of the negative anima, as well as being one of the definitive images of a gateway to the underworld. The act of swallowing represented by the rainforest's devouring of the sunshine invokes (1) the monster-guardian of the underworld (Neumann 1963 & Campbell 1973) and (2) the destructive power of the archetypal mother represented by images of yawning, mouth-like orifices (Neumann 1963). Patusan is therefore worlded as a cave or labyrinth that swallows the 'light,' itself a symbol of Western civilization/enlightenment. Jim, Perseus-like, voyages into the heart of this labyrinth to face his inner demons as well as their personifications, but with a tragic outcome compared to that of Perseus.

The absence of light and warmth from the above passage on Patusan's forested landscape is indicative of the colonial European writer's attempt to come to terms with a terrain completely alien to him by emphasizing its lacks and deficiencies. Above all, its negation of Malaya hinges on the association between its geospatial features and death (Spurr 1993). This is not surprising especially if we consider the influence of travel writing on Conrad's Malayan novels; for instance, Alfred Russell Wallace's *The Malay Archipelago* (1869) and the journals of James Brooke, Sarawak's first 'White Rajah.' Both Wallace and Brooke represented Malaya as potentially fatal to the white man, whether through tropical diseases such as malaria, or attacks by bloodthirsty wildlife² and savage 'pirates'. These travel narratives set a tradition for portraying Malaya in specific patterns of images, finding its way into works of fiction by Conrad, Somerset Maugham, Clifford and later British writers. Conrad's re-inscription of Malaya's forests in negative archetypes itself became a tradition, to the extent that one of Somerset Maugham's *memsahibs* exclaimed in pleasant surprise when she discovered that Malaya was not the tomb that Conrad had made it out to be!

CONRAD'S RE-INSCRIPTION OF THE ARCHETYPAL HILL

The episodes following Jim's rebirth from the "belly of the whale" (Campbell 1973: 90) that his short stay in Rajah Allang's palace compound symbolized signify that the phase of the "adventure of the hero" (Campbell 1973: 30) has begun. Accordingly, the narrative moves farther inland, taking readers up the river and through the forests to the Patusan settlement itself in an inward/downward journey.³ A distinctive feature of the landscape that Marlow notices upon arriving in Patusan is the hill that overlooks the river settlement. The following discussion analyzes Conrad's representation of the hill as contributing towards the negation of Malaya as well as re-inscribing the white man onto the landscape as a figure of authority (Spivak 1999).

Marlow's first portrait of the hill to his audience is how it appeared at night. Its image is striking, for a narrow ravine that "looks like a deep fissure, the cleavage of some mighty stroke" (*LJ* 133) splits the hill in two. A full moon rises into the sky from behind the hill, seeming to "escape from a yawning grave in gentle triumph" (*LJ*

133). The ravine that splits the peak of the hill in two recalls the gaping 'mouth' of the forests that seems to swallow all the sunlight that falls onto Patusan. The image is also that of an entrance or gateway to a subterranean space i.e. the underworld.

This depiction of Patusan's hill erases the positive aspect of the archetypal hill or mountain. The native peoples of Malaya traditionally regard hills and mountains as sacred space, the abode of the gods. Walter Skeat, a British administrator and explorer in the late 1890s, captured the local worldview in his comment on Gunung Tahan, the highest peak on the Malay Peninsula:

...I hear now that at least two expeditions have tried the mountain from here but neither by this nor the Tahan route has any living man yet reached the mountain itself, which is the centre of a vast cloud of superstition only less dense than the blind and baffling fogs that checked us daily as we went up it.

To the Malays it is the abode of all the most malignant spirits, and contains the matrix of all gold and silver ores, which is guarded by gigantic man-eating apes as big as bulls and immense serpents and mosquitoes as big as fowls. (Skeat in Gullick 1993: 18)

The belief among the Malays of the sacredness of mountains is at least as old as the coming of Hinduism to Southeast Asia, which brought with it the myth of Meru, the mountain on which the deities are said to live. This explains the "vast cloud of superstition" that the Malays ascribed to Gunung Tahan. Conrad's representation of the hill on the other hand links it not with the exalted world of the gods but with its direct opposite, the underworld.

After the erasure of the native voice on the sacredness of the archetypal hill, Conrad re-writes onto the 'empty' space of Malaya the white man as the knowing subject and figure of authority (Spivak 1999). This is achieved by re-conceiving the hill as the site of Jim's conquest of hostile parties in Patusan. He successfully plans and carries out the storming of Sherif Ali's fort on the hill, thus shifting the balance of power into the Bugis community which he is allied to. It is notable that this enterprise relied just as well on weaponry – European guns and cannons in addition to Bugis ones – as it had on strategy. As Spivak (1999) notes, the worlding of a world depends also on "the 'interested' science of war rather than "disinterested" knowledge as such" (216).

Therefore, Jim's conquest of a sacred spatial symbol re-presents the white man as the knowing subject, the "subject of science and knowledge" (Spivak 1999: 216). The mountain's sacredness is transferred onto the white man, "obliging the native to cathect the space of the Other on his home ground...He is *worlding their own world*, which is far from un-inscribed earth, anew, by obliging them to domesticate the alien as Master." (Spivak 1999: 211). This is exactly what happens in Patusan. Afterwards, according to Marlow, the fame of Jim's courage and justice was so great, "[y]ou would have to paddle, pole, or track a long weary way through the jungle before you passed beyond the reach of its voice" (*LJ*, 163). Patusan's recognition of Jim's role as Master becomes absolute with the epithet *Tuan* – interpreted as 'Lord' by Conrad – appended to his name.

The episode set on the hill re-creates the motif of the ordeal, a crucial part of the hero's quest. Just as the archetypal hero has to undergo a trial of strength, the individual Self also has to experience a similarly stressful or painful event before arriving at a more consolidated psychic identity (Henderson in Jung 1978). The ascent of a mountain is one of the archetypal images of the ordeal. In Jim's case, his conquest of the hill is meant to redeem his earlier fall from grace. It is only fitting that Jim's trial of strength should take the upward direction. Patusan's hill is therefore re-figured as the setting for this occasion.

CONCLUSION

Critical approaches to reading and studying English literature in Malaysian institutions of learning have undergone a revolution since the advent of postcolonial theory in the 1990s. The English language and English literature syllabus are no longer dominated by canonical texts and feature a more multicultural selection of writers and works, while at the universities, similar changes have taken place. My reading of *Lord Jim* reflects the current search, in the field of literary studies in Malaysia, for a multiplicity of voices in a text dominated by the univocal, paternalistic narrative of the colonial author. This has also been an attempt to recover, although admittedly to a limited extent, the other ways in which space was imagined by the colonized peoples of Malaya and Borneo; it is circumscribed by my knowledge of the Malay worldview only and relative ignorance of other, indigenous worldviews in the region. Despite these limitations, however, it is hoped that this alternative approach to reading the representation of space in the colonial novel will enable the postcolonial reader to put the seemingly innocuous images of geospatial features in such novels under careful scrutiny.

ENDNOTES

¹ 'Jungle' is the more familiar term; however it also has a derogatory ring about it. Similar forests in Africa and India are also called jungles rather than 'forests', which implies a civilized wilderness (think European forests). The jungle on the other hand, is portrayed as dark, mysterious, deadly, and home to terrifying and strange species, such as tigers, elephants, pygmies and cannibals.

² The frontispiece of Wallace's *The Malay Archipelago* features a gruesome engraving of an orang-utan attacking a Dayak man, thus defining Borneo for all posterity.

³ 'Downward' in the sense of a figurative journey into the underworld.

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Name of Author : Siti Nuraishah Ahmad
Affiliation : International Islamic University Malaysia
E-mail :snuraishah@gmail.com

Citra Pemikiran Yasmin Ahmad dalam Iklan

SITI SANIAH ABU BAKAR
NIK RAFIDAH NIK MUHAMAD AFFENDI

ABSTRAK

Tidak dapat dinafikan bahawa keberkesanan sesuatu iklan bergantung kepada bagaimana mesej tersebut dapat menambat hati khalayaknya. Mesej yang berkesan sudah tentu lahir daripada pemikiran yang kreatif. Orang yang boleh berfikir mampu melakukan perubahan dan oleh itu menjana aktiviti yang bersifat kreatif dan membangun. Lataran itu dalam kertas kerja ini penulis ingin meneroka pemikiran yang berhubung dengan kepelbagaian budaya yang cuba diterapkan oleh Yasmin dalam iklan-iklannya. Beberapa iklan Yasmin Ahmad yang disiarkan di media elektronik akan dijadikan sebagai sampel kajian. Adakah pemikiran kepelbagaian budaya diterapkan oleh Yasmin Ahmad dengan jayanya dalam iklan-iklannya? Apakah wujud unsur-unsur psikologi yang boleh mempengaruhi khalayaknya? Beberapa kriteria pemikiran kepelbagaian budaya tersebut akan dirungkaikan oleh pengkaji.

Kata kunci: Pemikiran, Iklan Yasmin Ahmad, Sosiobudaya, Psikologi

PENGENALAN

Pemikiran merupakan kegiatan-kegiatan yang berlaku dalam otak kita apabila menghadapi sesuatu keadaan, perbuatan dan sebagainya. Hasil daripada pemikiran tersebut, maka akan lahirnya fikiran (Asmah, 1993:17). Menurut Mohd. Yusof Othman, (1998: 59) pemikiran mempunyai pengertian yang luas. Namun, berfikir merupakan suatu usaha untuk meningkatkan pengetahuan seseorang. Oleh itu, hanya orang yang mampu berfikir boleh melakukan perubahan dan menjana aktiviti yang bersifat kreatif dan membangun. Kemampuan dan keluasan berfikir tidak akan menjadikan seseorang itu sterotaip dalam tindakan dan amalannya. Konsep pemikiran pernah dijelaskan oleh Zainal Kling (1993: 400) sebagai kegiatan untuk membentuk sesuatu sistem tanggapan yang akan menjadi rangka berfikir yang wajar bagi semua anggota masyarakat.

Menurut S. Othman Kelantan (1997: 269), pemikiran bermakna idea yang wujud daripada golongan intelektual yang menggunakan fakulti kritikal dalam mindanya untuk memikirkan sesuatu masalah dalam masyarakatnya. Pemikirannya itu disebarkan ke dalam lingkungan masyarakatnya atau ke luar daripada masyarakatnya. Melihat kepada sesuatu yang berlaku dalam masyarakat, maka golongan intelektual atau pemikir ini seperti Yasmin Ahmad merakamkan fikirannya itu dalam bentuk karya misalnya iklan supaya dapat dihayati dan difikirkan oleh masyarakat khalayak dengan tujuan memujuk dan mempengaruhi pemikiran mereka. Pemikiran khalayak berjaya dipujuk dan dipengaruhi apabila mereka bertindak mengikut apa-apa yang disarankan.

Secara sedar atau tidak, iklan memainkan peranan besar dalam mempengaruhi kehidupan kita tanpa mengira umur dan jantina. Hal ini ditegaskan oleh Mohamad Md. Yusof (1991: 4) yang mengatakan bahawa kebanyakan iklan di Malaysia berkemungkinan meninggalkan kesan kepada masyarakat, terutama dari segi pembentukan minat, tabiat, tingkah laku, kepercayaan dan pandangan dunia mereka. Malahan, kata, ungkapan dan ayat iklan yang disiarkan sama ada melalui televisyen atau radio menjadi perbualan, ikutan dan siulan orang ramai. Oleh itu dalam kajian ini, pengkaji cuba untuk meneroka pemikiran Yasmin Ahmad dalam penghasilan iklan sambutan hari perayaan tertentu seperti hari kemerdekaan, Hari Raya Aidil Fitri, Hari Raya Deepavali dan Tahun Baru Cina.

Dalam meneroka pemikiran beliau dalam penghasilan iklan dalam media arus perdana ini, fokus atau tujuan kajian ini menumpukan kepada bagaimana Yasmin Ahmad cuba menerapkan kepada masyarakat untuk

memujuk mereka menerima pandangan atau gambaran peribadi beliau terhadap nilai pelbagai budaya dalam kalangan masyarakat Malaysia menerusi iklan-iklan yang disiarkan. Di samping itu, setiap iklan yang dihasilkan cukup menyentuh jiwa dan membuat masyarakat berfikir, termenung, insaf, sayu, gembira dan sebagainya. Mesej yang disampaikan mampu menyentuh emosi khalayak. Beliau mengambil realiti yang berlaku dalam persekitaran masyarakat. Penggunaan bahasa yang bersahaja menjadikan iklan-iklannya bersifat realistik dan berkesan. Dalam hal ini, Rahil Mahyuddin, Maria Chong Abdullah dan Habibah Elias (2000: 16) mengatakan bahasa bukan sahaja asas budaya tetapi juga membolehkan individu berfikir. Selain itu, bahasa merupakan alat yang perlu untuk kesedaran manusia. Berdasarkan kenyataan di atas dapat dikenal pasti bahawa bahasa memainkan peranan penting dalam menyampaikan sesuatu iklan yang berkesan.

Penggunaan bahasa berkesan memberi suatu gambaran yang jelas seperti pemikiran sosiobudaya yang berhubung dengan aspek kekeluargaan, perpaduan kaum, pendidikan dan kemanusiaan. Menurut Mohd. Taib Osman (1988: 47) sosiobudaya adalah kajian yang berkaitan dengan budaya dan masyarakat yang merangkumi politik, budaya, kekeluargaan, agama, perubahan dan pembangunan masyarakat Melayu. Aspek sosiobudaya yang merangkumi segala aspek kehidupan masyarakat dan juga kebudayaan dapat dilihat dalam iklan-iklan yang diilhamkan oleh Yasmin Ahmad, seorang penggiat seni yang kreatif dalam penghasilan filem dan iklan. Untuk menelusuri cara hidup yang diamalkan oleh sesuatu masyarakat, maka aspek sosiobudaya yang merangkumi isu-isu kekeluargaan, kemanusiaan, pendidikan, kepimpinan dan perpaduan kaum menjadi perkara yang akan dibincangkan dalam kerta kerja ini.

ASPEK KEKELUARGAAN

Dalam iklan hari raya khususnya, Yasmin Ahmad amat menekankan akan kepentingan hubungan kekeluargaan. Melalui iklan tersebut digambarkan betapa pentingnya institusi kekeluargaan yang harus diambil berat oleh masyarakat Malaysia dan hal ini tidak boleh dipandang enteng. Dalam hal ini, Abdul Halim Othman (1993: 62) ada mengatakan bahawa keluarga merupakan sebuah institusi yang dinamik dan terdapat perbezaan antara sebuah keluarga dengan keluarga yang lain kerana pengaruh faktor seperti struktur sosial, nilai, kebudayaan, agama, taraf sosioekonomi, pekerjaan dan peribadi. Berdasarkan kenyataan tersebut hal ini juga ada disentuh oleh Yasmin Ahmad secara tidak langsung. Yasmin Ahmad cukup teliti memperlihatkan cara bagaimana masyarakat itu sendiri menangani persoalan kekeluargaan. Fenomena tersebut dapat dilihat dalam beberapa iklan Yasmin Ahmad. Seorang bapa dianggap menyusahkan hidup anak-anak digambarkan dengan penuh realistik. Pengorbanannya selama ini tidak mendatangkan apa-apa makna, malah beliau diasingkan daripada keluarga sendiri. Secara simboliknya sama ada secara sedar atau tidak, Yasmin Ahmad mengkritik segelintir masyarakat yang sanggup meletakkan taraf seorang bapa sama dengan binatang seperti seekor kucing. Tempat makan seorang bapa iaitu pemimpin dalam keluarga yang sewajarnya dihormati tetapi disamakan dengan tempat makan seekor kucing, bukan bersama anak, menantu dan cucu-cucunya. Apakah fenomena tersebut kian menjadi popular dalam masyarakat timur dan tiada lagi rasa kasih sayang yang erat dalam keluarga.

Dalam hal ini, Yasmin Ahmad cuba menyedarkan masyarakatnya bahawa perlakuan negatif ini secara tidak langsung diperhati dan dipelajari oleh kanak-kanak. Dalam iklan tersebut dapat dilihat bahawa dua orang kanak-kanak tersebut secara terang menyatakan apa yang akan mereka buat kelak kepada kedua ibu bapa mereka seperti mana ibu bapa mereka melakukannya kepada datuk mereka pada ketika itu. Kata-kata yang dapat dipetik adalah seperti 'nanti bila kakak besar abah dan mak duduk sini, kakak dan adik duduk dalam rumah...' dan 'abah jangan lupa pakai lampin ya'. Hal tersebut membuatkan kedua ibu bapa mereka tersentak dan insaf. Justeru, pemikiran yang dapat diambil dalam iklan tersebut ialah 'kepimpinan melalui tauladan'. Kepimpinan yang bijaksana dalam menangani sesebuah keluarga amat penting untuk melahirkan insan yang berakhlak mulia. Faktor persekitaran seperti peningkatan taraf hidup menyebabkan manusia lupa akan jasa generasi tua.

Selain itu, pemikiran tentang kasih sayang dalam keluarga juga banyak ditekankan oleh Yasmin Ahmad dalam iklan-iklan yang dihasilkannya. Dalam sesebuah keluarga, kasih sayang di antara anak kepada kedua ibu bapa, sesama adik beradik dan sesama ahli keluarga adalah penting dalam sesebuah institusi kekeluargaan. Setiap insan memerlukan kasih sayang dalam kehidupannya. Kekurangan kasih sayang akan menyebabkan seseorang itu hilang pedoman dalam hidupnya. Ini menunjukkan hakikat manusia itu sendiri saling memerlukan kasih sayang dalam kehidupannya. Di dalam dunia realiti, setiap manusia tidak kira dewasa mahupun kanak-kanak, sifat berkasih sayang sememangnya wujud. Tanpa kasih sayang yang sempurna, hubungan dalam keluarga akan menjadi pincang.

Hal ini sebagaimana pernyataan yang diutarakan oleh Arieff Salleh Rosman dan Wardah Mokhtar (2003: 16) yang menjelaskan bahawa "...apabila asas yang baik ditanamkan dalam diri anak-anak dengan memberi kasih sayang yang sempurna, keperibadian dan tingkah laku anak apabila remaja tentu tidak akan terjejas...".

Ini dapat dilihat dalam iklan hari raya yang mengisahkan tentang seorang janda beranak tujuh yang memperlihatkan hubungan kekeluargaan yang erat di antara ibu dan anak-anak. Dalam persiapan menyambut hari raya, ketujuh-tujuh anak janda tersebut saling bantu membantu menyediakan persiapan menyambut hari raya. Namun, masih ada lagi yang tidak sempurna iaitu daging tidak dibeli lagi. Ibu mengeluh kerana anak-anak tidak memastikan semua kelengkapan menyambut hari raya sudah disediakan. Kerana adanya rasa sayang anak kepada ibu mereka, mereka adik beradik telah keluar dan bersusah payah mencari daging untuk dimasak oleh ibu di merata tempat. Walaupun sukar untuk mendapatkan daging lembu untuk diberikan kepada ibu, namun, anak-anak tersebut berusaha mencari sehinggalah mereka akhirnya pulang ke rumah dengan seekor lembu untuk diberikan kepada ibu mereka. Di sini dapat dilihat bagaimana Yasmin Ahmad menghasilkan sebuah iklan yang dapat memberi mesej kepada masyarakat tentang erti kasih sayang dalam keluarga. Walaupun kehidupan ibu sebagai seorang janda yang mempunyai tujuh orang anak, namun ibu tersebut dapat memberikan sepenuh kasih sayang kepada ke semua anak-anaknya. Berdasarkan iklan-iklan tersebut, Yasmin Ahmad amat menitikberatkan unsur kasih sayang dalam keluarga. Dalam hal ini, ahli psikologi humanistik iaitu Abraham Maslow mengatakan bahawa kasih sayang merupakan elemen yang penting dalam kehidupan manusia. Hal ini sebagaimana yang dapat dilihat dalam tingkat hierarki yang dikemukakan oleh Abraham Maslow iaitu kasih sayang merupakan keperluan ketiga penting selepas keperluan fisiologi dan keselamatan dipenuhi. Pernyataan ini sesuai dengan pandangan yang diberikan oleh Richard M. Ryckman (1993: 377) iaitu peringkat ketiga ini hanya akan dapat dicapai setelah peringkat pertama dan kedua sudah dikecapi. Lazimnya manusia menginginkan kasih sayang daripada seseorang yang rapat dengannya seperti ibu bapa, adik-beradik, saudara mara dan teman-teman. Justeru, dapatlah disimpulkan bahawa kasih sayang merupakan elemen yang perlu dititikberatkan dalam kehidupan manusia.

Dalam iklan hari raya yang bertajuk '*Hari Raya Forgiving*', Yasmin Ahmad juga mengutarakan pemikiran tentang aspek kekeluargaan. Dalam keluarga tidak kira ibu bapa atau anak-anak perlulah mempunyai sifat saling memaafi antara satu sama lain. Hubungan keluarga tidak akan mudah terputus disebabkan salah faham dalam keluarga. Pepatah Melayu sendiri ada menyebut 'air dicincang tidak akan putus'. Begitulah akrabnya hubungan persaudaraan dalam sesebuah institusi kekeluargaan. Walaupun iklan yang dihasilkan Yasmin Ahmad dalam bahasa Inggeris namun, mesej yang cuba disampaikan oleh beliau benar-benar memberi kesan kepada khalayaknya. Ini dapat dilihat melalui pemikiran yang dibawa oleh beliau dalam iklannya iaitu tentang pemikiran saling memaafi antara satu sama lain. Melalui watak seorang ibu yang tidak sependapat dan salah faham dengan anak gadisnya telah mengakibatkan anak gadis tersebut keluar meninggalkan rumah. Tindakan tersebut sebenarnya adalah tindakan yang salah. Namun, gadis tersebut akhirnya menyedari kesilapan yang pernah dilakukannya dan ingin pulang ke rumah menemui ibu. Melalui kisah yang dipaparkan dalam iklan ini dapat disimpulkan bahawa sesuatu perhubungan dalam sesebuah keluarga tidak akan mudah terputus biarpun pendapat dan pandangan di antara individu dalam keluarga tersebut berbeza-beza. Berdasarkan iklan-iklan di atas jelas menunjukkan bagaimana pemikiran Yasmin Ahmad dalam mengutarakan pemikirannya tentang hubungan kekeluargaan. Pengutaraan pemikirannya tentang aspek kekeluargaan tersebut dikaitkan dengan kognisi iaitu yang digunakan oleh Yasmin Ahmad yang melibatkan satu proses mental tinggi dalam menghasilkan iklan-iklannya.

ASPEK KEMANUSIAAN

Dalam iklan '*Mengejar Waktu Berbuka Puasa*', Yasmin Ahmad mengutarakan pemikiran tentang kerakusan sikap manusia yang mementingkan diri sendiri. Sikap negatif ini diperlihatkan melalui watak seorang lelaki yang baru pulang dari tempat kerja dan hendak mengejar waktu berbuka puasa. Semasa memandu kereta, lelaki tersebut melihat seorang warga tua sedang berjalan kaki dalam keadaan hujan lebat. Lelaki tersebut memberhentikan kenderaannya, namun apabila melihat jam menunjukkan hampir benar dengan waktu berbuka, lelaki tersebut meneruskan perjalanannya dan membiarkan orang tua tersebut berjalan dalam keadaan hujan lebat. Namun, akhirnya lelaki tersebut terlibat dalam kemalangan dan orang tua yang ditinggalkannya itu telah membantu lelaki tersebut. Perbuatan sedemikian menunjukkan bahawa sifat negatif yang ada dalam diri seseorang individu yang sangat mementingkan diri sendiri akhirnya mendapat balasan. Namun, dalam masa yang sama juga, sifat kemanusiaan yang ditonjolkan oleh orang tua yang sudi membantu lelaki tersebut yang ditimpa kemalangan membuktikan bahawa perbuatan jahat tidak seharusnya dibalas dengan kejahatan. Nilai kemanusiaan yang cuba

ditonjolkan oleh Yasmin Ahmad dalam iklan ini adalah setiap manusia seharusnya mempunyai nilai-nilai kemanusiaan tidak kira siapapun mereka.

Selain itu, pemikiran tentang aspek kemanusiaan yang ditonjolkan oleh Yasmin Ahmad dalam iklan yang dihasilkannya adalah pemikiran tentang perkongsian. Dalam kehidupan setiap manusia, perkongsian adalah sesuatu yang perlu dilakukan. Perkongsian di sini membawa makna berkongsi kesenangan, kesusahan, kebahagiaan, penderitaan, dan sebagainya. Yasmin Ahmad banyak menggunakan elemen perkongsian hidup dalam iklan-iklan yang dihasilkan. Misalnya dalam iklan tentang seorang wanita Islam yang sedang berpuasa ingin pulang ke kampung. Sepanjang perjalanannya ke stesen kereta api, keimanannya diduga dengan melihat masyarakat bukan Islam menikmati juadah. Namun, kerana masih mempunyai keimanan, wanita tersebut masih bertahan sehingga waktu berbuka. Sebelum meneruskan perjalanannya, wanita itu sempat membeli cokodok goreng atau dikenali juga sebagai jemput-jemput pisang lalu duduk di sebelah seorang lelaki Cina sementara menunggu kereta api tiba. Tiba-tiba wanita tersebut melihat lelaki Cina itu makan cokodok goreng yang diambil daripada bungkusan yang terletak di sebelahnya. Wanita tersebut menjangkakan lelaki Cina itu sedang makan cokodok goreng yang dibelinya untuk dibuat juadah berbuka puasa dalam perjalanannya nanti. Apabila kereta api sampai, wanita tersebut mencapai bungkusan cokodok goreng dan terus melarikan diri lalu masuk ke dalam kereta api dengan ekspresi muka yang menggambarkan ketidakpuasannya terhadap lelaki Cina tadi. Namun, lelaki berbangsa Cina tersebut tidak marah akan tindakan wanita itu kerana mengingatkan bahawa wanita tersebut tidak mempunyai makanan untuk dibuat berbuka puasa. Di sini dapat dilihat bahawa Yasmin memperlihatkan unsur kemanusiaan di mana sifat berkongsi susah dan senang yang diterapkan dalam kehidupan. Semasa di dalam kereta api, wanita tersebut melihat ada sebungkus lagi cokodok goreng di dalam begnya. Dia rasa menyesal kerana tindakannya yang terburu-buru tanpa usul periksa. Justeru, daripada iklan yang dihasilkan oleh Yasmin Ahmad ini dapat memberi mesej yang berguna untuk dinilai oleh masyarakat.

Pemikiran terhadap unsur kemanusiaan lain yang dapat dilihat dalam iklan-iklan yang dihasilkan oleh Yasmin Ahmad adalah pemikiran tentang perasaan empati terhadap orang lain. Empati membawa maksud rasa atau perasaan simpati akan nasib malang orang lain. Dalam iklan hari raya yang dihasilkan oleh Yasmin Ahmad misalnya, dapat dilihat pemikiran tentang perasaan empati terhadap nasib orang lain. Yasmin menggunakan kanak-kanak sebagai penggerak cerita yang dapat memberi kesan kepada masyarakat. Kesetiaan dua orang adik-beradik yang menunggu bapanya pulang dari laut setelah beberapa hari tidak pulang. Bapa yang bekerja sebagai nelayan berhadapan dengan pelbagai risiko ketika ombak besar. Kesetiaan anak menunggu kepulangan bapa mereka diperlihatkan apabila dua orang adik-beradik ini sanggup menunggu bapa mereka di pantai sehingga berjam-jam lamanya. Selain itu, tindakan anak kecil yang memohon doa kepada Allah supaya bapa mereka pulang menyambut hari raya bersama. Berkat kesabaran dan doa anak kecil tersebut, maka bapa pulang dalam keadaan selamat. Semasa makan, anak kecil melihat di kaca televisyen tentang penderitaan yang dialami oleh masyarakat di bumi yang ditimpa bencana dan dalam situasi peperangan. Anak tersebut juga berdoa kepada Allah supaya bapa kepada kanak-kanak tersebut dapat pulang dalam keadaan yang selamat supaya dapat menyambut hari raya bersama.

Di sini dapat dilihat bagaimana Yasmin Ahmad menggunakan kanak-kanak bagi menyampaikan pemikiran dan mesej kepada masyarakat tentang penderitaan yang dihadapi oleh orang lain. Manusia tidak kira dewasa mahupun kanak-kanak seharusnya mempunyai pemikiran tentang perasaan empati kepada sesama manusia. Dalam memaparkan pemikiran tentang kemanusiaan, Yasmin Ahmad mengemukakan dua kategori perlakuan manusia iaitu positif dan negatif. Pada dasarnya, kedua-dua golongan tersebut ingin mencapai kesempurnaan dalam hidup. Hal ini sebagaimana pandangan yang diberikan oleh Abraham Maslow "...seseorang yang sering berusaha ke arah kesempurnaan hidupnya, ia akan mempunyai personaliti yang lain daripada individu yang hanya mengharapkan pertolongan daripada orang lain..." (dalam Mahmood Nazar Mohamed, 2001: 277). Namun, dalam proses untuk mencapai tahap tersebut ada dalam kalangan mereka yang tergelincir dari garisan yang sewajarnya. Maka, lahirlah perbuatan negatif.

ASPEK PENDIDIKAN

Dalam sesebuah iklan yang dihasilkan, aspek pendidikan merupakan elemen penting yang perlu diterapkan oleh setiap pengarah dan penerbit di dalam iklan tersebut. Dalam hal ini Yasmin Ahmad juga banyak menerapkan aspek pemikiran tentang pendidikan dalam iklan yang dihasilkannya. Antara aspek pendidikan yang diterapkan oleh Yasmin Ahmad dalam iklannya adalah tentang aspek pemikiran terhadap pendidikan nilai-nilai murni dalam diri

setiap insan. Pendidikan nilai-nilai murni ini harus disemai sejak dari zaman kanak-kanak lagi. Pepatah Melayu juga ada menyebut 'melentur buluh biarlah dari rebungunya'. Misalnya dapat dilihat melalui aspek pendidikan yang dipaparkan dalam iklan seorang anak gadis yang sering mendapat ganjaran yang sesuai, setimpal dan semerta daripada bapanya setiap kali berjaya memperoleh sesuatu pencapaian dalam bidang yang diceburinya. Hal ini merupakan satu lumrah kehidupan kerana mengikut teori perkembangan psikologi, kanak-kanak mahupun remaja ingin dirinya dihargai. Namun, melalui suatu peristiwa yang dilalui atau pengalaman, mereka akan menyedari akan hakikat hidup yang sebenar bahawa ada sesuatu yang lebih penting iaitu keikhlasan dalam melakukan sesuatu kerja tanpa ganjaran. Hal ini jelas dapat dilihat melalui pengalaman yang menyentuh hati seorang gadis apabila melihat peristiwa seorang pemuda yang memandikan bapanya yang buta tanpa ada sebarang balasan dan ini membuatnya berfikir tentang hati budi pemuda tersebut.

Selain itu, dalam iklan meraikan Hari Deepavali yang disambut pada tahun 2008 tajaan Petronas juga merupakan satu lagi iklan yang dihasilkan oleh Yasmin Ahmad yang mengandungi unsur pendidikan. Dalam iklan ini, Yasmin Ahmad cuba memaparkan pemikiran tentang pengorbanan seorang bapa yang mahu merealisasikan cita-cita anaknya dengan memberi pendidikan yang sempurna. Gambaran seorang anak keturunan India yang hanya bekerja sebagai tukang cuci di *Advance Aeronautics Training Academy* akhirnya berjaya mendidik anaknya menjadi seorang pemandu kapal terbang atas usahanya bekerja keras dan menyimpan wang untuk membeli buku untuk pendidikan anaknya. Ayah Mahesh, seorang pekerja yang tekun ditanya oleh ketuanya kenapa dia selalu membuat kerja lebih masa. Dia menjawab bahawa anaknya inginkan kapal terbang. Ketuanya menyatakan bahawa walaupun dia bekerja lebih masa sepanjang hidupnya, hanya sayap kapal terbang sahaja yang mungkin dia mampu memilikinya.

Namun, ayah Mahesh yang dipanggil 'macha', menyatakan bahawa wang daripada hasil kerja lebih masanya itu akan dibelikan buku untuk anaknya. Buku yang dibeli oleh 'macha' yang berkaitan dengan kapal terbang, digunakan sepenuhnya oleh Mahesh untuk mencipta kapal terbang mainan. Minat Mahesh dipupuk dan didorong oleh ayahnya dengan buku-buku berkaitan kapal terbang. Dari kecil hingga dewasa dia didedahkan dengan kapal terbang dan akhirnya Mahesh berjaya menjadi pemandu kapal terbang seperti yang digambarkan oleh Yasmin pada hari pertama latihan, iaitu Mahesh yang siap berpakaian seragam juruterbang bertemu dengan bekas ketua ayahnya sebelum latihan dimulakan. Watak 'macha' yang digambarkan oleh Yasmin ini menunjukkan bahawa seseorang ketua keluarga yang bekerja dengan tekun dan ikhlas akhirnya dibalas dengan kejayaan yang diperoleh oleh anaknya yang bercita-cita menjadi seorang pemandu kapal terbang. Berdasarkan iklan-iklan di atas jelas menunjukkan peranan pendidikan amat penting untuk mencapai kesempurnaan hidup. Kejayaan watak-watak yang dipaparkan adalah untuk melangsungkan kehidupan ke arah yang lebih sempurna.

ASPEK KEPIMPINAN

Aspek kepimpinan juga merupakan aspek yang penting yang perlu ada dalam sesebuah iklan. Dalam hal ini, Yasmin Ahmad turut memaparkan pemikiran tentang kepimpinan dalam kehidupan manusia. Misalnya pemikiran tentang kepimpinan dalam kekeluargaan. Ibu bapa merupakan orang yang bertanggungjawab dalam menunjukkan kepimpinan yang baik dalam keluarga. Anak-anak perlu patuh kepada kepimpinan yang dibawa oleh ibu bapa. Ini dapat dilihat dalam iklan yang dihasilkan oleh Yasmin Ahmad iaitu kepimpinan yang positif. Seorang bapa sanggup mengumpulkan wang hasil daripada jualan buah cempedak untuk merancang masa depan anaknya. Di sini dapat dilihat perancangan seorang bapa yang bijaksana dalam membesarkan anak. Walaupun hasil jualan cempedaknya tidaklah banyak namun, sikap dan keperihatinan bapa terhadap masa depan anaknya, wang yang diperoleh tetap dikumpul sehinggalah wang tersebut melebihi daripada apa yang dijangkakan. Bapa yang juga mempunyai keinginan memiliki motor berkuasa tinggi dan keinginan itu dijadikan sebagai pendorong untuknya mengumpulkan wang untuk masa depan anaknya. Sikap kepimpinan yang ditunjukkan oleh bapa ini bukan sahaja mendatangkan kebaikan kepada dirinya tetapi juga kepada anaknya. Apabila anaknya meminta sesuatu yang baru seperti jala, kereta kayu dan sebagainya bapa mengatakan hasil jualan cempedaknya tidak mencukupi untuk membelikan anaknya apa yang diminta. Bertolak daripada kata-kata bapa itu, anaknya mula menjadi kreatif dengan menghasilkan sesuatu yang baru tanpa menggunakan wang. Dengan cara ini, anak tersebut menjadi seorang yang kreatif dalam menghasilkan sesuatu yang baru. Apabila anaknya ingin melanjutkan pelajaran ke universiti, bapa mengeluarkan buku akaun simpanan yang telah diletakkan atas nama anaknya. Berkat simpanan yang dilakukan dari awal akhirnya memberi manfaat kepada mereka sekeluarga. Hal ini bukan sahaja dapat menunjukkan bahawa kepimpinan yang bijaksana akhirnya memberi faedah kepada diri sendiri.

Selain itu, terdapat banyak unsur pemikiran tentang aspek kepemimpinan yang ditonjolkan dalam iklan hari raya oleh Yasmin Ahmad. Antara unsur pemikiran lain yang dapat dilihat adalah pemikiran tentang kebijaksanaan dalam memberi pendidikan kepada anak-anak tentang sesuatu perkara. Dalam mendidik anak-anak, ibu bapa perlulah menjadi seorang yang bijak supaya pendidikan yang diberikan kepada mereka dapat meninggalkan kesan yang mendalam dalam jiwa kanak-kanak. Misalnya dalam iklan 'Hari Raya Aidilfitri 1999' yang mengisahkan tentang kebijaksanaan seorang bapa memberi pendidikan kepada anak-anak. Di sini dapat dilihat kepemimpinan yang ditunjukkan oleh bapa. Bapa meminta anaknya pergi ke kedai, namun anak tersebut menunjukkan rasa protes lalu menghanntar surat kepada bapanya dengan tujuan menuntut bayaran kerana telah memalukannya di hadapan kawan-kawan dan menyusahkan dirinya untuk pergi ke kedai. Anak tersebut telah menyenaraikan harga untuk setiap apa yang ingin dituntut dan tuntutan tersebut berjumlah sembilan ringgit. Namun, bapa tidak menunjukkan sebarang reaksi daripada tindakan anaknya itu. Dengan kebijaksanaan bapa sebagai pemimpin, bapa telah membalas surat anaknya dengan menyenaraikan harga setiap keperluan untuk anaknya daripada sejak dalam kandungan hinggalah pada usia anaknya ketika itu. Namun, harga bagi setiap perbelanjaan yang dikeluarkan adalah percuma kerana semua yang dilakukan itu adalah sebagai tanda kasih sayangnya kepada anak. Melalui cara tersebut, anak mula terfikir dan menyedari kesilapannya. Walaupun bapa telah meninggal dunia tetapi anak masih terus mendoakan bapanya kerana cara kepemimpinan bapa yang bijak dalam mendidik anak-anak. Berdasarkan iklan-iklan tersebut, Yasmin Ahmad banyak memaparkan tentang aspek kepemimpinan dalam kehidupan terutamanya kepemimpinan dalam sesebuah institusi keluarga. Kepimpinan dalam keluarga amat penting. Hal ini adalah kerana dengan pimpinan yang betul akan memberi jaminan keselamatan kepada ahli dalam keluarga. Anggota keluarga akan berasa selamat apabila dipimpin oleh ibu bapa yang bertanggungjawab. Menurut Abraham Maslow (1970: 43), aspek keselamatan amat diperlukan bagi menjamin kesejahteraan hidup. Kehendak atau keperluan kedua ini bukan sahaja meliputi aspek fizikal, malah aspek-aspek lain seperti aspek rohani dan aspek emosi. Kehendak ini lahir dari desakan nurani manusia sendiri yang lazimnya tidak akan selesa kalau hidupnya sering diburu ketakutan, kebimbangan dan rasa yang serba tidak menentu.

ASPEK PERPADUAN KAUM

Pemikiran tentang perpaduan kaum banyak ditonjolkan dalam iklan yang dihasilkan oleh Yasmin Ahmad. Antara pemikiran perpaduan kaum yang cuba diketengahkan oleh Yasmin Ahmad adalah pemikiran tentang menghormati budaya hidup sesama masyarakat. Dalam sesebuah masyarakat majmuk yang berbilang kaum, pelbagai budaya dan amalan yang dilakukan. Justeru, sikap saling hormat menghormati antara satu sama lain adalah perlu. Yasmin Ahmad banyak menghasilkan iklan-iklan yang menunjukkan perpaduan kaum. Antara iklan yang menunjukkan pemikiran tentang perpaduan kaum dalam masyarakat ialah iklan kemerdekaan yang mengisahkan tentang tiga sahabat iaitu Lim, Atan dan Param yang bersahabat baik. Pada zaman kanak-kanak mereka penuh dengan warna-warni kehidupan. Misalnya peristiwa diserang tabuan semasa memetik buah pelam muda. Tiga sahabat ini bersatu hati untuk menyelamatkan diri dengan terjun ke sungai bersama-sama. Hubungan persahabatan mereka sangat erat. Mereka juga saling menghormati antara satu sama lain. Walaupun berlainan agama dan budaya tetapi sikap saling menghormati antara satu sama lain menjadikan tiga sahabat ini begitu akrab. Ini dapat dilihat melalui tindakan Lim dan Param yang sanggup menunggu dan membonceng Atan untuk pulang ke rumah setelah selesai majlis berkhatan. Pertanyaan Lim dan Param kepada Atan tentang perihal berkhatan menunjukkan satu pemikiran tentang menghormati budaya hidup dalam masyarakat Islam. Ini jelas memperlihatkan bahawa Yasmin Ahmad turut mengutarakan pemikiran tentang perpaduan kaum dalam iklan-iklan yang dihasilkannya. Slogan "pahit manis sama dirasa, satu arah satu negara" yang digunakan dalam iklan ini juga menunjukkan bahawa Yasmin mempunyai pemikiran yang pentingnya perpaduan kaum dalam masyarakat. Dalam hal ini Mahmood Nazar Mohamad (2001: 174) mengatakan pemikir yang menggunakan imaginasi kreatif tidak selalu membiarkan sahaja idea yang tiba. Semua idea harus dicatatkan kemudiannya akan dinilai secara pragmatik supaya idea tersebut boleh digunakan secara realistik.

KESIMPULAN

Berdasarkan iklan-iklan yang dihasilkan oleh Yasmin Ahmad jelas menggambarkan terdapat beberapa pemikiran tentang sosiobudaya yang hendak disampaikan oleh beliau kepada masyarakatnya seperti pemikiran tentang aspek kekeluargaan, kemanusiaan, pendidikan, kepemimpinan dan perpaduan kaum. Kesemua ini melibatkan proses kognisi iaitu satu proses intelektual yang melibatkan proses-proses mental yang tinggi seperti pemikiran berbahasa dan sebagainya dalam membantu masyarakat berfikir agar dapat menghurai permasalahan hidup.

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Siti Saniah Abu Bakar
Universiti Pendidikan Sultan Idris
saniah@fbk.upsi.edu.my

Nik Rafidah Nik Muhamad Affendi
Universiti Putra Malaysia
rafidah@fbmk.upm.edu.my

Sociocultural Theory as an Approach to Reduce EFL Learners' Communication Problems

Sorayya Behroozizad

Radha Nambiar

Zaini Amir

Abstract

The learning English as a foreign language (EFL) has always been regarded as a challenging task and this is evident in the many studies to delineate major problems of EFL learners and trace sources and solutions. This paper turns to the Vygotskian approach to language learning in particular to sociocultural theory to understand the learning of English as a foreign language. In such an approach L2 learners receive interaction-based instruction to assist them in the social construction of knowledge in their learning context. In other words, in the Vygotskian classroom, the learners' learning activities are mediated by the teacher's scaffolding in their Zone of Proximal Development (ZPD). This paper posits that manipulating the sociocultural context of the EFL classroom will help learners attain better communication, be trained in strategic orientation to learning and become capable communicators in a social community.

Keywords: EFL; Sociocultural theory; Scaffolding; ZPD; Mediation

Introduction

English in non-English speaking countries is used in two contexts: English as a second language (ESL) and English as a foreign language (henceforth EFL). Unlike the ESL context, where English is used as a means of communication and is learnt through communication in social situation, in the EFL context, as in the case of Iran, English has no vital function in people's everyday life and communication, and as Yarahmadi, (2008) notes it is learnt through classroom instruction and the use of audio-visual materials for educational and or academic purposes, job opportunities and increasing the possibility of higher education. So, in such a situation the learners do not have any immediate purpose to use English for communicative functions and consequently are not provided with any opportunity to generate and develop language learning strategies (Lan, 2005).

In Iranian universities, English is offered both as General English and English as a university major with different fields including Teaching English as a Foreign Language (TEFL), English Language and Literature, and Translation. In the first four semesters of the 7 semester Bachelor degree in the English language, all students are instructed in four main skills, listening, speaking, reading and writing. In the next three semesters the students receive instruction for their specialized field of study. So, the students who have completed the Bachelor program are expected to be able to use English communicatively by using different strategies. However, even most graduates have difficulty in communicating in English.

EFL learners' problems are reported by Sadeghi (2005) and Maleki and Zangani (2007), who state that one of the most serious problems Iranian EFL students face in learning English is that

they are almost incapable of communicating in English even after graduating from university. Vaezi (2008) discussed that this problem is partly due to the L2 learners' weaknesses in general English, which influence their academic achievement. Rahimi and Abedini (2009) considered low general aptitude as the source of low achievement of Iranian EFL learners.

In identifying the sources of EFL learners' problems, some Iranian researchers believe that the programs presented in schools and universities do not provide the students with opportunities to use English communicatively. It seems that in language classes, listening and speaking have not been centralized and

emphasized as two very basic and dominant skills of communication. So, this may be one source of the mentioned problems.

In addition to learners' difficulties, research indicates that EFL teachers also have problems in their teaching and assessment methods. Non-native teachers who are less confident in their proficiency are reluctant to adopt teaching methods and opportunities that are more target language-intensive (Hortwiz, 1996; Li, 1998). Eslami-Rasekh and Valizade, (2004) believe that in Iran, the traditional teacher-centered curriculum dominates the teaching and learning process in both schools and universities. Teachers and lecturers transfer knowledge and experiences to students with the aim of helping them pass examinations.

A similar view was expressed by Hayati (2008) who states that most Iranian English classes still follow the traditional methods of language teaching. He continues that the general goal of the system of education in Iran regarding English language teaching is confined to reading and translation of the English materials containing scientific information. In most classes the instructional material is limited to the textbook and the use of this material is scheduled by the teacher. The teacher instructs the whole class and determines the content of learning. The students have very limited opportunity to talk about their learning processes and experiences. So, they are highly passive and dependent on the teacher. This leads to minimum interaction and makes students recipients of the teacher's knowledge. Accordingly, little room is left for the use of communicative functions of the L2 which is especially important in classrooms where students learn the L2 as a foreign language and have very restricted contact with the target language outside of classroom (Duff and Polio, 1990; Polio and Duff, 1994). Jamalimanesh (2009) concludes that classroom facilities that can provide the teacher with the opportunity to diversify teaching techniques are absent in Iranian universities.

It is believed that in some classes teachers' intervention or scaffolding does not encourage the learners to have and improve their sense of self-regulation and self-assessment. Also assessment methods by some teachers hinder real communicative interaction and indeed interrupt the emergence of communicative strategies as well. For instance, in the current Iranian listening-speaking classes for example, the learners are not provided with the scaffolding role of the teachers based on using active modes of instruction such as group- discussions, language games, and other interaction-based activities and tasks. In fact, interaction between peers and peers and teacher is not pivotal in the teaching and learning process. Functional practice strategies or social uses of foreign language in communicative situations, (e.g. finding ways to communicate with foreign tourists) are rarely used. But instead, the strategies the students are presently advised to employ are kinds of traditional pedagogic practices such as dialogue memorization, fill-in-the-blanks exercises and retelling the complete listening text.

From the above discussions, it can be summarized that the main source of EFL learners' problems emphasized in this paper is classroom culture including traditional teacher-centered curriculum, traditional pedagogic practices such as dialogue memorization and lack of any encouragement for self-regulation and self-assessment. So, this situation calls for a shift in classroom culture from a teacher-directed process to a more interaction-based pedagogy. Looking through a socio-cultural lens, some of the difficulties EFL learners face can be traced to their learning context. It is also obvious that language learning is to a great extent dependent on the social life of the classroom. This is evident in Vygotsky's theory (1978) in which the social process, interactions and the use of signs and tools as vehicles for constructing knowledge are emphasized.

The assumption of this paper is that reconfiguring the culture of EFL classroom based on sociocultural theory of learning will tackle part of EFL learners' communication problems. In order to contextualize Vygotskian-based description of classroom culture, the paper first provides some crucial information concerning sociocultural theory and some of the key components of the theory. This information facilitates the understanding of the application of the sociocultural theory to the EFL classrooms which is the basic concern of this paper.

Sociocultural Theory (SCT)

Sociocultural theory or 'cultural-historical psychology is a theory of the development of higher mental practices which regards social interaction as the core of communication and learning process, and its root is derived from the

sociological and economic writings of Marx and Engels in eighteenth-and nineteenth century. The theory emerges from the work of the Russian psychologist L.S. Vygotsky (1978), Leontiev (1981) and Wertsch (1985). Schmit and Celce-Marcia (2001:11) introduce 'socio-cultural theory as a view of cognition which emphasizes:

individual-social integration by focusing on the necessary and dialectic relationship between the socio-cultural endowment (the 'inter'-personal interface between a person and his or her environment) and the biological endowment (the 'intra'-personal mechanisms and processes belonging to that person), out of which emerges the individual. Socio-cultural theory suggests that in order to understand the human mind, one must look at these two endowments in an integrated manner. They continue that the only way to develop one's language and cognition is through social interaction with others.

One of the outstanding features of sociocultural theory is considering learning as social in nature where meaning is derived through language use within the social context. Contrary to the followers of cognitive theories who believe in mediation between stimulus and the response, Vygotsky's theory (1978) investigates the context of the behavior or the social situation where the action occurs. The basic assumption in Vygotsky's theory is the idea that psychological structures do not exist in the individual's mind rather they are formed as a result of interaction with the social context. In other words, the emergence of mental functions depends on social interaction.

The principal theme of Vygotskian sociocultural perspective as Guoxing (2004) notes is that knowledge is social in nature and is formed as a result of collaboration, interaction and communication among learners in social community. According to Mitchell and Myles (2004) sociocultural theory views learners as active constructors of their own learning environment.

Confirming Mitchell and Myle's viewpoint, Guoxing (2004), states that learners in this sense are responsible for their own learning environment. Accordingly, teachers are a kind of active constructors of their own teaching environment. Whatever teachers think of learners' language learning will definitely affect their constructions of their teaching environment, though learners are the main focus of the teaching activities. Teachers will reconstruct their perceptions of L2 through practice and progress in language learning and teaching.

It should be noted that the main focus of the sociocultural perspective is not on the individual but on the surroundings of the individual. Claiming that learning is a social activity, sociocultural experts such as Cole & Engestrom (1993); Van Lier (2000); Lantolf (2000) made a shift in their attention from individual cognition into mental activity of members of the same social community. Wertsch (1991) emphasizes that sociocultural point of view should be distinguished from the other perspectives (e.g. constructivism) based on the context or surrounding of the learners. Learning is considered as the product of shared activity. In this sense, solutions to learners' problems are gained through the involved participants' or members' behaviors in a shared context. Regarding the context of shared activity, knowledge is highly valuable for the members. From Rogoff's (1990) point of view the central principle of sociocultural perspective is scaffolding activity. During the process of the scaffolding activity a more capable member in the learning process can lead others into a n effective learning. The "expert" member or knowledgeable other assists other members who need help in the learning process. This guidance is stopped when the members who need help can act independently. So, this problem-solving process is accomplished by two learners or even more with different level of knowledge and experience. In other words, as a result of this guidance a novice gradually becomes the effective member of that community.

As Ellis and Bakhuizen (2005:232) interpret, "successful learning involves shifting control within activities from the social to the individual, from the external to within self". This is evident in Vygotsky's (1981:163) description of cultural development: "Any function in the child's development appears twice or on two planes. First it appears on the social plane, and then on the psychological plane. First it appears between people as an interpsychological category, and then within the child as an intrapsychological category".

In sum, the most significant contribution of sociocultural perspective to learning and consequently decreasing learners' problems is providing a supportive environment for cognitive development. Thus, for any learner to be

successful in language learning, during social interaction within a classroom, it is necessary to change his learning status from first dependent other-regulation to subsequent independent self-regulation. Ellis and Barkhuizen (2005) believe that self-regulation in L2 learning is indeed learner's internalizing the knowledge to be learned through his involvement in 'other-mediated' interaction.

Mediation

Mediation is one of the most significant constructs of Vygotsky's theory which is also central to this study. According to Vygotsky (1978), humans do not make their relationship with outer world only through direct stimulus-response reflexes; rather they have the ability to use physical tools to make indirect connections or in fact to mediate their relationship. In so doing they can regulate and control their behaviors via psychological and technical tools or artifacts. These physical tools which mediate their relationships are generated by human cultures and gradually transferred to the next generation. From a socio-cultural perspective, learning is a mediated process. Mitchell and Myles (2004:195) believe that "learning is mediated partly through learner's developing use and control of mental tools".

Lantolf (2000) presented three versions of mediation: mediation by others, mediation by self through private speech, and mediation by artifacts, e.g. tasks and technology. Being grounded in Vygotskian perspective and considering Lantolf's taxonomy of mediation, this paper treats mediation by others as the domain of the teacher of the EFL classroom with the focus on the teacher's teaching and scaffolding methods. Human development is not just the outcome of one's personal attempt and individual function but it is a result of a system of social connections and relations.

Three conceptual resources are introduced by Gao (2010: 21) which mediate language learners' language learning. These three resources are: 'learning discourses', 'artefacts and material conditions' and 'social agents'. By contextual resources, Gao means any learner's beliefs and values present in the learning context in relation with foreign language learning which may affect learning processes in general and strategy use in particular. He emphasizes that the function of learners' discourses is different at the micro-level and macro-level, as micro-level discourses reinforce the learners to be responsible for their learning processes. For instance, they can control and identify the steps required for removing a learning problem. However, at the macro-level discourses are indicators of learners' values in learning a target language along with the goals they intend to obtain through strategy use.

Zone of proximal Development (ZPD) and Scaffolding

To attain self-regulation, individual learners need to expand their ZPD. As Smidt (2009) notes it is one of Vygotsky's central contributions to learning and teaching which arises from his focus on the significance of cultural tools and social learning. Vygotsky (1978: 86) defines ZPD as "the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers". To bridge the gap between Vygotsky's theory of ZPD and its utility in L2 classroom, Ohta (2001:9) presents an adapted version of Vygotsky's definition suitable to this context: "For the L2 learner, the ZPD is the distance between the actual developmental level as determined by individual linguistic production, and the level of potential development as determined through language produced collaboratively with a peer or teacher". As illustrated in figure 1, from Vygotsky's point of view the difference between potential level and actual development is that the former serves more as an indication of mental development than the latter as only a learner with an advanced level of development is able to react to the support provided by more experienced 'other' (Vygotskian term to refer to a capable adult or peer).

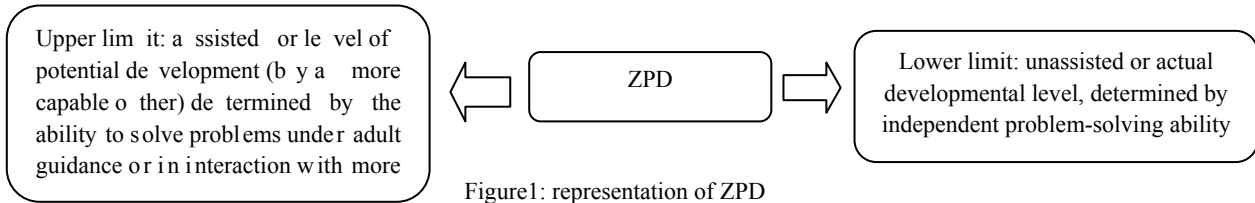


Figure 1: representation of ZPD

Ellis (2003:182) uses the term ‘dialogic mediation’ to refer to intervention or scaffolding and states that, “dialogic mediation needs to be viewed as an ‘activity’ that is jointly constructed by the participants applied to conversation”. To elaborate more on Ellis’s description, it should be noted that one of the important agents which mediates students’ learning is teacher’s intervention mechanisms and within classroom context the key to the effectiveness of this intervention provided by the teacher or any other knowledgeable participant is another participant’s response, namely, the learner. So, it is a kind of joint activity through which a problem may be solved. This is what is called ‘collaborative dialogue’ by Swain (2000) in an attempt to describe the dialogic nature of the activity in which participants are involved in constructing knowledge and solving problems of learning.

Vygotsky (1981) believed that during socialization and interacting with others the child is faced with participating in activities with others. Definitely, this is the first step for the learner to be part of the shared culture through sharing something with another member in that community. Thus, his cognitive development would take place through involvement or “through participation in an ongoing social world” (Lave & Wenger, 1991:50). Nassaji and Cumming (2000) conducted a case-study to explain and illustrate different features of the ZPD in language teaching and learning. To do so, they analyzed 95 exchanges obtained from a six-year-old Farsi speaker’s dialogue journal and that of a Canadian teacher who were working interactively with each other for more than 10 months. In their research, they indicated how both teacher and his student constructed a conversation which involved ‘intricate patterns of complementary, asymmetrical scaffolding’. The basic and crucial tool for creating a long-term environment for both the teacher and the student to interact and communicate was dialogue journal. Through dialogue journal and teacher’s contribution, the young ESL student (Farsi speaker student) could come to some understanding concerning appropriate features of English. Dialogue journal also helped the teacher in best recognizing his student’s capabilities. In fact both participants were mutually and jointly engaged in a common knowledge, goals and means of communication.

Constructing a Vygotskian-based EFL classroom culture

Regarding the discussions and studies reported so far, it can be understood that sociocultural theory enables the researchers to investigate individuals’ learning and how their learning is affected by the context in which interaction is germane and central to the process of learning. As mentioned earlier, the main intent of this paper is to reconfigure EFL classroom culture to reduce part of the learners’ communication problems. It is assumed that organizing EFL classrooms based on Vygotsky’s sociocultural theory takes some steps to enrich the social setting of learning in an EFL context.

Clearly, within social context of a classroom EFL learners face some tasks or structures which are impossible to accomplish without receiving social assistance from capable peers or teacher. This problematic aspect in learners’ development maximizes the need for providing assistance in students’ ZPD. Drawing on Vygotsky’s theory, the attempt is to organize a social context in which a more capable peer would be paired with a less capable one. In this case the former would be able to promote the latter’s ability and knowledge. Consequently, as indicated in figure 2, this joint problem-solving context would lead to cognitive development which in turn facilitates the possibility of strategy development in learning. Vygotsky’s use of the problem-solving activity is grave enough to justify the distinction between an individual learner’s actual development level and potential level. In an attempt to collaborate with a more capable other whether teacher or peer in problem-solving activity, the learner indicates that the distance between his actual level of development and potential level is his zone of proximal development.

Also, language learners need to expand and bridge their ZPD through support received from the expert and what is called scaffolding. Thus, EFL language learner as a novice and the teacher as an expert or more ‘capable other’

can interact with each other in a social setting of classroom which lead to the enhancement of learning. In such a context, to facilitate the learners' cognitive development and social construction of knowledge within their ZPD, the teacher may scaffold the students in different ways such as giving helpful suggestions in the process of doing tasks, asking leading questions, drawing tables and charts, and giving feedback concerning the students' group work.

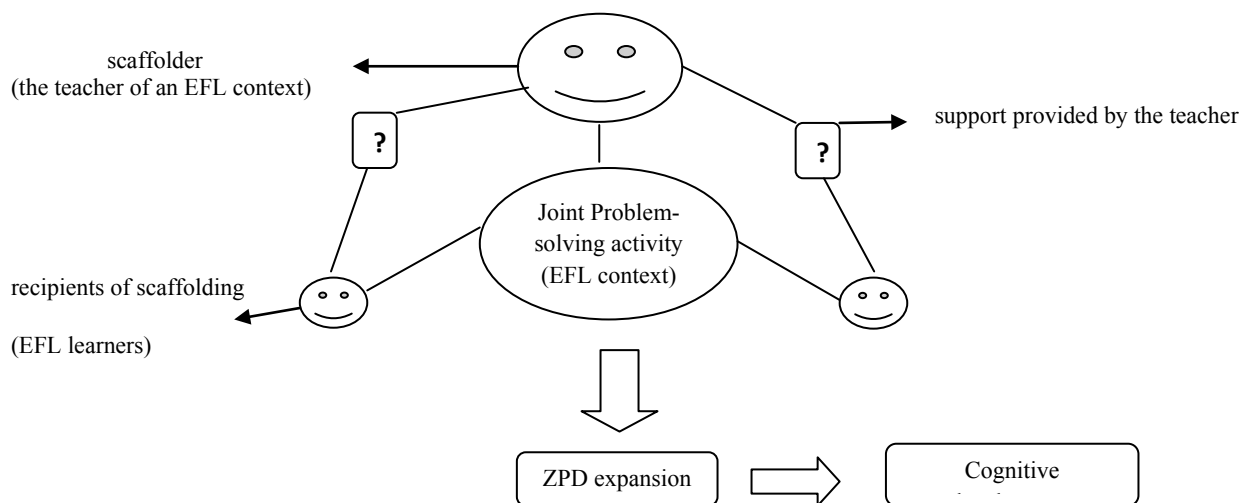


Figure 2: Interaction and collaboration among learners, peers and teacher in an EFL context

In this classroom students develop a framework for their learning under the guidance of an expert other and with taking mental tools such as learner-diary into use through social activity. Within classroom context the teacher's role is central, as this is the teacher who provides a supportive environment for students through involving them in performing different language tasks necessary for learning. Some examples may be asking the students to do role-play while pretending to be in an authentic context, group discussions and doing interaction-based language tasks. These activities help each individual to develop his personal knowledge.

Interestingly, Tharp and Gallimore (1990) presented a model for the operationalization of the ZPD in learning and teaching context which can also be applied in the EFL classrooms. This model contains four stages. In the first stage the learner is provided with assistance from the teacher, or any other capable peer through language or other tools. In the second stage, although the learner's performance is not completely improved, the task is accomplished by the learner without assistance. In the third stage, the learner's performance is improved and automatized. Finally, the fourth stage is "where de-automatization of performance leads to recursion through the zone of proximal development" (Sharpe, 2003:29). In the light of fossilization, the scaffolder once again backslides to assistance through learner's ZPD. This is when the teacher repeats a lesson either as a reinforcement of subject or part of a remedial lesson.

However, it should be noted that scaffolding in educational context is different from any simple help in the sense that the former is a kind of support or assistance which is provided to a learner to accomplish a task which is impossible with the absence of that support. Additionally, in the scaffolding process the teacher should basically teach and reinforce some required critical skills to be undertaken in other similar contexts or be effective in doing other similar tasks. After all, in any classroom scaffolding depends on some factors. One of the necessities for presenting scaffolding is teacher's capability. The teacher who scaffolds should have knowledge of performing scaffolding activities so as not to replace it with her simple help. Other factors are context including the social and physical setting, mutual relationship and understanding between student and teacher and the nature of learning tasks.

In distinguishing scaffolding in educational context from any other kind of help, Aljaafreh and Lantolf (1994) introduce three characteristics of effective help in the learners' ZPD. The first mechanism which is called 'graduation' means that intervention should be organized and ranged from more clear and implicit to more developed and specific so that the appropriate and suitable level is captured. Second, any help should be provided when the learner needs and removed when there is enough evidence of self-regulation. In other words, intervention should be 'contingent'. The

third characteristic is that intervention should take place through collaborative interaction to explore Learner's ZPD. This interaction is jointly carried out by both the novice and expert.

Interestingly, in the process of student–teacher interaction the only active participant is not the teacher, but within the scaffolding process which is a dynamic reciprocal process the learner is a kind of active participant. Both teacher and learner construct a shared understanding by means of communicative exchanges in which the student as a novice learns from the teacher as a more expert other. However, it is not a logical idea to apply the same techniques of scaffolding in different contexts in the light of the dynamic nature of scaffolding. It depends to a considerable extent upon the situation such as the kind of task/activity, students' responses and level of proficiency.

Thus, in any EFL context, it could be assumed that the use of different mediational tools such as keeping diary by the learners in which they can transfer their learning experiences from their classroom context, establishes good opportunities in terms of interaction for classroom members. This interaction is a key to most events (discussions, role-play) inside classroom. Likewise, the nature of language tasks introduced by teacher, creates a natural context for collaboration and interaction. As through these tasks and activities students are required to exchange information and thus understand each other. In this way, mutual interaction between teacher and students and between students and their peers would be promoted. This enhanced interactive relationship is very likely to raise students' interest and motivation in exploring natural features of the target language which could result in effective communication by employing a set of learning strategies.

Based on Vygotskian perspective by scaffolding a teacher tries to encourage and strengthen independent learning. Basically, learner's mental processes and functions should be developed through collaborating with a teacher. As Vygotsky claims this is the teacher who is able to recognize the learner's zone of proximal development. So, in the process of doing tasks, both teacher and learner enjoy a shared problem-solving experience in collaboration and interaction with each other. In a research conducted by Murray and McPherson (2006), the researchers reported on teacher action research and tried to manifest teachers' scaffolded activities which were designed to ease learners' reading and navigating of the Web. The findings indicated that the learners' successful reading and navigation directly depends on the teachers who should preferably include effective and carefully designed scaffolded activities in their instructions. This kind of instruction would encourage independent navigators of the Web.

Conclusion and implication

This paper tried to bridge the gap between sociocultural theory and foreign language learners' problems in learning English as a foreign language. In this respect, using Vygotsky's theory promotes a learning context in which teacher acts as a facilitator in constructing meaning. Thus, there will be a reciprocal relationship between students and teacher in learning process. So, the paper suggests a number of principles to be considered and applied in the EFL classroom culture based on Vygotskian perspective as steps to reduce learners' problems and to make them capable communicators:

a) Language classroom should be postulated as “a sociocultural setting where an active participation in the target language culture is taught, promoted, and cultivated” (Johnson (2004:180).

b) It is better for the teacher to implement Eclectic Methodology (for example, a blend of Task-based Language Teaching (TBLT, e.g. performing different tasks by the students), Communicative Language Teaching (CLT, e.g. role-plays, language games, discussions), and Notional Functional Syllabus (e.g. being student teacher) to make the learning context more interactive, and communicative.

c) For the construction of new knowledge, the interaction between peers and peers and teacher should be regarded the keystone for learning and teaching. Listening and speaking skills should develop through interaction.

d) Different tools (learner-diary, log, or journal) should be available for learners as part of sociocultural instruction to mediate and assess their learning and reflect their functional learning experiences.

e) Teacher's scaffolding should be viewed as an important aspect of the learning process.

f) Learners should be exposed to interactive instruction such as encouraging panel or group discussions, picture description, role play, etc. by the teacher within sociocultural environment.

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Sorayya Behroozizad (UKM) sorayyabehroozi@yahoo.com

Associate Professor Dr. Radha Nambiar (UKM) rads@ukm.my

Dr. Zaini Amir (UKM) zainir@ukm.my

Revisiting Communicative Strategies: Use and Impact on Malaysian Schools

SURYANI AWANG
MARLYNA MAROS
NORAINI IBRAHIM

ABSTRACT

Communication strategies (also termed communicative strategies) are strategies used by a speaker to compensate for some inadequacies in the linguistic system. They involve exploring alternate ways of using what one knows to convey a message. The term “communication strategies” as proposed in the 1970s was originally concerned with the linguistic aspects of the psychology of second language learning. In recent years, however, there has been a growing need for communication skills and emphasis has been redirected to the ability to successfully use the language in meaningful communication. In Malaysia, the Communicative Language Teaching (CLT) - based syllabus was adopted in 1979 with the objective of improving students’ communicative competence. In 1983, despite a restructuring of the school curriculum, the CLT approach was retained. In the same year, the New Primary School Curriculum (KBSR) was implemented in Malaysian schools. This was followed by the Integrated School Curriculum in 1993 and the latest Curriculum Standards for Primary School (KSSR) in 2011. The fact that the CLT approach is still being implemented in Malaysian schools, is an evidence that the communicative syllabus is deemed to be still relevant today. As such, this paper aims to relate the development of English language teaching approach in this country with the nature of CLT approach as proposed by the scholars of CLT. This is done by analyzing the lower secondary school students’ English language learning material as well as other related materials. The findings would lead to some picture of the English language teaching direction in this country and the impact it leaves on our students.

Keywords: Communication strategies; Communicative Language Teaching (CLT); English language teaching; learners, students.

INTRODUCTION

The term “communication strategies” (CS) as proposed in the 1970s was originally concerned with the linguistic aspects of the psychology of second language learning. Using the term “strategy of communication”, Selinker (1972: 217) was the first to discuss this notion in his paper “Interlanguage” in which he mentioned the five processes that are central to second language (L2) learning. These are overgeneralization, language transfer, transfer-of-training, strategies of second-language learning and strategies of second language communication. It is in the last process i.e. strategies of second language communication, that the notion of CS was discussed.

Since its first introduction, the notion of CS has received considerable attention from many scholars. Among them were Faerch and Kasper (1983: 212), who defined CS as “potentially conscious plans for solving what to an individual presents itself as a problem in reaching a particular communicative goal”. Referring to Miller et al. (1960), Faerch and Kasper (1984: 46) highlighted that *plans* refers to “cognitive structure underlying verbal reception and production”. They therefore, placed CS “within underlying cognitive structures and regard them as a subclass of verbal plans” (Faerch and Kasper 1984: 46-47). This is one example of how CS was defined from the psycholinguistic perspective.

Tarone (1981) however, criticized the psycholinguistic definition which she claimed overlooked the interactional function of CS. She claimed that language is “not an object which is used but a part of communication- a living organism created by both speaker and hearer” (Tarone 1981: 288). Thus, she broadened the definition of CS by proposing that communication strategies are “attempts to bridge the gap between the linguistic knowledge of the second-language learner and the linguistic knowledge of the target language interlocutor in real communication situations” (Tarone 1983: 65). As seen in this definition, Tarone emphasized two elements in CS, i.e. linguistic knowledge and real communication situations. This provides one definition for CS from interactional perspective.

In discussing CS, different scholars might view CS from different taxonomies although the types of CS that they exemplify are rather similar. Tarone (1983) for instance, categorized CS under three major strategies namely paraphrasing, borrowing and avoidance. Paraphrase for instance, consists of strategies such as approximation, word coinage and circumlocution while borrowing includes literal translation and language switch. Avoidance, on the

other hand consists of topic avoidance or message abandonment that can take place when the speakers opt not to continue with his talking for some reasons. Bialystok (1983) categorized CS under two categories: L1-based or L2-based strategies. L1-based strategies include language switch and foreignizing (creation of non-existent target language words by applying the morphology and/or phonology of target language to the lexical items of the native language) while L2-based strategies are strategies like word coinage and description. Other prominent figures in CS are Dornyei and Scott (1997) who placed CS under three categories namely direct strategies, interactional strategies and indirect strategies. Message abandonment, circumlocution and word coinage are some examples of direct strategies while interactional strategies include appeals for help, asking for clarification and guessing. The final category, indirect strategies are strategies like the use of fillers, repetitions and feigning understanding (pretending to understand).

While it is beyond the scope of the study to examine each taxonomy and the types of CS that fall under it, this paper will discuss CS in general. Some common examples of CS that take place in Malaysian classrooms are paraphrasing, literal translation, word-coinage, code switching, prolong silence, self-repair as well as asking for clarification and confirmation. They are all used to bridge the gap that occurs due to inadequacies in speakers' linguistic knowledge and other aspects of communicative competence. The use of these strategies helps to make communication more effective.

With the growing concern for communication skills and ability to successfully use the language in meaningful communication, the notions of CS and communicative competence have been given close attention by many scholars. This has led to the influence of communicative language teaching (CLT) in the teaching of L2 around the world. This occurred in early 1970s when many started to realize that more effective learning takes place when it involves interaction, collaboration, negotiation of meaning, learning from feedback as well as trying out different ways of saying things (Richards 2002). The first widely adopted communicative syllabus developed was termed Threshold Level (van Ek and Alexander 1980 cited in Richards 2002), which described the level of proficiency learners needed to attain to cross the threshold and begin real communication. Topics, functions, situation as well as grammar and vocabulary are clearly specified in this syllabus (Richards 2002).

As CLT continued to evolve around the world, many scholars came out with proposals on different educational paradigms that centre on the communicative approach. However, until today, there is no single set of practice that characterizes ideal communicative language teaching mainly because the proposed methodologies of CLT are drawn on many diverse sources (Richards 2002) and depend on various factors such as learning goals and learners' proficiency levels.

In Malaysia, CLT approach has been in place since early 1980s when the teaching of English language shifted from structural-situational method to communicative language teaching. After years of implementation, many reported the decline in the standards of English among students (Ghazali Mustapha 2008; Choy and Troudi 2006; Ratnawati Mohd Asraf 1996). Some relate this situation with the government's decision to change the medium of instruction in school from English to Malay in 1983. Aside from this, the growing disparity in competence in English among students and a lack of English competence among teachers are also mentioned as possible reasons for the declining standards in English among our students (Choy and Troudi 2006).

Following this scenario, this paper aims to relate the development of English language teaching approach in this country with the nature of CLT approach. It is important to note at this point that the main goal of CLT is to increase learners' competency in the target language. While there are many features that characterize CLT, for the purpose of this paper, the features that are proposed by Richards (2002) are used as a reference. In order to do this, the authors reviewed past studies on CLT in Malaysia as well as the KBSM English language syllabus for lower secondary school students. Some of their learning materials were also examined. The findings could indicate the effectiveness of CLT approach in the Malaysian schools and the extent to which our students are exposed to the use of CS in English language classrooms. Additionally, the findings also could provide some picture on the teaching direction in this country and the impact it leaves on our students.

At this point, it is worth highlighting that while many scholars maintain the term "communication strategies", some might opt to use "communicative strategies" instead. From the authors' point of view, both terms could be used interchangeably thus, would make no distinction in their meaning. For the purpose of this paper, the acronym CS is used to refer to both terms. Another important terms used in this paper are "learners" and "students". Here, the term "learners" is used when discussing the teaching and learning process in general while the term "students" is used when reference is made to our school students learning English language in Malaysian schools.

In discussions that take place in this paper, reference is made mainly to the lower secondary school students. These students have gained some basic language skills at primary school level, thus, should be ready to follow CLT

teaching approach in their English language classrooms. The following is more about CLT and communicative syllabus.

COMMUNICATIVE LANGUAGE TEACHING AND COMMUNICATIVE COMPETENCE

The communicative approach or simply Communicative Language Teaching (CLT) started when changes took place in the British language teaching tradition dating from the late 1960s. Until then, Situational Language Teaching was the main British approach to the teaching of English as a foreign language (Richards and Rodgers 1986) in which learners practised basic structures in meaningful situation-based activities. This teaching approach, however, was criticized by many scholars. Howatt (1984) cited in Richards and Rodgers (1986) for one posited that “There was no future in continuing to pursue the chimera of predicting language on the basis of situational events”. Adding to this, Chomsky, also cited in Richards and Rogers (1986) highlighted that this approach was incapable of accounting for the creativity and uniqueness of individual sentences. Additionally, Situational Language Teaching inadequately addressed the functional and communicative potential of language.

Based on the work by some prominent CLT advocates as well as the global requirement for communications skills in various industry worldwide, CLT (the terms notional-functional approach and functional approach are also used) started to be accepted with the objectives to make communicative competence the goal of language teaching as well as to develop procedures for the teaching of four language skills that acknowledge the interdependence of language and communication (Richards and Rodgers 1986). Littlewood cited in Richards and Rodgers (1986: 66) stated that “one of the most characteristic features of communicative language teaching is that it pays systematic attention to functional as well as structural aspects of language”. While there is no single method that is universally accepted as authoritative CLT approach, some view CLT as little more than an integration of grammatical and functional teaching while others view the approach as using procedures where learners work in pairs or groups employing available language resources in problem-solving task.

By taking into account functional and structural aspects language, our focus is now shifted to what is termed “communicative competence”. Being the centre of CLT, the term “communicative competence” was first introduced by Hymes (1972) to cater for knowledge [about language] and (ability for) use [of language]. Among advocates of communicative competence are Canale and Swain (1980) who proposed a model of communicative competence. The model included three components of communicative competence namely grammatical competence, sociolinguistic competence and strategic competence. Grammatical competence relates to the mastering of the linguistic code of a language and encompasses “knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics, and phonology”.

The second component, sociolinguistic competence is made up of sociocultural rules and rules of discourse. According to Dornyei and Thurrell (1991), sociocultural rules relates to ability to use language appropriately in a given situation and are concern with style, register, degree of politeness, and so on. Rules of discourse, on the other hand, concern the combining of language structures to produce unified texts in different modes (e.g. academic paper, a political speech).

The final component in Canale and Swain’s communicative competence model is the strategic competence. This is where CS is placed. Canale and Swain (1980: 30) claimed that strategic competence is made up of “the verbal and non verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or due to insufficient competence”. Aside from compensating for breakdowns in communication, Leong (2001) asserted that CS is also useful to enhance the effectiveness of communication. While strategic competence is relevant to both L1 and L2, it is more salient among L2 learners who are expected to face more difficulties in communication. Dornyei and Thurrell (1991) argued that with limited number of words, a strategic competent speaker may communicate more successfully with the use of communicative strategies. This is the type of competency that CLT aims to equip the learners with.

While there are many factors that underlie a teaching methodology, CLT approach in general is characterized by the following features (Richards 2002):

- Make real communication the focus of language learning
- Class activities allow learners to negotiate meaning and to interact meaningfully
- Provide opportunities for learners to experiment and try out what they know. This will help to promote learner autonomy and teachers become co-learners
- Be tolerant of learners’ errors as they indicate that the learner is building up his or her communicative competence
- Provide opportunities for learners to develop both accuracy and fluency

- Link the different skills such as speaking, reading and listening, together, since they usually occur together in the real world
- Let students induce or discover grammar rules
- Connections with other subjects in the curriculum
- Acknowledge diversity among learners (differing abilities and learning styles among learners)
- Emphasis on higher order thinking skills (critical and creative thinking)
- Multiple forms of assessments.

For the purpose of this paper, all the above features will become the point of reference in discussing CLT approach in the teaching of English in Malaysian schools.

CLT IN THE TEACHING OF ENGLISH IN MALAYSIA

In Malaysia, the Curriculum Development Centre of the Ministry of Education Malaysia firstly adopted the Communicative Language Teaching (CLT) - based syllabus in 1979. At that time, among all levels of school students, it was the upper secondary English language syllabus that was geared towards CLT approach. This disparity could be because of different ad hoc committee set up to develop the primary school and lower secondary school syllabuses whereas the syllabus for upper secondary was developed by the newly commissioned Curriculum Development Centre in 1980 (Ambigapathy: 2002).

An overview on past literature on Malaysian English language syllabus (Ambigapathy 2002; Rajaretnam and Nalliah 1999; Ratnawati Mohd Asraf 1996) reveals that the English language teaching in Malaysia can be divided into a few different phases. The first phase is the phase which is prior to 1983. This is the phase before the implementation of the New Primary School Curriculum (KBSR). At that time, the primary school syllabus was still based on a structural-situational approach despite the major influence of CLT in the teaching of L2 around the world. According to Abraham (1987) cited in Ambigapathy (2002), the structural-situational approach usually provides a list of language structures and words as learning objectives. The language structures are presented orally, normally in a context or situation and sentences are learnt in isolation. Various language drills are employed in teaching new structures leading to a very restrictive teacher-centred approach. As a result, students who did well in classroom activities found it hard to use the language in a meaningful situation.

Soon it was realized that the content of the structural syllabus was too wide and tended to neglect communicative aspects. For this reason, more serious efforts were made to implement CLT in English language teaching. This resulted in CLT being firstly introduced in the Upper Secondary English Syllabus (1980) in 1980 although it was claimed that the syllabus “involved the abrupt and unprecedented change to a communicative syllabus”, possibly because it was developed by a newly commissioned Curriculum Development Centre (Ambigapathy 2002).

At the National Seminar on the Evaluation and Implementation of the KBSR in 1990, it was highlighted that the New Primary School Curriculum lacked learner autonomy, study skills and thinking skills (Ambigapathy 2002). Consequently, the curriculum was revamped, leading to the implementation of Integrated Primary School Curriculum in 1994 to replace the New Primary School Curriculum. In 2003, another change took place when a revised version of Integrated Primary School Curriculum was implemented in 2003.

The most recent development is the introduction of Curriculum Standards for Primary School in 2011 (RMK-10). A new curriculum for secondary will then follow. This new curriculum was designed with additional features in addition to what has been implemented before. It will emphasize creativity, innovation and entrepreneurship across all subjects. It will also foster a responsible attitude towards their own learning through exploration activities that can highlight their potential. Additionally, there will be sports subjects which are intended to form a balanced student on academic and sporting (Utusan Online 2010).

Despite the above development and changes, the CLT approach in the teaching of English in this country is retained, giving an evidence that the communicative syllabus is deemed to be still relevant today.

KBSM SYLLABUS AND CURRICULUM SPECIFICATIONS FOR ENGLISH IN MALAYSIA

As stated in the Curriculum Specifications for English of our KBSM syllabus (2003), the objective of the National Philosophy of Education is to optimize the intellectual, emotional, spiritual and physical potential of learners. It is also stated that the aim of the syllabus for all forms is to extend learners’ English language proficiency in order to meet their needs for English in everyday life, for knowledge acquisition, and for future workplace needs.

To achieve this aim, the syllabus was designed to allow learners to do the following by the end of their secondary school education (Curriculum Specifications for English 2003):

- i. form and maintain relationships through conversations and correspondence; take part in social interaction; and interact to obtain goods and services;
- ii. obtain, process and use information from various audio-visual and print sources, and present the information in spoken and written form;
- iii. listen to, view, read and respond to different texts, and express ideas, opinions, thoughts and feelings imaginatively and creatively in spoken and written form, and
- iv. show an awareness and appreciation of moral values and love towards the nation.

In terms of language use, the syllabus is designed to provide learners for interpersonal use, informational use and aesthetic use. While interpersonal use would enable learners to establish and maintain friendships as well as collaborating with people to do certain things, informational use allows the learners to use language to obtain, process and give information. Meanwhile, aesthetic use enables learners to enjoy literary texts at a level suited to their language and to express themselves creatively.

In order to achieve the above objectives, the learning outcomes of our syllabus are based on the skills of listening, speaking, reading and writing which in turn incorporate grammar, the English sound system and the appropriate use of vocabulary. In addition, the curriculum takes into account other educational emphases such as thinking skills, ICT skills and values and citizenship education as well as intellectual development. Language content also takes into account learners' multiple intelligences and emphasizes the importance of using real-life issues and problems to prepare learners for the real world.

Another important aspect of our syllabus is that, unlike a grammar-based syllabus, which arranges syllabus content according to grammatical items, the KBSM English Language Syllabus is arranged according to themes which are drawn from familiar contexts such as the contexts of the home and school, the community, and so on. These themes provide the context through which the language skills and language content are to be taught in an integrated manner (Ratnawati Mohd Asraf 1996).

Aside from the above, KBSM Syllabus also emphasizes on integration of moral values, knowledge from other subjects and language content, together with language skills. Teachers are encouraged to use the Malaysian setting as a base to teach the language skills and language contents and should use materials that emphasize the principles of good citizenship, moral values and the Malaysian way of life (Curriculum Specifications for English Form 2 and 3). Infusion of moral and spiritual values into English language classes is done through listening, speaking, reading and writing activities and values such as respect, honour and appreciation are to be taught sensitively and discretely (Ambigapathy 2002).

COMMUNICATIVE STRATEGIES IN MALAYSIAN CLASSROOMS

This section is focused on discussing the extent to which learners are exposed to various types of CS during their English language lesson in Malaysian schools. For the purpose of this paper, the reference of discussion is the CLT features as proposed by Richards (2002) as well as the Curriculum Specifications for English Form 2 and 3 (2003).

The first feature of CLT according to Richards (2002) is to make real communication the focus of language learning. Activities conducted in classes should allow learners to negotiate meaning and to interact meaningfully. To allow this, the content of KBSM English language syllabus is arranged according to themes which are drawn from familiar contexts. Learners begin with issues and concerns in their immediate surroundings, i.e the school, town, country and later progress to issues and concerns outside the country (Curriculum Specifications for English Form 2 and 3). When learners talk to each other in this context, they have vast opportunities for the use of verbal CS such as confirmation checks, asking for clarification, providing justifications for answers given and making self-initiated corrections. In addition, they are also exposed to non-verbal CS such as keeping good eye contact and use of gestures.

The second feature of CLT is that the CLT provides opportunities for learners to experiment and try out what they know. Additionally, it promotes learner autonomy and acknowledges the roles of teachers as co-learners. This can be done through exploration of activities that can highlight learners' potential. One example of such activities is a role-play where learners are asked to assume certain roles such as a chef or a fashion designer. Based on information gathered, learners can then share with their classmates what a chef or a fashion designer does. One type of CS that learners might need to employ in this context is approximation. This refers to a strategy used when the speakers could not find the exact words, thus, another word that shares similar semantic features in common with the desired item is used (e.g. "door" instead of "entrance"). Other types of CS that can be used in this situation are circumlocution and word coinage. Circumlocution means expressing intended meaning in other ways when a speaker could not find appropriate words to express his or her message while word coinage refers to the making up

of a new word which may not exist when the speaker could not find the exact word (e.g. “unsleep” instead of “stay awake”).

The third feature in CLT is that teachers need to be tolerant of learners’ errors as they indicate that the learners are building up their communicative competence. In this context, learners should be allowed to employ self-repair strategies. They also should be given adequate time to reflect on the language use. Teachers will correct the errors when the situation requires them to do so.

The next feature of CLT is, it provides opportunities for learners to develop both accuracy, and fluency. This requires a well-planned and effective lesson from the teachers. This however, can be done when teachers have the luxury of time, resources and expertise. Unfortunately, it was reported that due to time constraint and limited teaching resources and expertise, most Malaysian school teachers depend to a large extent on textbooks (Ghazali Mustapha 2008). Opportunities for meaningful interaction and exposure to CS become limited if this situation persists.

Next, learning activities in CLT should link the different skills of speaking, reading and listening, together, since they usually occur together in the real world. This feature is reflected in our syllabus which is partitioned into listening, speaking, reading and writing skills but lessons are conducted by integrating the four skills in order to achieve cumulative development skills (Ambigapathy 2002). To prepare learners for the real world, the lesson should focus on language use in society and brings in real-life issues for obtaining information, making decisions and solving problems (Curriculum Specifications for English Form 2 and 3). Here, learners would have to employ various CS (verbal and non-verbal) to achieve their communication purposes. These may include the use of code-switching and literal translation.

Another important feature of CLT approach is that learners should be able to induce or discover grammar rules. In order to achieve this, the syllabus content (language skills, vocabulary, grammar items and the parts of the sound system) must be repeated often and used constantly to maximize learning and bring about retention. Teachers are encouraged to set a variety of tasks that will enable learners to use the language items often so that they gradually develop the ability, knowledge and confidence to use them effectively (Curriculum Specifications for English Form 2 and 3). Here, confirmation checks can be employed when learners wish to confirm their discovery of grammar rules with the teachers.

In CLT, there should also be a connection between the different strands of the curriculum so that English is not seen as a stand-alone subject but is linked to other subjects in the curriculum (Richards 2002: 26). In the Malaysian context, this happened when a policy was made to use English language in the teaching of Mathematics and Science subjects (EteMS) which started in 2003. Such move was made following a growing concern over the decrease in the standard of English among Malaysian students and was deemed necessary to ensure that Malaysians are able to keep abreast with scientific and technological development that is mostly recorded in the English language. It also aimed to provide opportunities for students to use the English language and therefore increase their proficiency in the English (Ihsan Ismail 2009). After almost 10 years of implementation, EteMS was revoked effective 2012 after feedback from various parties was taken into account. We acknowledge the fact that EteMS would be beneficial to the future generation. However, the challenge that comes with it must be properly addressed to ensure its success. An “abrupt” change like this caused teachers and students to be cognitively and linguistically challenged (Mastura Othman and Krish 2011) and even though teachers were provided with facilities lavishly, the teachers’ competency in English language still played a major role in assuring the success of the EteMS policy.

Another important consideration in CLT is the diversity of learners. This means teachers need to acknowledge that different learners learn in different ways and have different strengths. They should also realize that the learners are at the centre of the learning process, thus, teaching approaches, lessons and curriculum materials for learning must be adjusted to suit the differing needs and abilities of students (Curriculum Specifications for English Form 2 and 3).

This particular aspect in learning can be quite a challenge for teachers especially those who teach low proficient students. Teachers would have to complete the syllabus while at the same time, trying to improve these learners’ proficiency in the language. To address the issue of differing ability among learners, teachers could help them to employ the types of CS that are suitable with their proficiency levels during class interactions. For instance, high proficient students could try self-initiated correction strategy while the weak ones could resort to seeking for assistance from others. This is possible since the types and effectiveness of CS employed by learners vary according to their proficiency level (Chen 1990).

Thinking skills, which are emphasized in our syllabus is another feature of CLT. The Curriculum Specifications for English for lower secondary students specifically stipulate that critical and creative thinking skills are incorporated in the learning outcomes to enable learners to analyze information, make decisions, solve problems,

and express themselves accurately and creatively. This aspect of CLT approach which was absent in previous ELT syllabus gained real recognition with the inception of the Smart Schools programme which was conceptualized in 1997 but was only implemented in 2000 due to economic slowdown (Ambigapathy 2002). The programme stresses thinking skills as well as the skills in using computers and multimedia technology. In trying to express themselves accurately and creatively, students would be forced to use whatever resources they have to convey their intended message. Here, it would be interesting to see how learners employ CS when they are interacting with each other using online communication.

Finally, CLT approach should ideally provide alternative assessments on students' performance which might include observation, interviews, journal and portfolios that can be used to build up a comprehensive picture of students' ability. Aside from assessing learners through examinations, these forms of assessment should be highly considered since they would force the learners to improve other aspects of language skills and not only those tested in the final examination. More importantly, these forms of assessments such as interviews would provide the learners with greater enforcement for the use of CS.

CONCLUSIONS

From what has been presented above, we can generally conclude that our current KBSM syllabus has provided students with enough opportunities to employ CS in their English language classes. When they are engaged in meaningful and "real use" of English language, they gain unlimited opportunities to employ CS to enhance effectiveness in communication. Similarly, the integration of the four language skills (listening, speaking, reading and writing) has intensified opportunities for students to develop both accuracy and fluency in the English language. Despite this, however, there are some drawbacks that deserve attention from people of authority.

First, with the aim to prepare students for examinations both at the school and national levels (Mastura Othman and Pramela 2011), what really happens in our English classrooms is that, students are drilled towards providing correct answers for each question that they try to answer. At present, many grammar revision books and examination practices take centre stage of learning, thus, making our students to become examination-oriented. This would not only distort their intellectual development, but also provide them with limited room for error making which is part of the learning process. Similarly, opportunities for them to induce or make own discovery of grammatical rules are minimized and opportunities to employ CS also become very limited. While one should not undermine the importance of mastering grammar rules and good examination results, being too focused on this aspect has led to the teaching approach that goes against the nature of CLT.

Secondly, with limited time allocated for teaching (some is used by teachers to do administrative task) as well as scarcity of creative teaching materials, teachers might find it hard to cater for differences in learning styles among learners and providing everyone with activities that promote thinking skills. Referring to the content of our KBSM syllabus, we could see that there are many aims and emphasis that the teachers are expected to accomplish. While it is noble for teachers to carry out this duty, we should consider whether or not they are provided with enough resources to come out with creative and effective lesson for the students. Another consideration is whether or not our teachers are professionally trained in language use, including the use of CS in communication. We strongly believe that these issues must be properly addressed to ensure effective learning takes place in our classrooms.

Finally, it should be noted that despite being an important dimension in language learning, grammatical competence should not be the only focus in learning a language. We should not forget that grammatical competence is just one component of communicative competence (Canale and Swain 1980). The teaching and learning process must also focus on other aspects of competency (i.e. sociolinguistic and strategic competence). As highlighted by Richards (2002), one can master the rules of sentence formation in a language but may not be able to use the language for meaningful communication. An important issue to be highlighted here is how to strike an appropriate balance between equipping learners with knowledge about language (grammatical competence) as well as knowledge on language use (sociolinguistic and strategic competence).

SUGGESTIONS

Based on the above conclusions, we propose the following in addressing the current scenario in the teaching of English in Malaysian schools. First, on the issue of low proficiency level in English among students, teachers can allocate some time after each English lesson to highlight grammatical items just covered in the preceding activities. This may take only 5 minutes from the whole lesson but is done consistently so as to improve students' mastery of grammar rules. By bringing students' attention to the target items, they are made aware of what they are learning, thus, making them more confident in using the language. With more use of language, students would find more

opportunities to employ CS. We believe this additional component to the proposed CLT will bring more good than harm to our classrooms. As Kachru cited in Ambigapathy (2002: 49) put it, “approaches to the teaching of English developed in the western countries cannot be accepted without questions for the non-western context”. In our context, we have to consider the fact that majority of our students are still struggling with basic English grammar. Hence, it is hoped that this additional task for teachers will help to improve learners’ grammatical competence as well as sociolinguistic and strategic competence. Furthermore, this suggestion does not require any amendments to the current English textbooks used by our students. Referring to the English textbooks for Form 1 (Tan et al. 2002) and Form 2 (Rohini et al. 2003), the grammatical items appear to be embedded in the learning items which are presented in themes. Teachers can use the same books to carry out the above suggestion.

At this point, it is important to note that failure to address the issue of poor knowledge in basic grammar rules will lead to many other failures. The case of EteMS which will be terminated effective 2012 provides an evidence that integration of English subject with other subjects may not benefit the students much if both teachers and students have not reached certain proficiency level in the English language. A study on teacher talk in Science classrooms by Mastura Othman and Pramela (2011) revealed that teachers involved in their study were not only weak in the pronunciation of English words but also demonstrated poor choice of vocabulary and grammatical structures. With this scenario, it might not be reasonable to expect learners to achieve the desired proficiency level, what more to expect them to be able to perceive knowledge from the content subjects i.e. mathematics and science.

Following the termination of EteMS, the government has recently announced its plan to hire some experts to train a group of teachers who will later be responsible to help improve our students’ proficiency and communicative competence in the language. In addition to this, the government is also proposing weekend classes and tuition for weak students (Alagesh and Rozanna Latiff 2011). Whether or not such moves will make the teaching and learning process more effective is yet to be seen. However, at the very least, they indicate that the Ministry is making effort to improve the current situation.

Our second suggestion is drawn from the first. Whatever teacher-training programmes that we have, it must emphasize rules of language (forms) as well as rules of using the language (context of usages/pragmatics). It is in the latter capacity that teachers would be able to demonstrate how useful CS is to increase effectiveness in communication. The role of teachers, therefore is pivotal since it will determine the degree of success of our CLT approach in English language teaching. As Willems (1987: 362) put it, “I, for one, am fully convinced that a communicative approach is a matter of teacher attitude”. Again, in the case of EteMS, perhaps the policy would be more successful with vigilant planning by the authorities before its implementation. Only when teachers are properly trained and have reached certain level of competency in the English language that they are ready to take up the noble task of teaching Mathematics and Science in the English language.

Finally, we suggest that multiple forms of assessments are used to measure students’ proficiency in the four language skills. Aside from written examination, students’ language skills could also be measured through presentation of group projects or interviews. Although this might involve additional cost and effort from the teachers, it is still worth doing since students will be forced to get involved in negotiation of meaning as well as social interaction. This way, they will gain unlimited opportunities to employ CS; the extremely important skills that our students need for their future survival. When this happens, we can see how effective CLT is in L2 teaching.

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Suryani Awang
Universiti Kebangsaan Malaysia
suryani71@hotmail.com

Marlyna Maros
Universiti Kebangsaan Malaysia

Noraini Ibrahim
Universiti Kebangsaan Malaysia

Content-Based Instruction Needs and Challenges in Diversified Literacy Context

Tengku Nor Rizan Tengku Mohd Maasum
Nooreiny Maarof
Effandi Zakaria
Hamidah Yamat

ABSTRACT

Content-based ESL is a method which integrates ESL instruction with subject matter instruction. Advocates of this approach believed that a language can be learnt effectively when it is the medium of instruction rather than just a subject. Integrating English and content instruction has become one of the cornerstones of second language pedagogy. Researchers claimed many benefits of integrating English and content instruction such as increase in students' interest with content themes, meaningful input and understanding. In the Malaysian context, the teaching and learning of Science and Mathematics in English was introduced beginning January 2003 for Year One, Form One and Lower Six Form in all government public schools. However, its content-based instruction policy has taken a different turn. The Malaysian Ministry of Education has decided to change its 2003 policy of using English to teach Science and Mathematics. Starting this year (2011), all Year One students will be learning these subjects using the first language. This paper will explicate the aspects of English language needed and challenges faced by Science and Mathematics teachers in selected secondary school in Malaysia. Data is derived from the teachers' responses in a survey questionnaire. In addition, the implications for the study will also be discussed.

Key Words: Content-based instruction; ESL instruction; second language; first language; second language pedagogy.

INTRODUCTION

The teaching and learning of science and mathematics in the English language was implemented beginning January 2003 for Year One, Form One and Lower Six Form in all government public schools (Ambigapathy Pandian & Revathi Ramiah, 2004; Hamidah Ab Rahman et al, 2005; Pillay, 2003). Since then, various research have been conducted examining topics that ranged from perceptions, attitudes, efficacy, teacher readiness, implementation problems, and other pertinent issues related to the teaching and learning of science and mathematics in English or PPSMI (Goh San San et al, 2005; Lim Chap Sam & Hwa Tee Yong, 2003; Marlyna Maros & Kamariah Hassan, 2007; Mohini Mohamad, Aziz Nordin, & Rosnani Hashim, 2004; Noraini Idris et al, 2007; Pillay, 2003). However, a review of the literature shows that there has yet to be research conducted to explore the challenges that teachers faced when teaching Science and Mathematics in English and their language needs to help them teach effectively.

Because teachers are the implementors of educational policies developed by the government, in particular, in relation to pedagogical matters, thus it is imperative that these teachers who have been entrusted to teach the children science and mathematics knowledge, are able to fulfill their duties successfully. Already there is news that the education system may revert to an "English Only" medium of instruction (NST November 2007).

Presently, various arguments and facts are put forth against the teaching of science and mathematics in English, even though schools have been implementing the "policy" since the year 2003, a half a decade ago. Some quarters question the psychological, social, and cognitive implications of learning science and mathematics in English, especially when the language is a second/foreign language to the learners (Cummins, 1979, 1991, 1994;

Marlyna Maros & Kamariah Hassan, 2007; Juriah Long et .al, 2005; Sau Cheong Loh & Selva Ranee Subramaniam, 2007). Issues of misplaced and weak identity and detrimental effects of learning content subjects in a second or foreign language are frequently raised in past studies (Mohini Mohamad, Aziz Nordin, & Rosnani Hashim, 2004; Noraini Idris et .al, 2007).

A research involving 575 teachers was conducted by Hamidah Ab Rahman et al. (2005) throughout the country to examine the effectiveness of the programs organized by the ministry and to gauge whether or not the trainings given were adequate and relevant to the needs of the teachers to teach the subjects in English. Questionnaires, which comprised of structured items to elicit information with respect to facts, perception, opinion and attitudes of the respondents towards PPSMI were administered to the teachers. The findings revealed that the implementation of the teaching of Mathematics in English in schools was a satisfactory level (53.4%). The respondents also agreed that they have improved their command of the English language and that their level of confidence to teach Mathematics in English have also improved.

Based on the given background, the present study aims to investigate the challenges faced by teachers teaching Science and Mathematics in English. Specifically, the paper aims to describe the teachers' language needs in order to be effective in implementing and delivering content-based instruction in English. Despite the in-service training given, this study will examine the specific language needs that these teachers perceived to be important if they want to facilitate the learning of content subjects in English.

METHODOLOGY

The actual study involved the use of multiple instruments; survey questionnaire, interview and the development of a competency test. For this paper, the discussion is based on the data collected using a questionnaire. A stratified random sampling of teachers was employed based on four zones: northern, central, southern and eastern of Peninsular Malaysia. A total of 600 survey questionnaires were distributed and 485 questionnaires were returned (a return rate of 80.8%). Data was analysed using frequencies and percentages. The following table describes the demographics of the respondents.

TABLE 1: Background Information

Demographic Information	Findings
Region	Northern region: 187 Central region: 123 Southern region: 185
Type of schools	Grade A: 460 teachers Grade B: 35 teachers
Gender	78% female 22% male
Race	20% Chinese 5% Malays 3% Indian
Teaching experience	90% : never taught in primary school 75% : 0-5 years teaching in secondary schools
Subject matter	42% science teachers 58% Math teachers 43% Math as first option 43% Science as first option 80% have attended some form of EteMs course

RESULTS AND DISCUSSIONS

The main objective of the survey was to investigate the challenges faced by Malaysian secondary school teachers in teaching Mathematics and Science in English. In the following, aspects of English language needed and challenges faced by Science and Mathematics teachers in selected secondary school in Malaysia will be examined.

In the language skill section, teachers were asked to first rank skills which they consider to be important for teaching Mathematics and Science in English. The findings showed that 93.7% of the teachers consider speaking to be the most important among the five options given in the questionnaire. 91.3% of the teachers stated that listening is the second most important skill followed by reading (89.7%), writing (84.8%) and finally culture (53.1%) when they were asked to rank the skill in the order of importance for teaching Mathematics and Science in English. From the analysis, it can be said that these teachers perceived that all the language skills; namely speaking, listening, reading and writing are important in teaching Mathematics and Science in English.

The teachers were also asked to rank the aspects of English language needed in teaching Science and Mathematics. The following results showed that 93.9% of the teachers indicated that the most needed language aspect was Mathematics and Science terminologies in English. In addition, 90.7% of the teachers indicated that they also needed instructional words and phrases (eg. to differentiate, solve, compare, contrast etc), 89.9% for vocabulary in general, 89.9% language for presentation skills, 89.1% pronunciation, 88.9% spelling, 82.8% symbols and numeral, 75.8% sentence structure, 72.9% grammar, 63% register and finally 62.2% for discourse markers. The analysis showed that these teachers needed the terminologies and general instructional English in order to be able to teach these subjects effectively.

Next, they were also asked to indicate the language aspects needed in preparing lesson plans for teaching Mathematics and Science in English. The findings illustrated that 91.3% of these teachers needed instructional vocabulary followed by 89.5% specialized words, 78.4% general vocabulary and 67.9% for discourse markers. Similarly, these teachers are more concerned with the instructional language of which to deliver the lessons rather than content knowledge. This is because the teachers have the content knowledge in the subject matter but they need appropriate instructional and specialized vocabulary in English to prepare their lessons for the content-based instruction.

The next aspect which the teachers were asked to respond pertaining to the English language skills they needed to search for/obtain information. The results showed that 84% of them needed English language to disseminate/distribute information followed by 81% for the need to select information from print/non-print for my class and 76.6% to access information from the internet. Based on the findings, it can be said that the teachers are very aware of the importance of information search and that they would need an effective command of English to be able to access appropriate information and eventually to disseminate the information back to the students.

As for the English language skills/ language aspects that the teachers needed to evaluate their students in formative and summative assessments, 91.1% indicated that they needed language to explain mathematical/scientific ideas (eg. to describe, differentiate, distinguish), 86.3% questioning skills for lower order thinking skills (eg. to recall, to comprehend, to list, to write down, giving examples), 85.5% WH Questions (eg. who, what, where), 85.3% process skills (that is language to explain processes/ procedures), 79.4% rephrasing skills (ie. to say the same idea using other words), 79.2% questioning skills for higher order thinking skills (eg. to analyse, synthesise etc.) and 64% relative clauses (eg. that, those, who, which etc.). The findings showed that these teachers needed these language aspects so that they could evaluate their students using appropriate language for testing and assessments. Without appropriate language for testing, the teachers may not be able to make their students understand what is required in the tests.

The teachers also chose the following purposes according to the level of importance. For them, the most important purpose of using English was to provide it as a language for receiving instruction 87.1% followed by language for information sharing instruction 86.3% and finally language for giving instruction 85.5%. The analysis showed that the use of English is crucial in order to receive, share or provide the appropriate instruction to students in ESL or EFL contexts.

The teachers were also asked to respond to the challenges they faced in terms of the language skills needed to teach Mathematics and Science in English. All the four language skills, listening, speaking, reading and writing were examined. For listening, 97.8% these teachers perceived that they were able to understand spoken English in general. 97.4% also indicated that they were able to understand the spoken English on the PPSMI courseware. In addition, they indicated that they could understand the spoken English in the textbook CDs (97%), their students' spoken English (95.6%), presentations (94.9%) and discussions (92.7%) conducted in English.

As for speaking skill in English, majority of the teachers perceived that they were confident with their pronunciation in English terms (87.5%), explain processes (81.2%), ask question correctly (81.2%), explain features of object (77.2%), give oral instructions (84.2%), give details on mathematical / scientific procedures (70.3%), relate what is taught to real life situations (75.6%), use appropriate language to suit their students proficiency level (81.8%), use the right vocabulary (76.6%) language to express processes and procedures (75.8%), to answer students questions (84.2%), to teach independent of textbook & courseware (77.2%) and to pose question to students (86.1%). In addition, the teachers agreed that they were able to use good English grammar (68.9%), transitional markers correctly (68.7%), to discuss results of the experiments (69.5%), to give opinions (68.7%), to rephrase English sentences (62.2%) and finally to share information and discuss with colleagues (68.5%).

Majority of the teachers agreed that they were proficient in reading in English based on the overall percentage for reading skill ranges from 74.9% - 96.2%. The teachers perceived that they were able to understand Science and Mathematics terms in English found the textbook (96.2%), use reference books in English (95.8%), understand mathematical/scientific concepts using English (87.5%), comfortable accessing materials concerning Science/Mathematics in English from printed materials (85.1%) and the internet (79.8%), identify the underlying mathematical/scientific phenomenon in English (81.8%), transform what they read in Science/Math materials in English to classroom activities (80.8%), interpret correctly materials in Science/Math written in English (79.4%) and read critically Science/Math materials (74.9%).

As for the teachers' writing skill, the range of percentage was between 55.6% - 92.5%. Majority of them perceived that they were able to prepare test/exam questions in English (88.3%), give written instructions in English (88.9%), prepare lesson plans (92.5%), prepare teaching notes (88.1%), put ideas in writing (76%), prepare teaching aids in English (81.6%) and write about their teaching in their reflective journal (72.9%). However, only 55.6% of the teachers agree they are able to write academic papers in English (eg. reports and seminar papers). Based on the findings, it can be said that these teachers are more proficient in receptive skill (that is, listening and reading) in comparison to the productive skill (that is speaking and writing).

Based on the analysis of the language needs in terms of the skills; listening, speaking, reading and writing, it can be concluded that these teachers perceived that they need assistance when it comes to preparing and delivering the lessons in English. For listening, it is important for the teachers to be able to listen and understand spoken English. In terms of speaking, they would like to be able to have effective pronunciation in English and use appropriate instructional language to teach their content subjects. These teachers want to be able to read and understand the Science and Mathematics terms and concepts in English found in textbooks. Finally, for writing they would like to be able to write their lesson plans, prepare written examination papers and teaching notes and aids in effective English. After all, these teachers have the relevant content knowledge of the subject that they are teaching as they are qualified content subject matter teachers.

CONCLUSION

The findings reported in this study revealed that there are many challenges faced by teachers when implementing the content-based instruction in the students' second language. This is more so when the students have varying level of English language proficiency. In a diversified second language literacy context, teachers must be well equipped with effective English language proficiency to cope with the students' varying level. Since English is used as a medium of instruction in this context, these teachers should have a certain level of effective English language proficiency in order to deliver the content subject matter, Mathematics and Science.

Although many of the teachers responded that they need general English language skills, certain specific language aspects such as instructional vocabulary and phrases are important to facilitate learning. In addition, many of these teachers reported that they also require English for information search and for assessment purposes. Specific language aspects for assessment is a crucial need as teachers are required to assess their students' level of understanding and comprehension of the content taught to them. As teachers and agents of change, they agree that English language proficiency is important to help them absorb and understand information and also deliver or transfer knowledge to students in the best possible manner. Without effective language skills, teachers are going to face many challenges in their pedagogical skills i.e. to deliver the relevant content knowledge to the students.

IMPLICATIONS OF THE STUDY

Based on the reported findings, we can say that these teachers face many challenges in teaching content subject matters such as Mathematics and Science in English if they are not well equipped with the appropriate level of language proficiency and relevant language aspects. The implications from this investigation is that more tailor-made in-service courses pertaining to English language proficiency should be offered to enhance their command of the language. By enhancing their language proficiency, teachers will be more confident and able to deliver their lessons in English more effectively. In line with Hamidah's et al. (2005) study, the implementation of content based instruction in English in Malaysian school can be further improved.

ACKNOWLEDGEMENT

Research is funded by UKM (Test of English Language Competency for the Teaching of Science and Mathematics for Malaysian Secondary School Teachers -UKM-GUP-TKS-08-09-25) which is headed by Associate Professor Dr Nooreiny Maarof.

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Tengku Nor Rizan Tengku Mohd Maasum
Nooreiny Maarof
Effandi Zakaria
Hamidah Yamat

School of Language Studies & Linguistics
Faculty of Social Sciences & Humanities
Universiti Kebangsaan Malaysia
tntm@ukm.my

ATDEiT: Automated Tool for Detecting Errors in Tenses

TENGGU NOR RIZAN TENGGU MOHD MAASUM
SAADIYAH DARUS
SITI HAMIN STAPA
NAZLIA OMAR
MOHD JUZAIDDIN AB AZIZ

ABSTRACT

Several computer-based essay marking (CBEM) systems have been developed to mark students' essays and they can be divided into semi-automated and automated systems (Saadiyah 1999). Examples of semi-automated systems are Methodical Assessment of Reports by Computer (Marshall & Barron 1987) Markin32 (Holmes 2002) and Student Essay Viewer (Moreale & Vargas-Vera 2003). This paper will describe the research-based development of an automated tool for detecting errors in tenses for ESL learners, including the research aims, conceptual framework, methodology and findings. It will also showcase the research product--prototype ATDEiT™ which is available on the Web and can be accessed at this URL: <http://research6977.com/markintool/index.php?m3=1&n3=2>.

Keywords: Automated essay marking; computer based essay marking; error analysis; heuristics; grammatical errors.

INTRODUCTION

English is an important language for communication worldwide. In Malaysia, English is a strong second language especially in the education context and international relations. The education system in Malaysia stipulates that the formal teaching and learning of English begins early from primary to tertiary level (Foo & Richards 2004). The four language skills incorporated in the teaching and learning of English are listening, speaking, reading and writing. As English as a second language (ESL) learners, Malaysians should be equipped to read, speak, write and understand the language fairly.

One of the language skills that is important for ESL learners is writing. Writing enables learners to document their understanding and voices and also to get the message across. At tertiary level education, writing is a crucial skill to stimulate learning and critical thinking. However, writing is also considered as one of most difficult skills to master as it is regarded as a complex, recursive and creative process which requires the development of an efficient and effective composing process (Silva & Matsuda 2002). The composing process includes aspects such as planning, drafting, editing, changing and getting feedback. Myles (2002) adds that a number of factors are taken into consideration in essay writing such as idea development, clarity, cohesion and grammar.

At tertiary level study, learners are required to submit numerous written tasks as part of their course requirements and assessments. Darus et al. (2000) show that learners prefer to receive feedback on errors in essay and their type, coherence of the text and organization of ideas. Marking or grading of essays or written work could be an overwhelming and time consuming task for lecturers especially if they have large class size

(Page 1994). The rapid development and application of information technology (IT) in education has brought a in computer-based essay marking (CBEM) system which could be used to help lecturers with the essay grading tasks.

The main purpose of this paper is to describe a research-based development of an automated tool for detecting errors in tenses for ESL learners which has the potential to help lecturer mark learners' essays. Specifically, this paper aims to showcase the research product, a prototype ATDEiT™ (An Automated Marking Tool for ESL writing) and its process and procedures which is available at <http://research6977.com/markintool/index.php?m3=1&n3=2>. The print screen below is the front page of the marking tool which is available and accessible online.

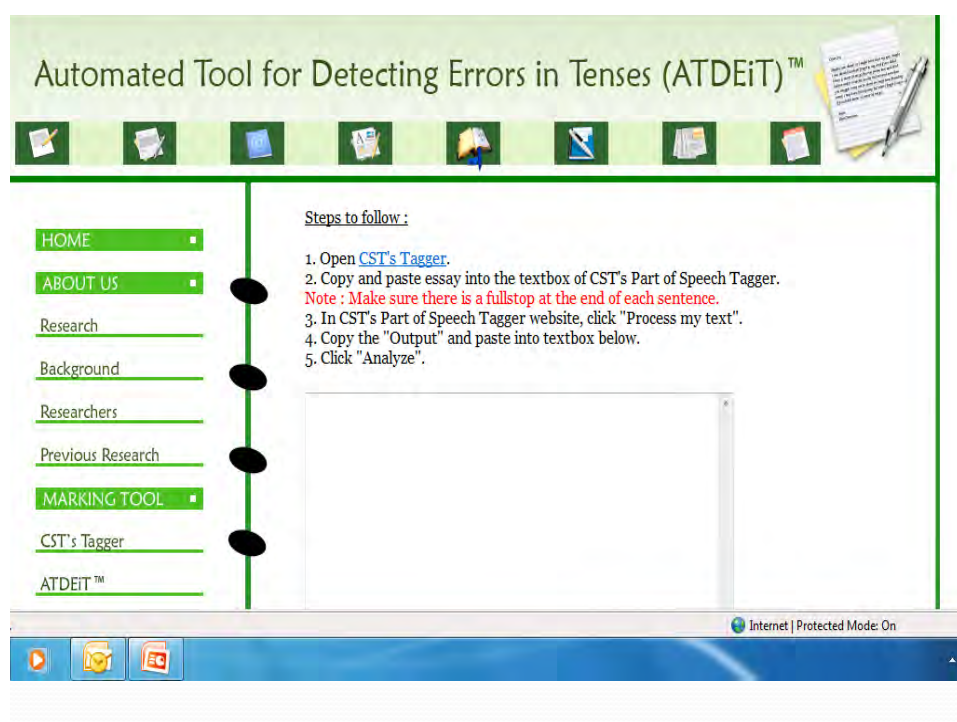


Figure 1: ATDEiT: Automated Marking Tool for ESL Essay Writing

REVIEW OF LITERATURE

The rapid development of IT in the field of education has led to the introduction of several computer-based marking (CBEM) systems to facilitate the marking of learners' essay. The system can be sub-divided into semi-automated and automated systems (Darus 1999). Semi automated CBEMs require lecturers to read essays using the system and award marks. Examples of this semi-automated systems are Methodical Assessment of Reports by Computer (MARC) and Markin32. On the other hand, automated marking systems mark essays fully automatically with a score as well as provide feedback within seconds. Some examples of these systems are Project Essay Grader (PEG), Intelligent Essay Assessor (IEA), E-rater, Criterion Online Writing Evaluation, Intellimetric Scholar, SEAR and Intelligent Essay Marking System (Mohd Razali, Omar & Darus 2008).

Various tools have been proposed to facilitate the evaluation of students' essays (Expert System for the Teaching of English; Essay English; A New Grammar Checker for English etc). However, they are not

specifically developed for Malaysian ESL learners. This is because the written errors made by adult ESL learners are quite different from those made by native English speaker (NES). As such, a specific marking tool to analyze ESL writing is very much needed. In addition, research on the formation and use of heuristics to detect grammatical errors as part of the construction of an automated essay marking system is rather scarce. Heuristics represent an indefinite assumption often guided by common sense to provide good but not necessarily optimal solutions to difficult problem, easily and quickly (Tjoa & Berger 1993) and they can be used to mark essays automatically and detect grammatical errors in tenses.

Through this research, a set of heuristics has been developed based on a corpus of ESL essays to detect grammatical errors in tenses. Some examples in terms of sentences are provided to illustrate the application of the heuristics which are based on syntax and context dependent. For example,

1. Heuristic to identify error in Simple Future Tense:

If noun or pronoun is in the set of heuristic Future Tense followed by modal, check the verb after modal. If verb is tagged as VB, the sentence has no grammatical error.

Example sentence : Aziz will go to the market.

Tagged sentence : Aziz/NNP will/MD go/VB to/TO the/DT market/NN.

2. Heuristic to identify error in Present Progressive Tense:

If noun or pronoun is in the set of heuristic Present Progressive followed by 'is', check verb after 'is'. If verb is tagged as VBG, the sentence has no grammatical error.

Example sentence : Mary is reading the newspaper.

Tagged sentence : Mary/NNP is/VBZ reading/VBG the/DT newspaper/NN.

The development of the present system of ATDEiT is based on earlier work by Darus (2005). At Universiti Kebangsaan Malaysia (UKM), 400 ESL learners' essays were analysed for grammatical errors. The analysis of these essays shows that the most common error was tenses (Darus et al 2007). Based on this analysis, the present system was developed specifically to detect errors for tenses. In the following, the techniques and algorithm (computer programming language) for detecting and analyzing tense errors in learners' essays are described. A portion of the algorithm to apply the heuristics to detect errors in Simple Present Tense is illustrated in Figure 3. In this algorithm, 'check' refers firstly to the identification of a match, which meets the heuristic's condition. Heuristics are applied to any relevant words in the sentences that meet the heuristics' criteria.

```
1. FOR each sentence in parsed and tagged text file, DO;
2. FOR each sentence, DO;
  2.1 IF word is of type 'noun' DO;

  IF noun is in the set of heuristic Simple Present 1,
  IF noun is tagged as NNS, check the immediate verb after the noun.
  IF verb is tagged as VBP or VB, print the following sentence: The sentence has no grammatical error.
  IF noun is tagged as PRPplural, check the immediate verb after the noun.
  IF verb is tagged as VBP or VB, print the following sentence: The sentence has no grammatical error.

  IF noun is in the set of heuristic Simple Present 2,
  IF noun is tagged as NN, check the immediate verb after the noun.
  IF verb is tagged as VBZ, print the following sentence: The sentence has no grammatical error.
```

Figure 4 Extract from the algorithm for heuristics to detect error in Simple Present Tense

DEVELOPMENT OF AN AUTOMATED TOOL FOR DETECTING ERRORS IN TENSES FOR ESL LEARNERS

The automated marking tool architecture comprises two stages; the natural language stage and logical stage. Figure 1 illustrates the processes involved in the development of ATDEiT, an automated tool for detecting errors in tenses for ESL learners writing. The following process is based on Nazlia Omar, Nur Asma Razali and Saadiyah Darus (2009).

The natural language stage consists of parsing the natural language input (in the form of tagged essays) into the system. The process is done by reading a plain input text file containing written English sentences. For this purpose, a parser is used to parse the sentence to obtain their part-of-speech (POS) tags first. The parser used is the CST's Part of Speech Tagger, a Memory-Based Shallow Parser (MBSP). POS assigns each word in an input sentence into its proper part of speech such as noun, verb and determiner to reflect the word's syntactic category. The parser text is then being fed into the system to detect error in tense. The final result consists of type of errors in tenses for the natural language input in a user friendly interface that can be used as a feedback for students to improve the quality of their essay. The summary of procedures is as follows:

Step 1: Part of speech tagging Memory-Based Shallow Parser

Step 2: Read natural language input text into system

Step 3: Apply heuristics approach

Step 4: Produce final result

The process is displayed in the Figure 2.

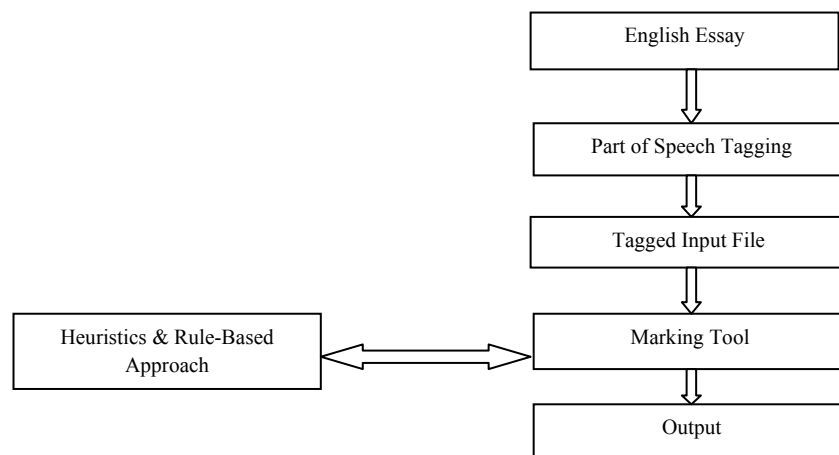


Figure 2 Process in Automated Marking Tool for ESL Writing

EXPERIMENTAL RESULT

An initial testing has been conducted in order to evaluate the results of the marking tool. Three possible outcomes in the evaluation are considered which are errors correctly detected, errors incorrectly detected, and errors undetected. The approach in this evaluation uses methods for evaluation Information Extraction systems

evaluations i.e recall and precision (Jurafsky & Martin 2000). Recall represents the percentage of all the possible correct answers produced by the system whereas precision is the percentage of answers that are correctly identified by the system (reflects the accuracy of the system in obtaining the correct result). The detailed description of the calculation procedure is found in Nazlia Omar, Nur Asma Mohd Razali and Saadiyah Darus (2009).

ATDEiT has been tested using a test dataset containing 50 essays. The analysis illustrates that the system achieves a high average recall of 95%. In terms of precision, the system scored an average of 76.2%. Thus, the results are consistent and encouraging that indicate the potential use of this heuristics and rule based approach to practical automated marking tool. The heuristics and rule based approach are derived from the profiling errors of ESL learners' essays and observation of English grammar. Therefore, the result supports that this syntactic heuristics and rule based approach can be applied in the early stages of development of Computer Based Essay Marking (CBEM) system for ESL learners.

CONCLUSION

This paper aims to describe the background, techniques and processes for an approach to detect grammatical errors of tenses in ESL writing. The system uses heuristics and rule based approach to develop the marking tool. The analysis based on the recall and precision scores shows that these heuristics need to be further developed and refined so as to improve the accuracy of the result. Perhaps weights may need to be assigned to each heuristics in order to support the level of confidence of each heuristics.

For now, the automated tool system is only applicable to active simple sentences. For future application, heuristics and rule based approach could be extended to other types of sentences such as passives, compound sentences and grammatical aspects such as articles, subject verb agreement and so on.

ACKNOWLEDGEMENT

This e-ScienceFund research (code: 01-01-02-SF0092) is funded by Ministry of Science, Technology and Innovation (MOSTI), Malaysia.

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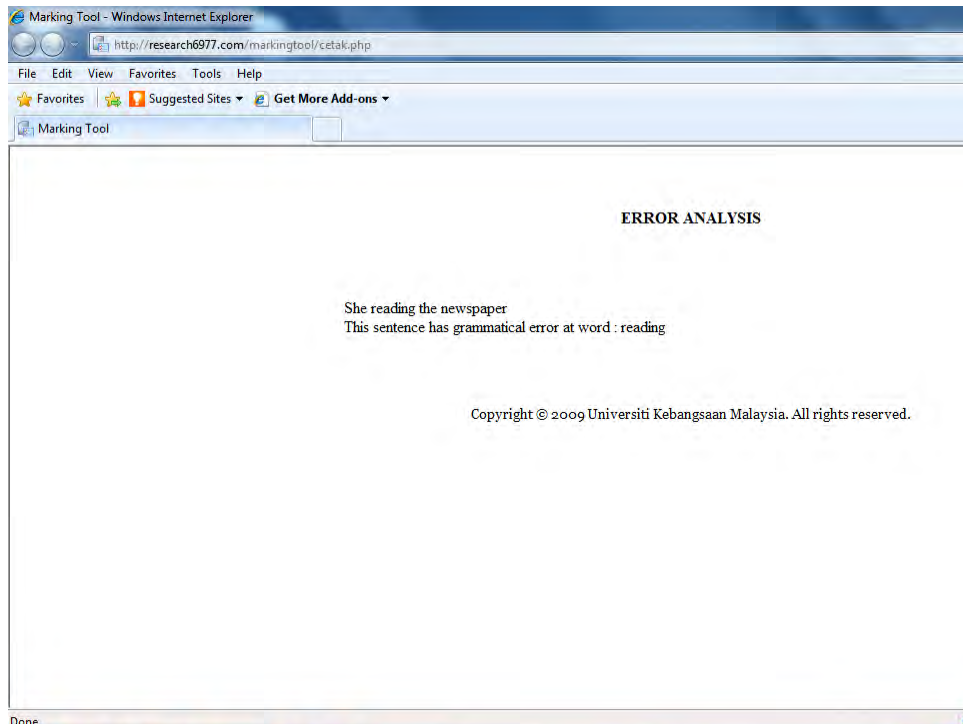
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APPENDICES

Sample of analysis

The screenshot shows a web browser window titled "CST's online-værktøjer - Windows Internet Explorer". The address bar shows the URL "http://ida.hum.ku.dk/tools/index.php#output". The browser's menu bar includes "File", "Edit", "View", "Favorites", "Tools", and "Help". Below the menu bar are "Favorites", "Suggested Sites", and "Get More Add-ons" buttons. The main content area features the logo of the Center for Sprogteknologi at the University of Copenhagen. The page title is "CST's online tools". The text reads: "Here you can analyse text with a combination of CST's tools. All tools support Danish and some tools also support other languages." There is a "Language" dropdown menu set to "English" and a "Bonus code" input field. A text input area contains the sentence "She reading the newspaper." Below this is a "Browse..." button. A section titled "Choose one or more tools:" includes checkboxes for "tokeniser" (checked), "name recogniser", "POS-tagger" (checked), "lemmatiser", and "word splitter". A "Tip" box states: "Point at the bold words for explanation." On the right, a "Links" section lists various tools like "Find term candidates", "Find the content", "Recognise in a text", "Recognise a text", "NP-recogniser", "Repetitiveness checker", and "Keywords/MWU".

The screenshot shows a web browser window titled "Marking Tool - Windows Internet Explorer". The address bar shows the URL "http://research6977.com/markingttool/index.php?m3=18&n3=3". The browser's menu bar includes "File", "Edit", "View", "Favorites", "Tools", and "Help". Below the menu bar are "Favorites", "Suggested Sites", and "Get More Add-ons" buttons. The main content area features a green header with the title "Automated Tool for Detecting Errors in Tenses (ATDEIT)". Below the header is a navigation menu with items: "HOME", "ABOUT US", "Research", "Background", "Researchers", "Previous Research", "MARKING TOOL", "CST's Tagger", and "ATDEIT™". The main content area displays the sentence "She reading the newspaper" with the word "reading" highlighted in red. Below the sentence is a message: "-->This sentence has grammatical error at word : reading". A "Print" button is located at the bottom right of the page.



Tengku Nor Rizan Tengku Mohd Maasum
Saadiyah Darus
Siti Hamin Stapa
Nazlia Omar
Mohd Juzaidin Ab Aziz

Universiti Kebangsaan Malaysia
tntm@ukm.my

Cultural variance in Prepositional usage in Arabic Taizzi Dialect: A Cognitive Semantic Approach

TURKI MAHYOUB &
IMRAN HO-ABDULLAH

ABSTRACT

*In this paper the framework of Cognitive Grammar developed by Langacker is adopted to attain a cognitive semantic analysis of the Arabic prepositions *fii*, as used in the Taizzi dialect (TD), one of dialects spoken in Yemen. It remains a fact that, despite the number of studies that dealt with prepositions, in general; prepositions received little attention and semantic analyses of prepositions remain inadequate, (Cienki 1989), (Hamdi 2002), and (Lunt 1982). Regarding prepositions of Arabic language, the main problem with the previous studies that dealt with them, in general, is that they examined them from a grammatical point of view focusing on their functions rather than their semantics. Moreover, these studies dealt with prepositions as used in Standard Arabic and were basically established upon the views of old Arab grammarians.*

Keywords: Cultural variance, Cognitive Semantics, prepositional semantics, Arabic language, Taizzi dialect

INTRODUCTION

Cognitive linguistics (CL) has proved to be one of the most dynamic approaches by which language is analyzed. (Dirven and Iba'n'ez 2010) maintain that "The dynamicity of Cognitive Linguistics (CL) is largely due to the fact that it is not a single person's enterprise. Rather it arises from the combination of various pioneering ideas that, acting as separable strands of one whole, have drawn together to give rise to a unified paradigm". What is peculiar about CL is that it is not a simple descriptive method of analysis; rather it is a multi-based scheme of analysis that deals with both cognition and language.

In relation to the category of prepositions, it is a fact that they constitute a form of speech in almost of every language or even a dialect, spoken or written except for few languages like Korean that "has no such words at all", (Lindstromberg 2010). Taking that into account, the reader can understand why prepositions of Arabic with the number of at least seventeen prepositions (Al-Afghaani 1971), constitute a crucial category of the language. Nevertheless, for the most part of the literature written on prepositions of the Arabic language or even its different dialects the analyses and investigation on prepositions were based, as stated earlier, on a descriptive ground.

The importance of prepositions results from the necessity of lexicalizing spatial relations in our everyday life and the fact that it is mostly through prepositions these spatial scenes are depicted. Furthermore, different languages vary in the ways they utilize prepositions to encode spatial relations. (Fuse 2006) maintains that "Languages contrast in the various ways they lexicalize spatial relations depending on the details of the relation (e.g., degree of fit, the shape or orientation of the objects, the frame(s) of reference commonly used in the language; i.e., absolute, deictic, intrinsic), and the grammatical forms of the spatial terms themselves (e.g., prepositions, verbs)." Taking this into consideration, the reader can simply realize why the need calls for a dequate linguistic analyses of the salient properties of prepositions, in general, and explore how speakers use them to cover different cognitive domains and lexicalize a variety of spatial relations.

Moreover, prepositions cover a wide range of relations where they can profile different kinds of relations, "simplex or complex". (Langacker 2008). This makes the category of prepositions uniquely different from other linguistic categories that can profile either simplex or complex relations.

In addition, prepositions form an ontological category in languages. The fact that users of a language, spoken or written, are incorporated in space leads to the realization of the inevitable use of prepositions as to encode the spatial relations they are surrounded by. This extensive use of prepositions is no doubt one of the reasons why prepositions should be given prior importance in linguistic analysis. (Chafe 1985b), in the same vein, claims that prepositions are one of the operative devices that “written language uses for expanding the size and complexity of idea units.”

Human beings are oriented in space and prepositions are the means that speakers use to lexicalize different spatial relations. This extensive use of prepositions in everyday life will presumably lead to a kind of semantic flexibility and lexical variations regarding the preposition used to encode a spatial relation. Actually, this is what the research will prove to be fully true with regard to the preposition *fii* as used in the TD. Adopting the Cognitive Grammar framework the researcher aims at a clear formulation that explains to utmost level possible the semantic range of the preposition *fii*.

From a sociolinguistic point of view, such awareness would definitely enable the reader to judge for himself why a dialect employs a certain preposition rather than the other ones, and why different dialects exploit variant prepositions to encode the same spatial relation. This, in turn, will help better understanding the Arabic language in general with all its variants pertaining to different cognitive, cultural and social factors.

As a result, the researcher is keen to explore the semantics of *fii*, some of the different cognitive domains it can cover, and how that reflects the phenomenon of cultural variance where languages or even dialects of the same language choose to express a relation using variant prepositions.

Despite the views of some linguists who considered prepositions as being “meaningless words” (Tesnière 1953), and the opinions of some Arab grammarians who judged prepositions as being less important and less meaningful than the arguments they relate, prepositions show an extremely significant role in expressing a wide range of relations, and capability of describing a wide set of metaphors and abstract expressions that can be subject to linguistic analysis.

THE STUDY

Having developed an interest in CL, and prepositions, in general, the writer’s decided to incorporate some of the notion of Cognitive Grammar to probe into some of the peculiar variance of the prepositional usage of the preposition *fii*.

It is a dictum that “Languages contrast in the various ways they lexicalize spatial relations depending on the details of the relation” (Fuse 2006). Deciding which preposition to use to encode a spatial relation depends basically on the speaker’s cognitive realization of that preposition and on their apprehension of the real world. (Lindstromberg 2010) maintains that “Our total experience of a word determines what it means to us. This meaning, in turn, strongly influences our uses of the word.” He adds “because no two people have ever had precisely the same experiences, we are all bound to understand and use many words differently.”

What is most crucially relevant here is that in some cases speakers of the same language, though different dialects, differ from each other in the ways they lexicalize “*the same*” spatial relation. For example, two speakers of Arabic where the first is Yemeni and the other is Libyan will use different lexical items to ask someone else whether he/she has got money or not. The Yemeni speaker will use the lexical item /Taraf/ meaning “beside” whereas the Libyan speaker will use the lexical item /taHt/ meaning “under”. This is quite different from other languages like English where “with” is the only linguistic tool used to lexicalize this spatial relation. Look at the examples below:

1. (a) طرفك بيبس
 Tarafa-k biyas? (Yemeni Arabic)
 beside-you money
 Do you have money with you?
- (b) تحتك فلوس
 taHta-k fuluus? (Libyan Arabic)
 under-you money
 Do you have money with you?

The variation of the ways speakers of one language choose to express a spatial relation is because of the relatively variant manners these speakers cognitively construe this relation. Whereas Yemeni speakers look at money as a “companion” of the possessor, Libyan speakers look at it as something that is “under” the full control of the

possessor. Another explanation we've got from some of our Libyan informants is that elderly Libyans used to "conceal" their money within the foldings of their cloths, so that they use the word /taHt/ meaning "under" to describe the state of the concealed money. In most of the cases, we conceal something by putting it "under" something else.

One point that should be made here is that the notion of "companionship" seems to have a wider range when correlated to "money" than the notion of "concealment". Yemeni speakers will not utilize the word /taHt/ to lexicalize the relation concerned; Libyan speakers will use the word /maṣa/ which reflects companionship to lexicalize this relation, however. In other words, we might say that Libyan Arabic has a larger degree of flexibility and a kind of looser use of words than Yemeni Arabic. In fact, the different spatial understanding is what makes the speakers of both dialects come out with different utterances. The decision as which preposition or which particle to utilize to encode a particular spatial relation depends heavily on how the speaker cognitively characterizes this relation. This, therefore, reduces the number of variables and narrows the scope in terms of other prepositions that can be exploited to depict the relation concerned.

DIFFERENT SENSES OF FII

The conundrums of fii lie in being very tempting to be used in the locative sense. Other difficulties with fii are with regard to its multiplicity of meanings. It is to be noted here that fii translates to five possible English prepositions, which reflects the richness of this preposition and its capability to cover a wide range of multiple senses.

So as not to get bogged down in details, the paper will present a set of related senses of the polysemous preposition fii as exhibited in the TD which cannot be found in the Standard Arabic. This polysemous preposition can, for instance, signify a variety of peculiar senses that are associated with TD like "existence", "vertical and horizontal containment", "exclusiveness", and other domains and abstract metaphorical senses.

These seemingly unrelated multiple senses as one can assume are, in fact, related to each other and can be analyzed in terms of family resemblance and under the semantic field of "containment".

The instances and the explanation that follow accounts for how speakers of a language or even a dialect build a rapport between their understanding of the lexical item and their conceptualization of the real world which in turn helps them decide which preposition fits to be utilized to encode a spatial relation.

FII IN HORIZONTAL AND VERTICAL AXES

Though the sense of containment suggests that the Trajector (TR) is enclosed by the Landmark (LM) and that horizontality and verticality don't seem to play any role in better understanding the sense of containment, the use of the preposition fii in the TD proves things differently.

The use of the preposition fii in the instances below implies that the TR is contained by the LM, albeit the LM is situated horizontally above or under the TR, or vertically the TR is situated at the beginning, end, or even the middle of the LM. The TR can even be situated opposite to the LM and the LM contains only the reflection of the TR. Consider the following instances:

(2) واقف في الظل

waaqef fii aD-Dell
standing (he) in the shadow
He is standing in the shadow

(3) واقف في الشمس

waaqef fii aŠ-Šams
standing (he) in the sun
He is standing under the sun.

(4) واقف في الطابور

waaqef fii aT-Taabuur
standing (he) in the queue
He is standing in the queue

(5) شفت نفسي في المراية

Šuftu nafsii fii al-miraayah

saw (I) myself in the mirror
I saw myself in the mirror.

In instance (2) the LM is technically situated under the TR. If one is standing on something they have to be situated above it, and this entity plays the role of a supporter. Since the sense of support is not strongly implied the use of the preposition /ʃalaa/ meaning “on” doesn’t seem to be a competitive candidate to encode this relation. The relation between the TR “he” and the LM “shadow” is mentally perceived as such “shadow” is an enclosure of “he” and thus prevents the sunlight to reach “he”. The sense of containment in this instance overmasters the sense of support and that justifies the use of the preposition fii. The speakers of the TD don’t conceptualize “shadow” as a supporter, and rather perceive it as container that encloses the TR.

The reader finds a much similar situation in (3) where the TR “he” is vertically situated down the LM “sun”. In such a case the use of the adverbials /fawq/ meaning “up” or “taHt” meaning “down” seems to be very tempting to be used to encode the spatial relation between the TR and the LM.

“Sun” is perceived as an entity that has extensions that contain the TR. If one is standing under the sun they have to be exposed to sunlight, surrounded and contained by it. From a mental perspective, the “sun” here is conceptualized as an entity that plays the role of container. The sense of containment is regarded as the focal relation between the TR and the LM and that justifies the use of the preposition fii. What reinforces the researcher’s argument here is that some speakers of the TD might choose the adverbial /bein/ meaning “in between” or /waST/ meaning “in the middle of” to encode this relation.

The relation between the TR “he” and the LM “sun” is perceived as such “sun” affects the TR with its extension and encloses it. Once again the sense of containment in this instance seems to overmaster other senses and that justifies the use of the preposition fii. The speakers of the TD in such an instance are conceptually more concerned with how the LM affects the TR rather than the actual locations of the TR with respect to the LM.

The instance (4) sounds more interesting. The use of the preposition fii clearly implies that the TR is contained in the inner part of the LM. The LM “queue” is more likely to contain the TR “he” in its interior. That will quite understandable in contexts where the TR is located in between the two ends of a queue. The question is that will the speakers of the TD use the preposition fii to encode that relation if the TR is located at the beginning or the end of the queue? The answer is “yes”. Taking the horizontal axis into account the reader can simply understand that if one is the first in a queue, no one would be there to precede them, and if one is last in a queue, no one would be there to follow them. In other words, containment in both cases remains “partial”. The TR, in both cases, is thought of as being contained from one side and the other end remains open. The figure below illustrates more:

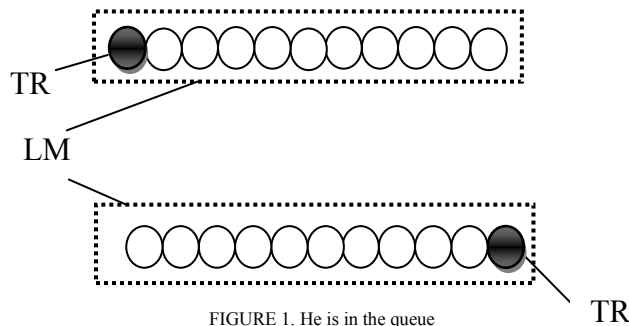


FIGURE 1. He is in the queue

What is worth mentioning here is that in (4) the TR constitutes a dispensable portion of the LM. The TR “he” is a part of the LM “queue”, albeit “he” profiles the TR in this instance. The TR can even stand for the LM itself. The reader can imagine a situation where “he” is standing alone waiting for his turn, and there comes another one trying to trespass him, he would ask them to stand in the “queue”. The “queue” here is no one but “he”.

The situation in (5) is a little bit different. The LM “mirror” contains only a reflection of the TR “myself”. Here what draws the attention of the speaker more is the reflection of the TR rather than the TR itself. The speaker characterizes the “mirror” as a container and focuses more on what it contains, and the actual location of the TR comes in second priority. This, in fact, justifies the use of the preposition fii, since the sense of containment is obviously perceived within the frames of the LM. On the other hand, the instance above doesn’t clearly show how much of the TR is reflected and contained in the LM. It seems that the sense of containment itself carries more significance than any other details, and the speaker, as a result, chooses to exploit the preposition fii to encode this relation.

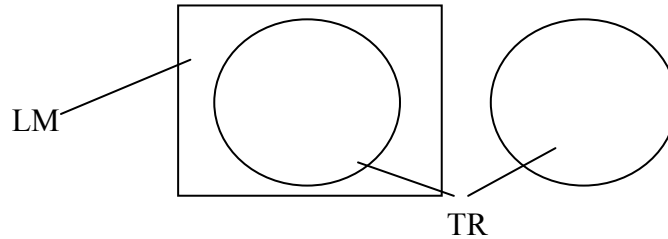


FIGURE 2. "I saw myself in the mirror"

Compared to instance (5) above, there are situations where the preposition *fii* is used to encode a relation of a TR that is directed towards a LM. In such a situation the TR is neither actually contained by the LM, nor situated upon or below it. Using the preposition *fii* in such instances implies that the speaker on way or the other conceptualizes the TR as being contained by the LM. Consider the following instance:

(6) كل واحد عينه في ورقته

kol waaHed Œeenoh fii waraqtoH
 every one eye his in paper his
 Everyone keep your eyes in your answer sheet.

In the instance above, the speaker conceptualizes the TR "eye" as entity that has a focus point which, in turn, is situated in the LM. Though the TR in the instance above is never thought of as being factually contained in the LM, the speaker seems to be more concerned with the visual focus and the location where it is situated. The LM in this instance is perceived as to contain the extension of the TR, and consequently the TR has to be directed towards the LM. The following figure illustrates how the LM contains the extension of TR and the TR is inevitably directed towards the LM:

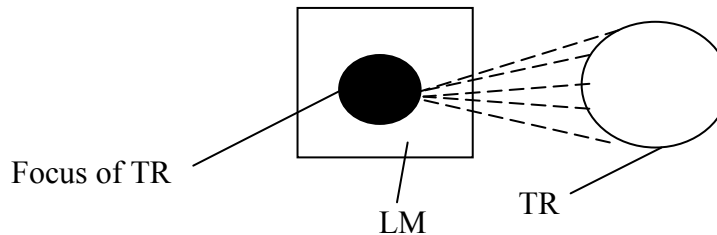


FIGURE 3. "everyone keep your eye in your answer sheet"

As the reader can simply conclude from the figure above, the TR is situated outside the interior of the LM, and only the focus point that is contained within its boundaries. The dashed lines, on the other hand, suggest that the TR is directed towards the focus point represented by the black circle. It is worth mentioning, however, that the focus point towards which the TR is directed could be the entire space of the entity that profiles the LM.

FII IN THE DOMAIN OF MEASURE AND PERCENTAGE

The instances below describe another usage of the preposition *fii*. In these instances the TR is mentally conceived as contained in a LM that denotes measures. The relation between the TR and the LM in these instances is perceived as such the TR is enclosed within the dimensions that at the same time profile the LM. The preposition *fii* when used in this domain is preceded and followed by numbers which denote the boundaries of the LM. The logic behind using the preposition *fii* to encode such a relation is that the LM is conceived as a frame with limited measures within which the TR is contained. Consider the following sentences:

(7) اشتهي صورتين أربعة في ستة

a. aŠtii Suurah ŒarbaŒah fii sittah
 want (I) a photo four in six
 I want a passport-size photo.

b. مفاس الغرفة ثلاثة في أربعة

maqaas al-Gurfah θalaaθah fii ʔarbaʕah
 measure the room three in four
 The size of the room is three in four.

In (7a) and (7b) the TRs “photo” and “room” are contained within the measures “four” and “six” and three” and four” respectively. Going through the instances above the reader will undoubtedly notice that the figure that precedes the preposition fii outnumbers the figure that follows. It seems that the speakers of the TD are very much aware of the sense of containment in a further profound way and as a result they choose to order the figures in such a way that the bigger number contains the smaller one. Thus, the numbers “four” and “three” come first, and then the numbers “six” and “four” follow the preposition fii.

The same is true regarding the multiplication table. The speakers of the TD use the preposition fii to linguistically express the mathematical sign “x”. In the expression /xamsah fii sittah/ that roughly translates as “five multiplied by six” the LM, being bigger than the TR is likely to contain it. But what if the speaker chooses to put it the other way around? As a matter of fact the speaker will still use the preposition to encode this relation. The speaker is aware of the fact that the resultant number of the multiplication process is eventually equal or bigger than the numbers that are multiplied.

Hence, the resultant number can serve as a container and that justifies the use of the preposition fii. The reader can understand that the multiples of zero are the exception of this rule.

In the same vein, the preposition fii can be used in the domain of percentage. This is a very much similar situation where the preposition fii implies a relation of containment. Here the use of fii helps the reader understand the relation as such one number profiles the TR and the other profiles the LM and the TR is enclosed by the LM.

What is to be noted here is that though the relation is perceived as such the TR is enclosed by the LM, the TR represent a proportion of the LM. That is to say, the TR signifies a proportion in relation to a whole; the whole here is represented by the LM.

Thus, the containment relation in such a case is profiled by two numbers in such a way that the whole contains the proportion. As the reader can simply intuit, in some particular instances the proportion can suit the full space of the whole. The TR and the LM can have the same ratio, in such cases. Consider the following instance:

(8) ميه في الميه
 miyah fii al-miyah
 a hundred in the hundred
 One hundred over one hundred.

In (8) the relation of containment is defined by use of the preposition fii. As one can notice the TR and the LM are profiled by the same number- “one hundred”. The proportion and the whole, in this instance, do have the same ratio and as a result the proportion suits the entire space of the whole.

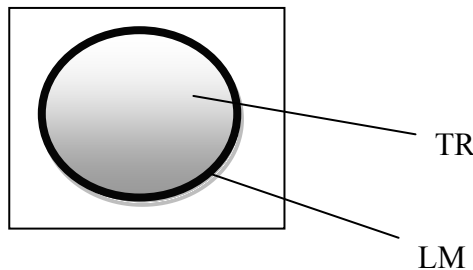


FIGURE 4. The TR and the LM having the same ratio

In the figure above the red line marks the outline of the LM and the shadowed area represents the TR. As is obvious, the contained TR fills the entire interior of the LM.

What is really interesting is that in some instances the TR can fill the entire interior of the LM and even gets out of the outline of the LM. In such instance the number that profiles the TR does outnumber the number that profiles that LM. The idea of containment is still maintained in these instances though it implies another sense. When the speakers here choose to raise the ratio of TR as to outnumber the ratio of the LM they convey the idea of certainty along with the idea of containment. In such instances, the TR is profiled by multiples of a hundred, a thousand or a million. Consider the following instance:

(9) ببسافر مليون في المية (9)
 baysaafer malyuun fii al-miyah
 will travel (he) a million in a hundred
 He will travel for sure.

In (9) the use of the preposition fii implies very clearly that the TR “million” is contained in the LM “hundred”. Although, at the first glance, the reader might not accept the possibility of containing a “million” by a “hundred”; the introduction of the idea of “certainty” helps them have a clear image of the situation. The TR is thought of as to cover the entire entity of the LM and even exceed it as not to leave any room for doubts. See the figure below:

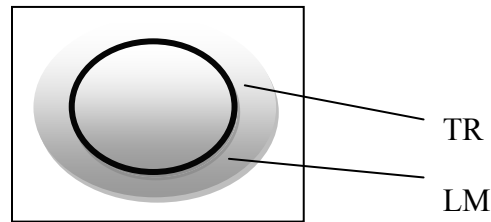


FIGURE 5. TR exceeds the outline of the LM

FII IN THE DOMAIN OF EXISTENCE

Arabic prepositions, in general and fii in particular, as used in SA are not meant to express existence. The case of the preposition fii as used in the TD is quite different. One of the meanings of the preposition fii as used in the TD is to express existence. This, in fact, is a very distinct usage of fii in the TD. The TD in this resembles other languages like Slavic languages which expresses existence with prepositions. (Reindl 1994) notes that “The Slavic languages generally express movement into, existence in, and movement from spheres of location with various sets of prepositions”. The speakers of the TD mentally relate this sense of fii to the sense of containment in that if some entity has to exist it has to exist in a space where it is contained realistically or symbolically. Consider the following instances:

(10) من في؟
 man fii
 who in
 Who’s in?

(11) في درجات كويسة
 fii daragaat kuwwiyyisah
 in marks good
 There are good marks.

(12) في معاك حليب؟
 fii maʕaak Haliib
 in with you milk
 Do you have milk?

In the instances above the use of the preposition fii implies that the speakers of the TD conceptualize the TR as to be situated within the interior of the LM. This kind of understanding is very much fundamental to the meaning of these instances.

What is quite interesting is that in (10) the TR and the LM aren’t linguistically represented. In other words, there are no entities mention in this instance to profile the TR and the LM. If this is the case, the reasonable question to ask is that how to justify the use of the preposition fii. As is mentioned above the speakers of the TD mentally relate the sense of existence to the sense of containment, an existing entity has to be located somewhere in space where it is contained. Since the speaker here enquires about the entity that exists, the TR is supposed to be profiled in the answer the enquirer is likely to get. The case of the LM here is slightly different. The inquirer in this instance

asks about a TR that is contained in a well-known place where it is contained. Being well-known for both parties the enquirer finds it not necessary to name the LM. The enquirer might choose to name the LM despite the fact that the LM is already conceptualized. The sentence will sound awkward, however.

The reader finds a much similar situation in (11) and (12) with one difference that the TRs are profiled in both instances. Naming the TRs in the instances above indicates that the idea of already-based knowledge of the TRs isn't emphasized. The speaker is mentally aware of the fact that he needs to name the TR to have a proper communication with the other party. The LMs remain not referred to since they are mentally realized by the speakers and the hearers of these instances, however. Once again the speaker might choose to name the LMs in both instances though they are already mentally characterized.

Though the combination of two prepositions is considered ungrammatical in SA, speakers of the TD find no problems with that especially when a semantic necessity calls for that. Apparently, if the preposition *fii* is semantically overloaded the speakers of the TD prefer to distribute the semantic load and bring in another preposition to share *fii* that load. The closest candidate to share *fii* that semantic load is the preposition */bi/*. Consider the following instance:

(13) فييه ملح ؟
fii boh melH
exists in it salt
Is there salt in it?

In the instance above two prepositions are combined, namely *fii* and */bi/*. Though the preposition *fii* can semantically carry the meanings of “existence” and “containment”, speakers of the TD assign the preposition *fii* to express the meaning of “existence” and nominate the preposition */bi/* to express the sense of “containment”. It is worth mentioning here that choosing *fii* to express the sense of “existence” and leave the sense of “containment” to the preposition */bi/* to express is not arbitrary at all. The sense of “existence” lies out of the range of the semantics of the preposition */bi/*. The speakers of the TD seem to be very much aware of the fact and they make use of their knowledge to help the listener clearly understand the utterance and correctly perceive the intended meaning.

CONCLUSION

This has contributed to the research of prepositional semantics in a couple of ways. First it has allowed the reader and the researcher as well, to explore some of the peculiar uses of the preposition *fii* as used in the TD. The paper has demonstrated that TD experienced a great variance in the different domain it can cover, some of which are not covered in the use of *fii* in Standard Arabic.

Secondly, being based on contextualized instances this paper presents a more applicable sort of analysis. Furthermore, the notions of CG have helped the writer analyze the data more effectively and to link these different uses to the general schema of containment. However, it has to be kept in mind that it would be difficult to generalize all the sense of *fii* discussed above to all dialects of Arabic language.

It is envisaged that such a study can be repeated on other dialects or even on other prepositions on the TD involving different data and more notions of CG if the necessity call for that. This can also be expanded to explore the variant senses of a lexical item of other categories within the TD or other dialects of Arabic language. It is deeply felt that the benefits which the researcher's gained from adopting the cognitive approach in analyzing the different senses of the preposition *fii* is worthy of further research and exploration.

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Turki Mahyoub & Imran Ho-Abdullah
Universiti Kebangsaan Malaysia
turki_mhd1@yahoo.com

**ELEMEN GANJARAN SEBAGAI PEMACU DALAM
PEMERKASAAN BAHASA KANAK-KANAK**

**Vijayaletchumy Subramaniam
Wan Muna Ruzanna Wan Mohammad
Yong Chyn Chye**

**Department of Malay Language
Faculty of Modern language and Communication
University Putra Malaysia
43400 Serdang,
Selangor Darul Ehsan,
Malaysia**

**letchumy@fbmk.upm.edu.my
munaruzanna@yahoo.com
yong.chyn.chye@mmu.edu.my**

ABSTRAK

Kajian ini meneliti dan mengkaji tahap kemampuan elemen ganjaran terhadap kanak-kanak dalam proses penguasaan perbendaharaan kata bahasa Melayu. Pengkaji memfokuskan kepada tiga jenis ganjaran iaitu ganjaran berupa pujian, poin bintang, dan pelekat. Seterusnya, Kajian ini dijalankan bertujuan untuk mengenal pasti jenis ganjaran yang paling efektif dalam meningkatkan tahap penguasaan perbendaharaan kata bahasa Melayu kanak-kanak. Teori yang digunakan ialah teori pembelajaran operon yang dikemukakan oleh B.F. Skinner (1957). Teori ini merujuk kepada stimulus (Rangsangan) + Organisma + Respons (Tindak Balas). Daripada S + O + R maka diturunkan tingkah laku dan diikuti pula oleh ganjaran yang meliputi ganjaran positif dan ganjaran negatif yang menjadi penguat kepada latihan. Kajian kes telah dijalankan terhadap kanak-kanak seramai 30 orang di Makmal Perkembangan Kanak-kanak, (MPKK) Fakulti Ekologi Manusia, UPM, Serdang sebagai sampel kajian. Pengkaji menggunakan kaedah pemerhatian dan temu bual dalam melaksanakan kajian ini. Hasil dapatan kemudiannya dianalisis berdasarkan kepada kekerapan dan peratusan. Peratusan jumlah nilai yang tertinggi terhadap kekerapan kanak-kanak yang berjaya menjawab soal perbendaharaan kata bahasa Melayu ini telah di nilai selama empat minggu untuk memperlihatkan jenis ganjaran yang paling efektif dalam meningkatkan tahap penguasaan perbendaharaan kata bahasa Melayu kanak-kanak.

Latar Belakang

Ketika proses pembelajaran bahasa, seseorang individu itu khususnya golongan kanak-kanak sememangnya tidak dapat lari daripada hubungan antara rangsangan dan gerak balas. Hal ini kerana proses pembelajaran itu secara langsungnya sangat berkait rapat dengan faktor rangsangan daripada guru dan persekitaran. Abdul Majid Mohd Isa, Rahil Mahyuddin, Zaidatul Akmaliah Lopie Pihie (1995) mendakwa kebanyakan ahli psikologi yang menekankan perhubungan rangsangan gerak balas mentafsir pembelajaran adalah sebagai pembentukan kebiasaan. Seterusnya, hal ini telah disokong oleh Brown (2000) yang mengatakan dalam teori Skinner, perkembangan bahasa kanak-kanak ada kaitan dengan peneguhan respons terhadap ujaran yang kemudiannya lazim dan diulang. Teori ini telah diaplikasikan untuk menekankan peneguhan respons dalam proses pemerolehan dan perkembangan bahasa kanak-kanak. Maka, untuk mendapatkan tindak balas yang berkesan, rangsangan yang dibuat seharusnya dapat menarik perhatian individu yang dirangsang. Justeru, dalam hal ini pembelajaran yang mempunyai daya rangsangan yang tinggi mampu menarik sejumlah tindak balas yang maksimum. Salah satu daripada rangsangan pembelajaran ialah motivasi. Motivasi terdiri daripada dua keadaan iaitu motivasi yang bersifat dalaman dan juga motivasi yang bersifat luaran, atau juga disebut juga sebagai ekstrinsik. Oleh demikian, motivasi-motivasi tersebutlah yang membangkitkan rangsangan organisma terhadap pembelajarannya.

Objektif Kajian

- i) Untuk mengenal pasti jenis ganjaran yang paling efektif dalam meningkatkan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak
- ii) Untuk menjelaskan respons kanak-kanak terhadap penerapan elemen ganjaran pelekat ketika sesi pembelajaran perbendaharaan kata bahasa Melayu.
- iii) Untuk menghuraikan kesan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak selepas penerapan elemen ganjaran.

Sorotan Kajian

i. *Weiner (1990)*, menjelaskan motivasi merupakan fungsi utama yang memulakan dorongan seperti lapar, tidur, dan keselesaan. Motivasi diperlukan dalam pembelajaran bahkan peringkat pencapaian pembelajaran amat dipengaruhi oleh dorongan yang berkait rapat dengan motivasi. Kajian-kajiannya juga menunjukkan secara umumnya manusia gemar akan tugas yang mempunyai kesukaran yang sederhana tahapnya. Di samping itu, pelajar yang memerlukan pencapaian yang tinggi terhadap kursus yang dianggap relevan yang tinggi pada matlamat kerjaya mereka. Oleh demikian hal ini membuatkan dorongan dalaman untuknya berusaha memperoleh kejayaan.

- ii. Clark- Hull (1950) dalam Ma'arof Redzuan, Haslinda Abdullah (2001) telah mengemukakan teorinya yang dikenali sebagai teori dorongan. Hull berpendapat semua organisma yang hidup mempunyai keperluan biologikal yang perlu dipenuhi untuk meneruskan kehidupan. Terdapat keperluan yang mewujudkan ketegangan dalaman. Keadaan ini disebut juga dorongan. Oleh demikian organism tersebut bermotivasi untuk mengurangkannya. Misalnya, apabila seseorang individu berada dalam kelaparan, maka keperluan biologikal ini mewujudkan suatu keadaan yang tegang. Dalam kes ini individu tersebut dikatakan lapar. Oleh demikian sudah tentulah dia bermotivasi untuk mencari makanan dengan tujuan untuk mengurangkan ketegangan yang dihadapinya lantas memuaskan keperluan biologikalnya.
- iii. R. Balan A/L Rathakrishnan (2006) dalam tesis ph.D beliau yang bertajuk kesan skim ganjaran ke atas pencapaian kreatif: peranan motivasi intrinsik, kemujaraban sendiri, persepsi diri dan personaliti kreatif telah menyentuh pelbagai aspek terutamanya dari segi Kesan skim ganjaran ke atas pencapaian kreatif. Dalam kajian ini, beliau menggariskan tiga objektif utama. Antara objektif kajian beliau adalah memperlihatkan sama ada motivasi intrinsik, kemujaraban sendiri, persepsi diri, dan personaliti kreatif. Bahkan beliau juga turut ingin memeriksa kesan pemboleh ubah tersebut ke atas kreativiti dalam konteks budaya tempatan. Di samping itu, R. Balan A/L Rathakrishnan juga ingin memperlihatkan kesan personaliti kreatif sebagai penyederhanaan ke atas hubungan antara ganjaran dengan kreativiti.

Metodologi

Pengkaji membataskan perkembangan perbendaharaan kata bahasa Melayu terhadap kanak-kanak yang berusia enam tahun sahaja. Pengkaji menjalankan kajian ini terhadap 30 orang kanak-kanak di Makmal Perkembangan Kanak-kanak, (MPK), Jabatan Pembangunan Manusia dan Pengajian Keluarga (JPMPK), Fakulti Ekologi Manusia, UPM, Serdang. Di samping itu, pengkaji memfokuskan ganjaran yang bersifat ekstrinsik sahaja iaitu, pemberian pekat, poin bintang, dan ganjaran sosial iaitu pujian sebagai elemen ganjaran dalam meningkatkan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak. Seterusnya, untuk merealisasikan kajian ini, pengkaji menggunakan kaedah kajian lapangan yang melibatkan kaedah pemerhatian untuk mendapatkan data yang akan dijadikan bahan kajian. Bahkan, pengkaji turut menjalankan kaedah temu bual kepada guru dan kanak-kanak untuk mendapatkan maklumat tambahan.

Sampel Kajian

Pengkaji telah memilih seramai 30 orang kanak-kanak yang menerima pendidikan di Makmal Perkembangan Kanak-kanak (MPK), Fakulti Ekologi Manusia UPM sebagai subjek kajian. Oleh demikian, pengkaji mengambil keseluruhan subjek kajian dalam satu populasi untuk memperlihatkan respons yang lahir daripada kanak-kanak ketika sesi pembelajaran yang melibatkan pemberian ganjaran jenis pekat.

Kaedah Kajian

- i. *Kaedah Kepustakaan.* Kaedah ini digunakan oleh pengkaji untuk mencari bahan-bahan sokongan. Bahan-bahan tersebut termasuklah daripada rujukan jurnal, tesis yang lepas, buku, dan bahan-bahan rujukan yang lain seperti dari internet.
- ii. *Pemerhatian Terkawal.* Pengkaji telah memilih kaedah pemerhatian jenis terkawal untuk mendapatkan data yang tepat mengenai hasil ujian. Pemerhatian jenis ini sering digunakan oleh para pengkaji untuk menjalankan tinjauan. Dalam pemerhatian terkawal, pengkaji akan mencatat data, hasil ujian dan jenis respons yang diberikan oleh subjek kajian ketika sesi ujian dijalankan.
- iii. *Temu Bual.* Selain itu, untuk memantapkan lagi data berkaitan elemen ganjaran terhadap penguasaan perbendaharaan kata bahasa Melayu kanak-kanak, pengkaji menemu bual guru prasekolah untuk mendapatkan persepsi dan pengalaman guru tersebut tentang penerapan elemen ganjaran terhadap kanak-kanak ketika sesi PPKBM.

Alat Kajian

- i. *Borang kekerapan Menjawab Soalan.* Dalam melaksanakan kajian ini, pengkaji menggunakan borang kekerapan kanak-kanak yang berjaya menjawab soalan tentang perbendaharaan kata selama empat minggu ketika sesi PPKBM.
- ii. *Borang P enilaian R espons.* Dalam melaksanakan kajian ini, pengkaji menggunakan borang penilaian respons untuk mendapatkan tahap respons kanak-kanak berdasarkan skala yang telah ditentukan oleh pengkaji.
- iii. *Borang ujian Bahasa McCharty.* Dalam melaksanakan kajian ini, pengkaji menggunakan borang ujian Bahasa McCharty untuk mendapatkan tahap respons kanak-kanak berdasarkan skala yang telah ditentukan oleh pengkaji.
- iv. *Soalan Temu Bual.* Pengkaji telah menyenaraikan soalan-soalan tentang maklumat yang berkaitan dengan kajian untuk memudahkan pengkaji membuat temu bual kepada guru dan kanak-kanak ketika sesi mengumpul data.
- v. *Ganjaran.* Antara ganjaran yang digunakan oleh pengkaji termasuklah pekat yang beraneka bentuk, ganjaran berbentuk poin bintang, dan ganjaran berbentuk pujian.

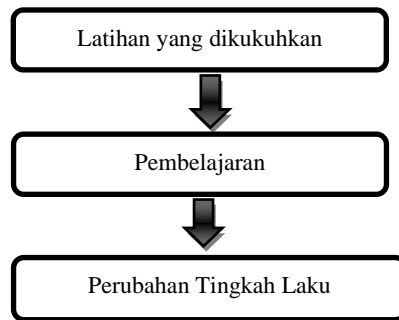
Penganalisan Data

Data kajian dianalisis menggunakan dua kaedah iaitu kaedah analisis kualitatif dan analisis kuantitatif. Penganalisan yang melibatkan kaedah kualitatif termasuklah menganalisis data dalam bentuk huraian hasil daripada temu bual antara pengkaji dengan guru serta subjek kajian. Sebelum data dianalisis, pengkaji membuat penyusunan data-data mentah kepada kategori-kategori tertentu yang dilakukan secara manual. Manakala bagi penganalisan yang membabitkan kaedah kuantitatif pula, pengkaji telah menganalisis kekerapan peratusan respons kanak-kanak untuk membuat pengenalpastian tentang ganjaran yang paling efektif dalam meningkatkan perkembangan perbendaharaan kata bahasa Melayu. Seterusnya, pengkaji turut menganalisis kekerapan peratusan nilai respons kanak-kanak yang melibatkan lima aspek terhadap ganjaran pekat.

Pengkaji kemudiannya mengaplikasikan analisis statistik ujian perbandingan yang melibatkan analisis jenis Ujian –t Min Sampel Bersandar secara manual, dan analisis kekerapan peratusan untuk menganalisis data kajian.

Kerangka Teori

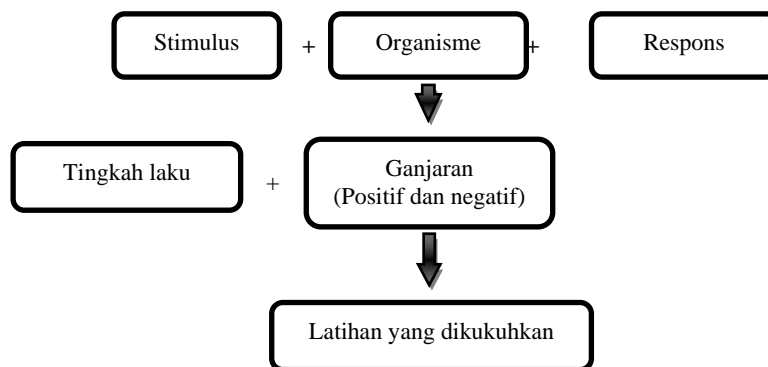
Teori pembelajaran pembentukan kebiasaan (PPK) adalah berasaskan kepada pembelajaran bahasa sebagai aktiviti mekanis yang melibatkan kegiatan fizikal semata-mata. Menurut Radna Wismawati Muhibah (2010) teori ini menganggap faktor-faktor persekitaran sebagai rangsangan dan tindak tanduk organisma pada rangsangan itu sebagai gerak balas. Selanjutnya teori ini menjelaskan sesebuah tingkah laku itu berkait rapat dengan faktor luaran. Misalnya, pemberian ganjaran mampu mengukuhkan hubungan rangsangan dan gerak balas. Seterusnya Skinner (1957) dalam Radna Wismawati Muhibah (2010) menjelaskan model teori PPK : **Teori Pembelajaran Operan**



(Sumber: Skinner 1957 dalam Radna Wismawati Muhibah Yahya Sawek (2010))

Model teori pembelajaran operon ini lazimnya akan diaplikasikan oleh seseorang individu yang mahu menguasai sesuatu pembelajaran. Contohnya seperti dalam hal kajian ini iaitu kanak-kanak yang mahu menguasai perbendaharaan kata bahasa Melayu. tambahan lagi menurut Skinner dalam Radna Wismawati Yahya Sawek (2010) pengajaran harus dapat menentukan perlakuan baharu yang perlu dicapai oleh murid selain dapat pula menyediakan persekitaran pembelajaran yang bermakna dan berkesan. Oleh demikian, Skinner menyatakan teori ini berlandaskan kepada prinsip S + O + R. Dalam Hal ini Skinner menamakannya sebagai Stimulus (Rangsangan) + Organisme + Respons (Tindak Balas). Daripada S + O + R maka diturunkan tingkah laku dan diikuti pula oleh ganjaran yang meliputi ganjaran positif dan ganjaran negatif yang menjadi pengukuh kepada latihan.

Kerangka Teori

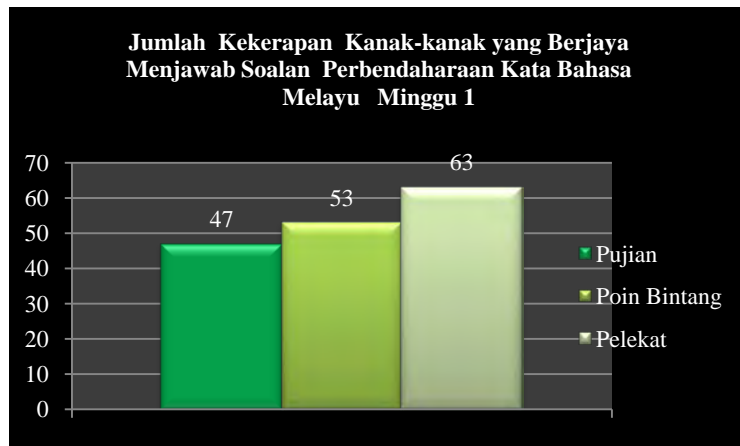


(Sumber: Skinner 1957 dalam Radna Wismawati Muhibah Yahya Sawek (2010))

Dapatan Kajian

Objektif 1 : Untuk mengenal pasti jenis ganjaran yang paling efektif dalam meningkatkan tahap penguasaan perbendaharaan kata bahasa Melayu

Pada bahagian ini pengkaji akan mengenal pasti jenis ganjaran yang paling efektif dalam meningkatkan penguasaan perbendaharaan kata bahasa Melayu kanak-kanak. Sehubungan itu, untuk mendapatkan maklumat tentang tahap penguasaan perbendaharaan kata bahasa Melayu kanak-kanak yang melibatkan ganjaran yang paling efektif ini, pengkaji telah mencatatkan data berkenaan jumlah kekerapan kanak-kanak yang menjawab soalan dengan betul setiap kali sesi soal jawab diadakan selama empat minggu ketika PPKBM dijalankan. Seterusnya hasil dapatan diperjelas berdasarkan graf dan jadual dari minggu 1 hingga minggu 4.

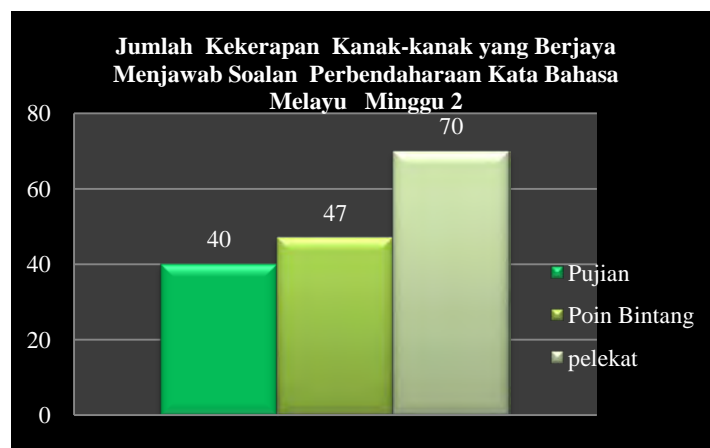


(Rajah 1: Jumlah Kekerapan Kanak-kanak yang Berjaya menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran pada Minggu 1)

Jadual 1: Jumlah Kekerapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran pada Minggu 1

Jenis ganjaran	Jumlah Kekerapan Kanak-kanak Berjaya Menjawab Soalan		
	Pujian	Poin Bintang	Pelekat
Jumlah (30)	14	16	19
Jumlah peratusan(%)	47	53	63

Jadual di atas menunjukkan jumlah kekerapan kanak-kanak yang berjaya menyatakan jawapan yang tepat ketika sesi soal jawab dalam pembelajaran perbendaharaan kata bahasa Melayu (PPKBM) yang melibatkan ketiga-tiga jenis ganjaran pada minggu 1. Seperti yang terdapat dalam jadual di atas, jenis ganjaran pelekat merupakan ganjaran yang mencatatkan nilai tertinggi dari segi peratusannya. Hal ini terbukti apabila jenis ganjaran berupa pelekat ini menunjukkan nilai peratusannya iaitu sebanyak 63% daripada keseluruhan. Namun, skor bagi ganjaran jenis pelekat dalam kajian ini ialah sederhana. Seterusnya, hal ini diikuti pula dengan nilai peratusan kedua tertinggi iaitu sebanyak 53% yang melibatkan ganjaran berbentuk poin bintang. Dalam kajian ini skor bagi ganjaran jenis ini didapati juga bersifat sederhana, namun nilainya tidak dapat menandingi jumlah peratusan bagi ganjaran pelekat. Manakala bagi ganjaran berupa pujian pula mencatatkan nilai peratusan terendah iaitu sebanyak 47% sahaja. Ganjaran jenis ini seterusnya turut mencatatkan skor sederhana dalam kajian yang melibatkan pengenalan jenis ganjaran yang paling efektif dalam meningkatkan penguasaan perbendaharaan kata bahasa Melayu kanak-kanak. Seterusnya, pengkaji juga turut mengemukakan hasil dapatan minggu 2 iaitu yang melibatkan ketiga-tiga jenis ganjaran. Hasil dapatan telah diperjelas melalui graf dan jadual di bawah

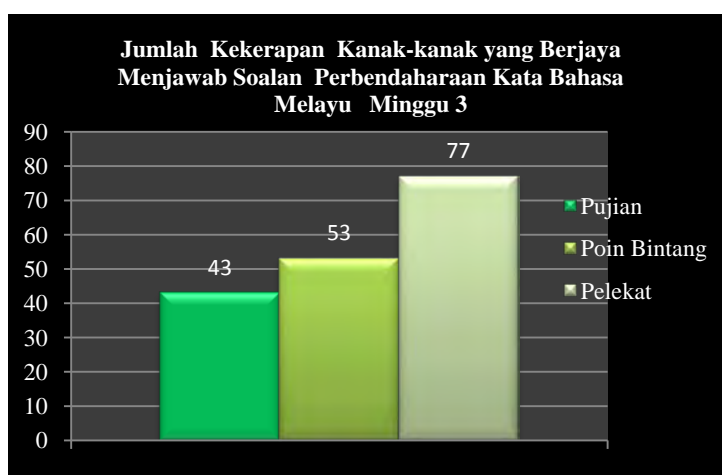


(Rajah 2: Jumlah kekerapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran Pada Minggu 2)

Jadual 2: Jumlah Kekerapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran pada Minggu 2

Jenis ganjaran	Jumlah Kekerapan Kanak-kanak Berjaya Menjawab Soalan		
	Pujian	Poin Bintang	Pelekat
Jumlah (30)	12	14	21
Jumlah peratusan (%)	40	47	70

Dalam jadual di atas menunjukkan respons kanak-kanak yang berjaya menjawab soalan perbendaharaan kata bahasa Melayu dalam minggu 2 yang melibatkan ketiga-tiga jenis ganjaran. Seperti yang terdapat dalam jadual di atas, jenis ganjaran pelekat merupakan ganjaran yang mencatatkan nilai tertinggi dari segi peratusannya. Hal ini jelas terbukti apabila jenis ganjaran berupa pelekat ini telah menunjukkan nilai peratusannya iaitu sebanyak 70% daripada keseluruhan. Maka keadaan ini sudah pastilah mencapai skor yang tinggi dalam kajian ini berbanding dengan jenis ganjaran yang lain. Kemudian, nilai peratusan kedua tertinggi pula ialah sebanyak 47% yang melibatkan ganjaran berbentuk poin bintang. Dalam kajian ini skor bagi ganjaran jenis poin bintang didapati bersifat sederhana berbanding nilai skor ganjaran pelekat. Namun begitu, bagi ganjaran berupa pujian pula telah mencatatkan nilai peratusan terendah iaitu sebanyak 40% sahaja. Perihal daripada keadaan ini, ganjaran jenis pujian seterusnya mencatatkan skor rendah berbanding jenis-jenis ganjaran yang lain.

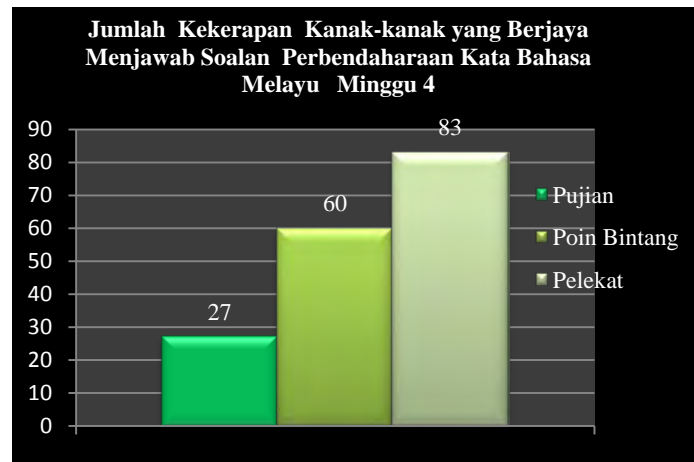


(Rajah 3: Jumlah Kekerapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran Pada Minggu 3)

Jadual 3: Jumlah Kekerapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran pada Minggu 3

Jenis ganjaran	Jumlah Kekerapan Kanak-kanak Berjaya Menjawab Soalan		
	Pujian	Poin Bintang	Pelekat
Jumlah (30)	13	16	23
Jumlah peratusan (%)	43	53	77

Selanjutnya pengkaji terus mengemukakan hasil dapatan pada minggu 3 yang melibatkan ketiga-tiga jenis ganjaran tersebut. Hasil daripada pemerhatian minggu 3 didapati ganjaran berupa pelekat masih mencatatkan nilai peratusan yang tertinggi daripada keseluruhan iaitu sebanyak 77%. Oleh demikian, keadaan ini telah menjadikan ganjaran jenis ini mencatatkan nilai skor yang tinggi. Kemudian, hal ini diikuti pula dengan nilai peratusan ganjaran poin bintang iaitu sebanyak 53%. Secara tidak langsungnya ganjaran poin bintang ini telah mencatatkan nilai kedua tertinggi yang menjadikan skor bagi ganjaran jenis ini ialah sederhana berbanding dengan jenis ganjaran pelekat. Manakala bagi ganjaran berupa pujian pula mencatatkan nilai peratusan terendah iaitu sebanyak 43% sahaja. Hasil dapatan ini juga telah menunjukkan ganjaran jenis ini seterusnya mencatatkan skor yang rendah berbanding ganjaran berbentuk pelekat dan poin bintang.



(Rajah 4: Jumlah Keperapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran pada Minggu 4)

Jadual 4: Jumlah Keperapan Kanak-kanak yang Berjaya Menjawab Soalan Perbendaharaan Kata Bahasa Melayu yang Melibatkan Ganjaran pada Minggu 4

Jenis Ganjaran	Jumlah Keperapan Kanak-kanak Berjaya Menjawab Soalan		
	Pujian	Poin Bintang	Pelekat
Jumlah (30)	8	18	25
Jumlah peratusan (%)	27	60	83

Daripada cerapan ke atas 30 orang kanak-kanak pada minggu 4, didapati 83% telah berjaya menjawab soalan yang dikemukakan oleh guru dan secara tidak langsungnya telah menguasai perbendaharaan kata bahasa Melayu. Jumlah yang dicatatkan ini merupakan jumlah nilai yang tertinggi daripada jumlah peratusan yang membabitkan jenis ganjaran yang lain iaitu ganjaran poin bintang dan ganjaran berbentuk pujian. Oleh demikian, nilai ini telah mencapai skor yang tinggi secara keseluruhannya dalam kajian. Seterusnya, berdasarkan jadual di atas, ternyata ganjaran jenis poin bintang terus mencatatkan nilai peratusan kedua tertinggi. Hal ini terbukti apabila jumlah nilainya mencatatkan sebanyak 60%. Ternyata hal ini menjadikan ganjaran poin bintang mencatatkan nilai skor yang sederhana berbanding ganjaran jenis pelekat. Kemudian, hal ini diikuti pula dengan nilai peratusan ganjaran pujian iaitu sebanyak 27% sahaja. Secara tidak langsungnya ganjaran tersebut mencatatkan nilai peratusan kekerapan paling rendah daripada jumlah nilai bagi ganjaran yang lain.

Daripada analisis jadual daripada minggu 1 hingga minggu 4, ternyata nilai peratusan bagi ganjaran pelekat lebih tinggi daripada ganjaran poin bintang dan pujian. Seterusnya hal ini diikuti dengan nilai peratusan bagi ganjaran poin bintang. Hasil daripada pemerhatian selama empat minggu telah menunjukkan ganjaran pujian merupakan ganjaran yang paling rendah dari segi nilai peratusannya. Maka, secara tidak langsungnya dari segi pemerhatian, ganjaran jenis pelekat ialah ganjaran yang paling efektif dalam meningkatkan penguasaan perbendaharaan kata bahasa Melayu. Di samping itu, untuk mengukuhkan hasil dapatan kajian ini, pengkaji membul guru MPK untuk mendapatkan pandangan mereka terhadap penerapan elemen ganjaran ketika sesi PPKBM. Sesi temu bual dijalankan terhadap dua orang guru. Pengkaji menamakannya sebagai guru A dan guru B. Pada pemerhatian kedua-dua orang guru tersebut, mereka berpendapat kanak-kanak lebih terangsang dengan ganjaran pelekat berbanding ganjaran yang lain. Alasannya, rangsangan daripada kanak-kanak terhadap ganjaran pelekat sangat positif. Hal ini jelas apabila kanak-kanak memperlihatkan reaksi berlumba-lumba dengan rakan yang lain untuk menjawab soalan yang diberikan oleh guru ketika sesi soal jawab dalam PPKBM. Malahan, sekiranya jawapan yang mereka berikan itu salah, mereka akan cuba lagi untuk memberikan jawapan yang lain sehingga mereka berjaya menyatakan jawapan yang betul. Mereka juga kelihatan gembira dan teruja apabila berjaya menjawab soalan dengan tepat.

Selain itu, Pengkaji juga membuat temu bual secara spontan terhadap kanak-kanak untuk mendapatkan alasan mengapakah ganjaran jenis pelekat lebih menarik perhatian mereka. Hampir keseluruhan jawapan yang mereka nyatakan ialah ganjaran jenis itu boleh di bawa pulang dan ditampal pada tempat atau pada barang yang mereka sukai seperti di kotak pensil, beg, botol air dan pada tangan sendiri. Malahan terdapat juga antara mereka yang menyatakan pelekat tersebut akan ditunjukkan kepada ayah dan ibu di rumah. Maka, keadaan inilah yang menjadi pemangkin mereka untuk berusaha mendapatkan ganjaran tersebut dan secara tidak langsungnya berusaha untuk mengingati dan menguasai perbendaharaan kata bahasa Melayu yang telah didedahkan oleh guru. Manakala pada pendapat pengkaji, jenis ganjaran pelekat ini konkrit sifatnya, iaitu suatu benda yang boleh dilihat dengan panca indera. Oleh demikian sebagai manusia yang bergelar kanak-kanak mereka gemar akan sesuatu benda yang bersifat cantik, besar dan kelihatan mengagumkan bagi mereka. Hal ini terbukti apabila mereka begitu menghargai pemberian yang bersifat sedemikian dan bermegah sekiranya mereka berjaya memperolehnya.

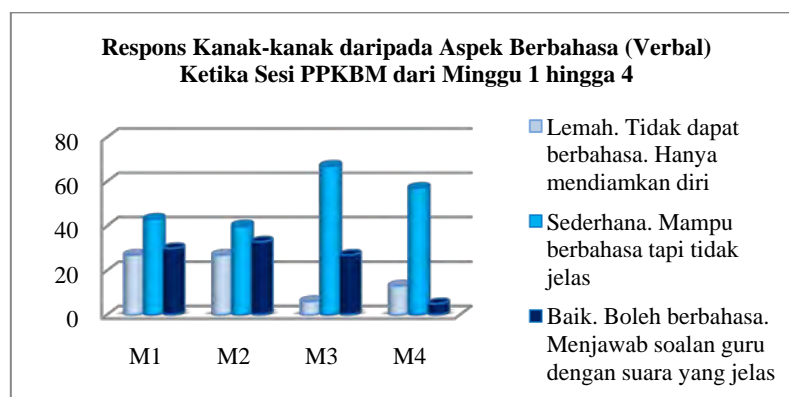
Seterusnya, menurut guru-guru itu lagi ganjaran pelekat juga dikatakan dapat membuatkan kanak-kanak lebih menumpukan perhatian mereka terhadap pengajaran yang disampaikan. Hal ini kerana kanak-kanak itu sedar apabila mereka dapat mengingat setiap perbendaharaan kata yang di ajarkan, maka mereka boleh menjawab soalan-soalan yang diberikan oleh guru apabila sesi soal jawab diadakan. Manakala hal ini berlainan pula dengan ganjaran yang mencatatkan nilai terendah iaitu ganjaran jenis pujian. Pada pendapat guru-guru tersebut, ganjaran jenis ini sebenarnya masih mampu digunakan dalam sesi pembelajaran, terutama sekali untuk mengubah tingkah laku kanak-kanak. Alasannya, guru tersebut mendakwa dengan memberikan pujian sahaja dapat mengubah tingkah laku yang buruk kepada yang baik. Sebagai contoh guru akan memuji kanak-kanak yang berjalan dengan sopan di dalam kelas. Pujian yang diberikan ini seterusnya menyebabkan kanak-kanak yang lain pula cuba berjalan dengan sopan untuk mendapatkan pujian yang sama yang telah diberikan kepada kanak-kanak yang dipuji tadi.

Dalam soal PPKBM ini, mereka sememangnya menunjukkan reaksi yang positif apabila ganjaran pujian diberikan. Namun bagi sesetengah kanak-kanak, mereka tidak teruja dengan ganjaran tersebut. Seperti dalam kajian ini, kanak-kanak yang berasal dari luar negara seperti dari Nigeria dan Iraq, mereka kurang memahami bahasa Melayu malah kurang bertindak balas terhadap pujian yang bersifat verbal. Alasannya, sesetengah daripada mereka tidak faham akan pujian yang guru berikan, lantas rangsangan tersebut tidak melahirkan tindak balas positif. Di samping itu menurut guru A, kanak-kanak yang pasif sifatnya, kurang bertindak balas terhadap pujian ketika sesi PPKBM. Hal ini kerana mereka sememangnya lebih selesa berdiam diri ketika sesi soal jawab diadakan. Oleh sebab keadaan ini, mereka tidak terdorong untuk berusaha mengingatinya seterusnya menguasai perbendaharaan kata yang didedahkan oleh guru.

Rentetan itu, pengkaji juga mendapati kanak-kanak yang sukar menumpukan perhatian ketika sesi pembelajaran, kurang memberikan rangsangan yang positif terhadap pujian. Sekiranya mereka gagal menjawab soalan yang diajukan, mereka tidak mahu berusaha mencuba lagi untuk menjawab soalan tersebut. Hal inilah yang menyebabkan peratusan ganjaran pujian mencatatkan nilai skor yang terendah berbanding ganjaran yang lain. Hal ini amat ketara perbezaannya dari segi tindak balas kanak-kanak tersebut terhadap ganjaran berupa pelekat. Hasil pemerhatian menunjukkan kanak-kanak yang pasif akan cuba berusaha mengangkat tangan untuk menjawab soalan guru walaupun jawapan yang diberikan itu tidak tepat. Hampir keseluruhan kanak-kanak yang terdiri daripada mereka yang pasif menunjukkan reaksi atau respons yang positif ketika ganjaran pelekat diberikan. Contohnya, dalam kajian ini, kanak-kanak yang kurang bercakap akan bercakap walaupun dengan nada suara yang perlahan semata-mata untuk menjawab soalan yang diajukan oleh guru. Hal ini begitu jelas menunjukkan kanak-kanak sebagai organisma terdorong bertindak balas terhadap rangsangan yang berjaya menarik perhatiannya. Perkara pokok yang penting adalah jenis rangsangan tersebut yang mendorong organisma bertindak balas terhadap rangsangan. Semakin efektif ganjaran yang diberikan, maka semakin positiflah hasil rangsangan terjadi. Maka jelas sekali menunjukkan ganjaran pelekat merupakan ganjaran paling efektif dalam PPKBM.

Objektif 2: Untuk menjelaskan respons kanak-kanak terhadap penerapan elemen ganjaran pelekat ketika sesi pembelajaran perbendaharaan kata bahasa Melayu.

Dalam kajian ini, pengkaji memperjelas respons daripada kanak-kanak ketika sesi PPKBM dari minggu 1 hingga minggu 4 yang melibatkan 30 orang kanak-kanak di MPK (Makmal Perkembangan Kanak-kanak). Pengkaji telah mengenal pasti lima aspek respons yang lahir daripada kanak-kanak tersebut semasa berlangsungnya sesi pembelajaran. Pengkaji menggunakan ganjaran jenis pelekat sebagai alat kajian untuk menilai respons yang lahir ketika sesi pembelajaran. Sehubungan itu, pengkaji mengklasifikasikan jenis-jenis respons itu kepada lima aspek iaitu aspek berbahasa (verbal), aspek keyakinan diri dalam menyatakan pendapat, aspek penumpuan, aspek tahap emosi, dan aspek bahasa badan (nonverbal). Selanjutnya data-data tentang hasil respons yang melibatkan lima aspek ini dijelaskan melalui nilai peratusan berdasarkan jadual dan graf dari minggu 1 hingga minggu 4.



Rajah 5: Respons Kanak-kanak daripada Aspek Berbahasa (Verbal) ketika Sesi PPKBM dari Minggu 1 hingga 4

Jadual 5: Respons Kanak-kanak daripada Aspek Berbahasa (Verbal) ketika Sesi PPKBM dari Minggu 1 hingga 4

Skala	Minggu 1 (%)	Minggu 2 (%)	Minggu 3 (%)	Minggu 4 (%)
1. Lemah. Tidak dapat berbahasa. Hanya mendiamkan diri	27	27	6	13
2. Sederhana. Mampu berbahasa tapi tidak jelas	43	40	67	57
3. Baik. Boleh berbahasa. Menjawab soalan guru dengan suara yang jelas	30	33	27	30
Peratusan (%)	100	100	100	100

Melalui pemerhatian yang dijalankan selama empat minggu, didapati ganjaran jenis pelekat telah melahirkan respons terhadap aspek berbahasa (verbal) yang pelbagai dalam kalangan subjek kajian. Pengkaji menjelaskan respons terhadap lima aspek ini berdasarkan minggu ke minggu. Hal ini dimulai dengan minggu 1 dan diakhiri dengan minggu 4.

Berdasarkan pemerhatian pada minggu 1, pengkaji mendapati hampir keseluruhan kanak-kanak menunjukkan respons pada skala sederhana ketika sesi PPKBM, iaitu nilainya mencatatkan sebanyak 43%. Dalam hal ini, kanak-kanak dikatakan mampu berbahasa tetapi tidak jelas. Hal ini bermakna bahawa mereka boleh berbahasa tetapi ujaran yang dituturkan adalah dengan nada yang perlahan. Kemudian hal ini diikuti pula dengan nilai peratusan sebanyak 30% yang membabitkan respons pada skala baik, iaitu kanak-kanak boleh berbahasa dan dapat menjawab soalan guru dengan suara yang jelas. Lantaran itu, terdapat juga kanak-kanak yang lemah dalam berbahasa ketika sesi PPKBM. Namun jumlahnya tidak ramai iaitu hanya 27% sahaja. Nilai ini merupakan nilai yang terendah daripada keseluruhan.

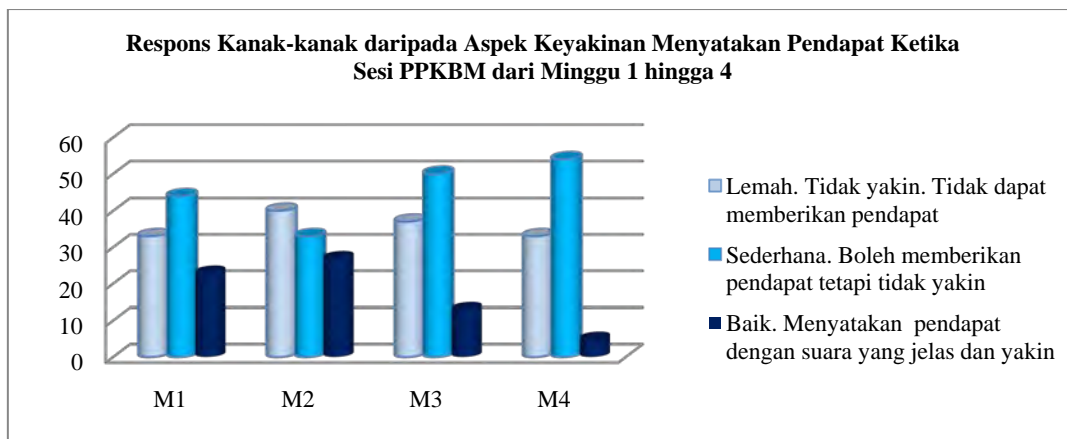
Selanjutnya, daripada hasil pemerhatian pada minggu 2, didapati nilai tertinggi bagi respons berbahasa (verbal) ini masih pada tahap sederhana yang membabitkan peratusannya sebanyak 40%. Mereka dikatakan berada pada tahap mampu berbahasa namun ujaran yang dituturkan adalah tidak jelas. Hal ini kemudiannya diikuti dengan nilai sebanyak 33% iaitu pada skala baik yang melibatkan respons boleh berbahasa dan dapat menjawab soalan guru dengan suara yang jelas. Namun begitu, nilai bagi skala lemah dan tidak boleh berbahasa pada minggu 2 juga menunjukkan nilai yang paling rendah iaitu sebanyak 27% sahaja.

Seterusnya, pada minggu 3, pengkaji mendapati nilai peratusan yang tertinggi masih lagi pada tahap skala respons sederhana bagi aspek berbahasa (verbal), iaitu membabitkan jumlah peratusan sebanyak 67%. Nilainya melonjak naik lebih tinggi dari minggu 1 dan minggu 2. Kemudian diikuti dengan nilai peratusan sebanyak 27% iaitu pada skala baik dan boleh berbahasa bahkan dapat menjawab soalan guru dengan suara yang jelas. Manakala bagi skala lemah dan tidak dapat berbahasa mencatatkan nilai peratusan yang terendah iaitu sebanyak 6% sahaja.

Selain itu, pemerhatian pada minggu 4 telah menunjukkan skala sederhana merupakan nilai peratusan tertinggi iaitu kanak-kanak memperlihatkan respons mampu berbahasa namun ujaran yang dituturkan oleh mereka itu tidak jelas. Nilai peratusan ini adalah sebanyak 57%. Seterusnya, bagi nilai kedua tertinggi adalah pada skala baik iaitu boleh berbahasa dan menjawab soalan guru dengan suara yang jelas. Keadaan ini seterusnya mencatatkan nilai sebanyak 30%. Manakala skala lemah iaitu tidak dapat berbahasa telah mencatatkan nilai peratusan yang paling rendah iaitu sebanyak 13% sahaja. Secara keseluruhannya, pengkaji mendapati dari minggu 1 hingga minggu 4, kanak-kanak telah memberikan respons pada skala sederhana bagi aspek berbahasa (verbal). Hampir keseluruhan cerapan yang melibatkan 30 orang kanak-kanak mampu berbahasa tetapi ujaran yang dituturkan itu tidak jelas. Pertuturan tidak jelas yang dimaksudkan oleh pengkaji ialah kanak-kanak bertutur dengan nada suara yang perlahan namun masih mampu berbahasa.

Menurut guru di MPK, keadaan seumpama ini sudah lazim terjadi terutamanya pada golongan kanak-kanak. Kanak-kanak sebenarnya cenderung untuk berbahasa sekiranya suasana lebih bersifat santai dan tidak terlalu formal. Namun begitu, bukan semua kanak-kanak tergolong dalam situasi ini. Rasionalnya, ketika sesi pemerhatian dijalankan, nilai peratusan bagi skala baik iaitu boleh berbahasa telah mencatatkan angka kedua tertinggi. Maka keadaan ini membuktikan terdapat sesetengah kanak-kanak yang tidak kekok untuk berbahasa walaupun berada dalam situasi yang kurang lazim baginya. Namun begitu, masih terdapat juga kanak-kanak yang lemah berbahasa seterusnya menunjukkan respons negatif apabila diminta menjawab soalan. Dalam kajian ini juga, kebanyakan kanak-kanak dari luar negara telah menunjukkan respons lemah berbahasa. Pada pandangan guru-guru tersebut, kanak-kanak ini kurang koleksi perbendaharaan kata bahasa Melayu dalam mindanya. Rentetan daripada masalah ini, mereka sukar untuk berinteraksi dengan rakan-rakan yang sebaya dengannya, bahkan sukar memahami arahan guru. Maka hal inilah yang membuatkan mereka hanya mendiamkan diri apabila sesi PPKBM diadakan.

Selanjutnya, data tentang respons kanak-kanak terhadap aspek keyakinan menyatakan pendapat diperjelas melalui rajah dan jadual 6 yang melibatkan minggu 1 hingga minggu 4.



Rajah 6: Respons Kanak-kanak daripada Aspek Berbahasa (Verbal) ketika Sesi PPKBM dari Minggu 1 hingga 4

Jadual 6: Respons Kanak-kanak daripada Aspek Keyakinan Menyatakan Pendapat ketika Sesi PPKBM dari Minggu 1 hingga 4

Skala	Minggu 1 (%)	Minggu 2 (%)	Minggu 3 (%)	Minggu 4 (%)
1. Lemah. Tidak yakin. Tidak dapat memberikan pendapat	23	27	13	13
2. Sederhana. Boleh memberikan pendapat tetapi tidak yakin	44	33	50	54
3. Baik. Menyatakan pendapat dengan suara yang jelas dan yakin	33	40	37	33
Peratusan (%)	100	100	100	100

Daripada pemerhatian terhadap respons kanak-kanak yang melibatkan aspek keyakinan menyatakan pendapat ini pula, didapati hampir keseluruhan kanak-kanak memperlihatkan respons pada skala sederhana. Hal terbukti dengan catatan nilai peratusan sebanyak 44% pada minggu 1 iaitu nilai yang paling tinggi daripada keseluruhan. Hal ini bermakna kebanyakan kanak-kanak di MPK mempunyai keyakinan yang sederhana iaitu mereka boleh memberikan pendapat apabila ditanya, namun mereka tidak yakin dengan pendapat yang diutarakan. Hal ini kemudiannya diikuti dengan jumlah peratusan kedua tertinggi iaitu sebanyak 33% yang melibatkan skala baik. Jumlah peratusan ini menunjukkan terdapat juga kanak-kanak yang baik dalam menyatakan pendapat, berkeyakinan, dan mampu menyatakan pendapatnya dengan suara yang jelas. Sungguhpun begitu, terdapat juga kanak-kanak yang lemah dan tidak yakin untuk menyatakan pendapatnya. Jumlah peratusan kanak-kanak pada skala ini adalah hanya 23% sahaja.

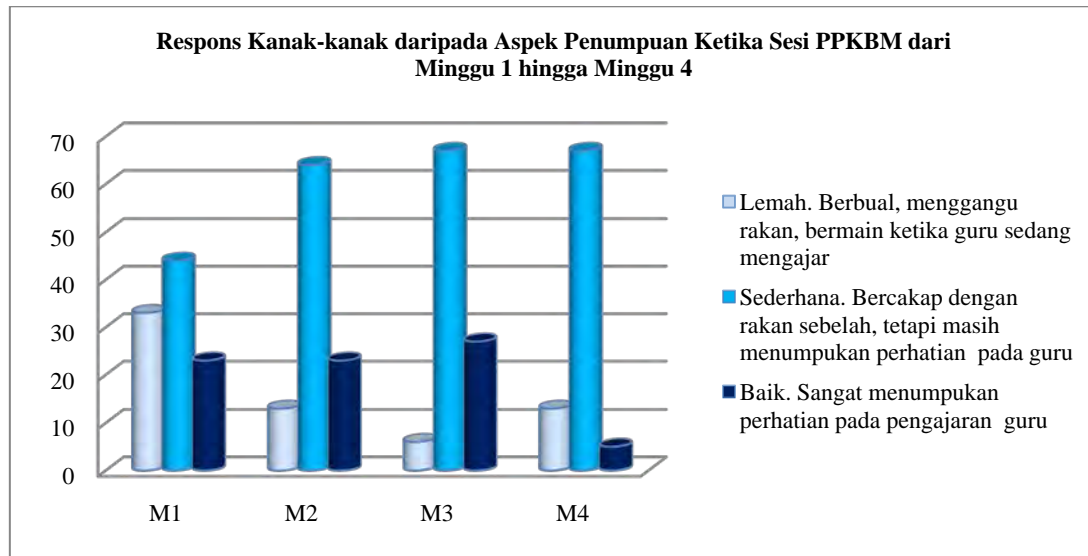
Seterusnya, pada pemerhatian yang melibatkan minggu 2 pula, pengkaji mendapati nilai pada skala baik telah mencatatkan nilai yang tertinggi pada minggu itu iaitu sebanyak 40%. Bagi skala sederhana pula cacatan menunjukkan sebanyak 33%. Manakala bagi jumlah peratusan yang terendah pula adalah sebanyak 27% iaitu yang melibatkan skala lemah dalam menyatakan pendapat ketika sesi PPKBM dijalankan.

Selanjutnya, pemerhatian terus dijalankan sehingga minggu 3. Didapati nilai peratusan yang tertinggi adalah sebanyak 50% yang melibatkan skala sederhana. Antara responsnya ialah kanak-kanak mampu menyatakan pendapat, tetapi tidak yakin. Contohnya, dalam situasi tersebut, pendapat yang diutarakan oleh kanak-kanak itu bertukar-tukar dan tidak tetap kepada yang satu, secara tidak langsungnya ternyata mereka tidak yakin terhadap pendapat mereka sendiri. Kemudian hal ini diikuti pula dengan skala baik. Nilai peratusan bagi skala ini ialah 37%. Seterusnya bagi nilai peratusan yang terendah pula adalah sebanyak 13% sahaja iaitu yang melibatkan skala lemah. Dalam hal ini, terdapat sejumlah kecil kanak-kanak yang masih lemah dalam menyatakan pendapat.

Manakala bagi minggu 4 pula, pengkaji mendapati nilai tertinggi bagi aspek keyakinan menyatakan pendapat telah mencatatkan nilai sebanyak 54% iaitu yang membabitkan skala sederhana berkeyakinan. Hal ini dikatakan sama perihalnya dengan minggu 1 dan minggu 2 iaitu hampir keseluruhan kanak-kanak mempamerkan respons berkeyakinan yang bersifat sederhana. Kemudian peratusan yang kedua tertinggi adalah sebanyak 33% iaitu pada skala baik. Dalam kajian ini, ternyata terdapat sebilangan kanak-kanak yang berkeyakinan untuk menyatakan pendapatnya malah mampu mengutarakan pendapatnya itu dengan suara yang jelas. Tahap suara yang jelas ini membuktikan mereka betul-betul yakin dengan pendapatnya itu walaupun pendapat itu. Manakala bagi skala lemah pula, nilai peratusannya telah menunjukkan sebanyak 13% sahaja. Keadaan ini menunjukkan tidak ramai kanak-kanak yang tergolong dalam skala yang lemah. Hal ini disebabkan adanya ganjaran yang memangkinkan mereka untuk menyatakan pendapat walaupun dalam keadaan yang tidak yakin.

Daripada keseluruhan dari minggu 1 hingga minggu 4, ternyata kanak-kanak masih berada pada skala sederhana. Dalam hal ini, pengkaji mendapati, terdapat kanak-kanak yang kurang berkeyakinan dalam menyatakan pendapatnya telah memperlihatkan usaha untuk menyatakan pendapat walaupun dengan situasi yang tiada berkeyakinan. Hal ini menunjukkan pengaruh ganjaran itu telah mendorong untuk kanak-kanak berusaha menyatakan pendapat mereka walaupun mereka cenderung dengan perasaan malu dan tidak yakin. Selain itu, pada pandangan guru-guru tersebut, kanak-kanak yang tiada keyakinan dalam dirinya ini adalah disebabkan oleh beberapa faktor. Antaranya termasuklah sifat pendiam seseorang, faktor kurang tumpuan ketika sesi pembelajaran, dan faktor perasaan malu sekiranya pendapat yang dinyatakan itu dipersendakan oleh rakan-rakan. Maka, dengan sebab inilah mereka tidak berkeyakinan untuk mengutarakan pendapat walaupun sebenarnya pendapat itu sudah ada dalam mindanya.

Selanjutnya respons tentang aspek penumpuan kanak-kanak ketika sesi PPKBM diperjelas berdasarkan pemerhatian pengkaji dari minggu 1 hingga minggu 4. Sehubungan itu, hasil dapatan telah diperincikan dalam jadual dan graf yang berikutnya.



Rajah 7: Respons Kanak-kanak daripada Aspek Penumpuan ketika Sesi PPKBM dari Minggu 1 hingga Minggu 4

Jadual 7: Respons Kanak-kanak daripada Aspek Penumpuan ketika Sesi PPKBM dari Minggu 1 hingga Minggu 4

Skala	Minggu 1 (%)	Minggu 2 (%)	Minggu 3 (%)	Minggu 4 (%)
1. Lemah. Berbual, mengganggu rakan, bermain ketika guru sedang mengajar	23	23	27	20
2. Sederhana. Bercakap dengan rakan sebelah, tetapi masih menumpukan perhatian pada guru	44	64	67	67
3. Baik. Sangat menumpukan perhatian pada pengajaran guru	33	13	6	13
Peratusan (%)	100	100	100	100

Berdasarkan pemerhatian pada minggu 1, peratusan bagi skala sederhana telah mencatatkan nilai yang tertinggi iaitu sebanyak 44%. Dalam kajian ini, skala sederhana menunjukkan sebahagian besar kanak-kanak di MPK mempunyai aspek penumpuan yang sederhana, iaitu ketika sesi PPKBM dijalankan oleh guru, kanak-kanak masih lagi bercakap dengan rakan sebelah, tetapi masih menumpukan perhatian terhadap guru yang sedang mengajar. Namun begitu, terdapat juga sebilangan kanak-kanak yang berada pada skala baik, iaitu mereka kelihatan sangat menumpukan perhatian terhadap pengajaran guru. Jumlah nilai peratusan pada skala ini adalah 33%. Manakala bagi penumpuan pada skala lemah adalah sebanyak 23%. Hal ini termasuklah mereka yang tergolong dalam kalangan kanak-kanak yang sering berbual dan mengganggu rakan sebelah.

Seterusnya, pada minggu berikutnya, nilai peratusan yang tertinggi dalam aspek penumpuan kanak-kanak ketika sesi PPKBM ini adalah sebanyak 64% yang melibatkan skala sederhana. Keadaan ini dikatakan sama seperti pada minggu 1 iaitu skala sederhana masih mencatatkan nilai peratusan tertinggi. Kemudian hal ini diikuti dengan skala lemah iaitu sebanyak 23%. Manakala bagi skala baik pula, nilai peratusannya mencatatkan angka sebanyak 13%.

Berdasarkan pemerhatian yang dijalankan pada minggu 3 pula, pengkaji mendapati nilai peratusan pada skala sederhana masih lagi mencatatkan nilai tertinggi secara keseluruhannya. Hal ini terbukti apabila nilainya mencatatkan sebanyak 67%.

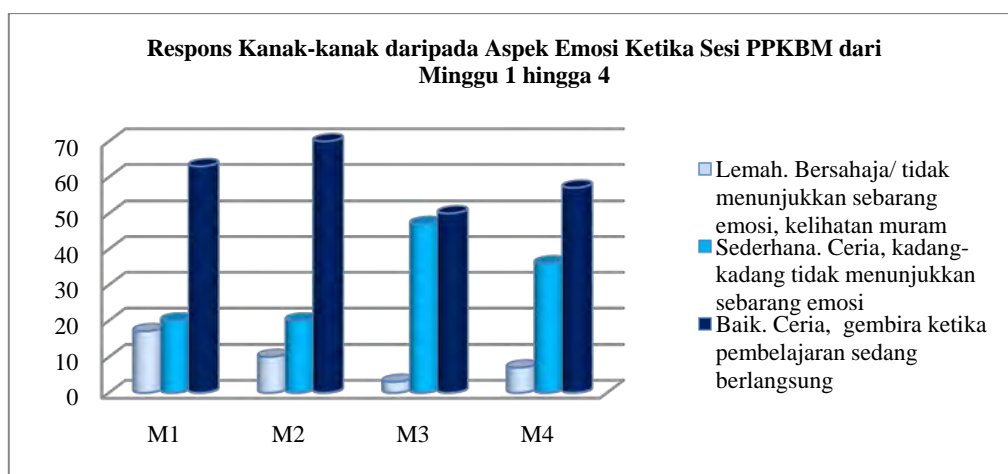
Jumlah pada skala ini semakin meningkat berbanding minggu 1 dan minggu 2. Lantaran itu, nilai peratusan kedua tertinggi ini telah diwakili oleh skala lemah iaitu sebanyak 27%. Namun begitu, bagi skala baik pula terus mencatatkan nilai peratusan yang paling rendah iaitu sebanyak 6% sahaja. Hal ini bermakna hanya sebilangan kecil daripada 30 orang kanak-kanak yang sangat menumpukan perhatian pada pengajaran guru.

Selanjutnya pada minggu terakhir iaitu minggu 4, nilai peratusan yang tertinggi masih lagi pada skala sederhana. Nilai peratusan bagi skala ini mencatatkan sebanyak 67%, sama seperti pada minggu 3. Hal ini kemudiannya diikuti dengan nilai kedua tertinggi iaitu sebanyak 20% yang melibatkan skala lemah. Skala lemah ini terdiri daripada kanak-kanak yang sering berbual, mengganggu rakan sebelah, dan bermain ketika sesi pembelajaran berlangsung. Namun begitu, berdasarkan pemerhatian pada minggu tersebut, skala baik merupakan nilai yang paling rendah peratusannya iaitu sebanyak 13% sahaja. Jumlah peratusan ini menunjukkan hanya sebilangan kecil daripada 30 orang kanak-kanak di MPK yang sangat menumpukan perhatian terhadap pengajaran guru.

Oleh demikian, berdasarkan respons penumpuan kanak-kanak ketika sesi PPKBM dari minggu 1 hingga minggu 4, ternyata kanak-kanak lebih bersifat sederhana dalam menumpukan perhatian mereka pada pengajaran. Walaupun penumpuan kanak-kanak tersebut bersifat sederhana, iaitu mereka gemar bercakap dengan rakan sebelah ketika sesi pembelajaran berlangsung, namun mereka masih lagi dapat menumpukan perhatian terhadap pengajaran guru. Menurut pandangan guru-guru di MPK, kanak-kanak sememangnya hanya dapat menumpukan perhatian terhadap pengajaran guru selama dalam lingkungan 15 hingga 20 minit sahaja. Apabila masa melebihi daripada jangka waktu tersebut, kebanyakan daripada mereka akan hilang tumpuan. Maka dapatlah dikatakan jumlah kapasiti penumpuan kanak-kanak adalah bersifat terhad. Seterusnya hal ini diikuti oleh skala lemah.

Manakala bagi nilai peratusan yang terendah pula adalah pada skala baik. Pada rasional pengkaji, kanak-kanak sememangnya mempunyai sifat yang sukar untuk menumpukan sepenuhnya perhatian mereka terhadap pengajaran guru. Hal ini kerana mereka terdedah pada faktor persekitaran seperti gangguan dari rakan sebelah, bahkan dalam diri sendiri yang kurang berminat untuk menerima maklumat yang disampaikan. Justeru, kajian ini menunjukkan kanak-kanak yang mempunyai sederhana sifatnya dalam penumpuan masih lagi dikategorikan sebagai dapat menumpukan perhatian terhadap pembelajaran walaupun mereka sering berbual ketika sesi pembelajaran berlangsung.

Selain itu, dalam kajian ini, pengkaji juga akan menjelaskan respons daripada aspek emosi kanak-kanak ketika sesi PPKBM yang melibatkan ganjaran jenis pelekat. Oleh demikian, hasil dapatan ini juga dipersembahkan melalui graf dan jadual di bawah iaitu yang melibatkan tempoh selama empat minggu.



Rajah 8: Respons Kanak-kanak daripada Aspek Emosi ketika Sesi PPKBM dari Minggu 1 hingga Minggu 4

Jadual 8: Respons Kanak-kanak daripada Aspek Emosi ketika Sesi PPKBM dari Minggu 1 hingga Minggu 4

Skala	Minggu 1 (%)	Minggu 2 (%)	Minggu 3 (%)	Minggu 4 (%)
1. Lemah. Bersahaja/ tidak menunjukkan sebarang emosi, kelihatan muram	17	10	3	7
2. Sederhana. Ceria, kadang-kadang tidak menunjukkan sebarang emosi	20	20	47	36
3. Baik. Ceria, gembira ketika pembelajaran sedang berlangsung	63	70	50	57
Peratusan (%)	100	100	100	100

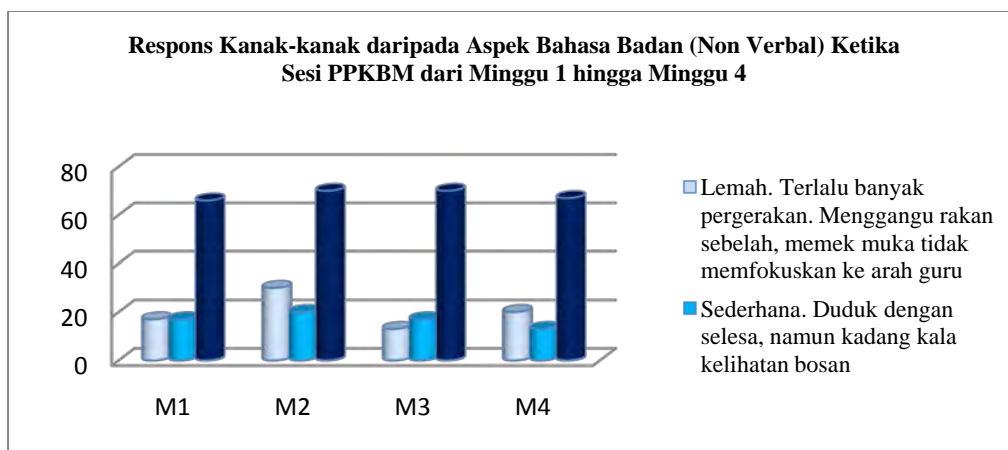
Hasil daripada pemerhatian pada minggu 1, pengkaji mendapati kanak-kanak mempunyai emosi yang sangat positif. Hal ini terbukti apabila jumlah peratusan bagi skala baik iaitu reaksi yang mempamerkan emosi ceria, dan gembira mencatatkan nilai peratusan yang paling tinggi iaitu sebanyak 63%. Hal ini seterusnya diikuti oleh skala sederhana, iaitu berjumlah sebanyak 20%. Jumlah kedua-dua peratusan terhadap skala baik dan sederhana ini sangat jauh perbezaannya. Hal ini membuktikan ganjaran jenis pelekat sangat mempengaruhi emosi kanak-kanak dalam suasana pembelajaran. Skala yang paling rendah dari segi peratusannya pula ialah skala lemah iaitu sebanyak 17%.

Pada minggu seterusnya, catatan terus dilakukan dan hasilnya menunjukkan respons bagi aspek tahap emosi juga berada pada skala yang positif. Hal ini kerana hampir keseluruhan kanak-kanak menunjukkan emosi ceria, gembira ketika sesi pembelajaran berlangsung. Keadaan ini terbukti apabila nilai peratusan pada skala baik ini terus meningkat menjadi 70%. Kemudian bagi skala sederhana juga turut mencatatkan nilai peratusan kedua tertinggi iaitu sebanyak 20%. Manakala bagi nilai peratusan yang paling rendah ialah sebanyak 10% sahaja iaitu yang membabitkan skala lemah. Seterusnya, pada minggu 3, sekali lagi skala baik mencatatkan nilai peratusan yang paling tinggi daripada skala lain iaitu nilainya sebanyak 50%. Hal ini diikuti dengan skala sederhana iaitu 47%. Kemudian, bagi skala lemah pula, nilai peratusannya berterusan menunjukkan berada di tempat paling rendah, iaitu sebanyak 3% sahaja.

Selanjutnya bagi minggu 4, kebanyakan kanak-kanak masih lagi berada pada skala baik, iaitu ceria dan gembira ketika sesi PPKBM. Oleh demikian, nilai peratusannya adalah sebanyak 57%. Manakala bagi peratusan yang kedua tertinggi pula adalah sebanyak 36% yang membabitkan skala sederhana. Seterusnya, bagi skala lemah dan tidak mempamerkan sebarang emosi terus mencatatkan nilai peratusan yang terendah iaitu sebanyak 7% sahaja. Secara zahirnya, ternyata ganjaran jenis pelekat berjaya melahirkan emosi yang baik terhadap kanak-kanak ketika sesi pembelajaran. Hal ini jelas terbukti kerana dari minggu 1 hingga minggu 4, skala baik sentiasa berada pada tahap nilai peratusan yang tertinggi. Kemudian, hal ini diikuti dengan skala sederhana, iaitu ceria, kadang-kala tidak menunjukkan sebarang emosi. Seterusnya hanya sebilangan kecil sahaja kanak-kanak yang menunjukkan emosi negatif iaitu tidak mempamerkan emosi mereka ketika sesi pembelajaran yang melibatkan pemberian ganjaran jenis pelekat.

Pada rasional pengkaji, emosi gembira ini sebenarnya didorong oleh rangsangan iaitu ganjaran pelekat tersebut. Alasannya, kanak-kanak begitu teruja apabila diberikan ganjaran jenis pelekat sekiranya mereka berjaya menjawab soalan yang dikemukakan oleh guru. Keterujaan terhadap ganjaran tersebut akhirnya melahirkan satu emosi yang positif dalam kalangan kanak-kanak ketika sesi pembelajaran. Maka dengan itu, secara tidak langsungnya ganjaran ini mampu dikatakan pemangkin kepada emosi yang lebih positif, seterusnya dapat membangkitkan semangat belajar dalam kalangan kanak-kanak.

Menurut Lester D. Crow dan Alice dalam Habibah Elias (1983) kehebatan dan lamanya gerak balas emosi adalah ditentukan oleh keadaan jasmani dan mental pada seseorang individu dan juga oleh ketepatan dan kekuatan rangsangan. Justeru, benarlah bahawa rangsangan yang kuat dapat menarik perhatian organisma iaitu kanak-kanak, sehingga melahirkan emosi yang baik dan lebih berkekalan sifatnya. Selain itu pengkaji juga turut membuat pemerhatian terhadap respons kanak-kanak yang membabitkan aspek bahasa badan (nonverbal) atau *body language*. Seperti dalam kajian tentang respons-respons yang lain, pengkaji juga memperuntukkan masa selama empat minggu untuk membuat pemerhatian tentang hasil respons kanak-kanak berkaitan bahasa badan (nonverbal) ketika sesi PPKBM yang membabitkan penerapan ganjaran jenis pelekat. Oleh demikian, segala hasil dapatan telah diperjelas dalam graf dan jadual 13.



Rajah 9: Respons Kanak-kanak daripada Aspek Bahasa Badan (Non Verbal) ketika Sesi PPKBM dari Minggu 1 hingga Minggu 4

Jadual 9: Respons Kanak-kanak daripada Aspek Bahasa Badan (Non Verbal) ketika Sesi PPKBM dari Minggu 1 hingga Minggu 4

Skala	Minggu 1 (%)	Minggu 2 (%)	Minggu 3 (%)	Minggu 4 (%)
1. Lemah. Terlalu banyak pergerakan. Mengganggu rakan sebelah, memek muka tidak memfokuskan ke arah guru	17	30	13	20
2. Sederhana. Duduk dengan selesa, namun kadang kala kelihatan bosan	17	20	17	13
3. Baik. Duduk dengan selesa. Memek muka kelihatan fokus ke arah guru. Berminat pada pengajaran yang disampaikan	66	70	70	67
Peratusan (%)	100	100	100	100

Berdasarkan dalam jadual 9, didapati hampir keseluruhan kanak-kanak menunjukkan respons pada skala baik ketika sesi PPKBM. Hal ini terbukti apabila peratusannya mencatatkan nilainya sebanyak 66%. Dalam kajian ini, kanak-kanak dikatakan telah menunjukkan keadaan diri yang selesa di samping memek muka yang kelihatan fokus ke arah guru. Hal ini juga secara rasionalnya menunjukkan mereka kelihatan berminat pada pengajaran yang disampaikan. Kemudian hal ini diikuti pula dengan nilai peratusan kedua tertinggi iaitu bagi skala sederhana dan lemah. Masing-masing telah mencatatkan nilainya sebanyak 17%.

Selanjutnya, daripada hasil pemerhatian pada minggu 2 pula, didapati nilai tertinggi bagi respons bahasa badan (verbal) ini masih pada tahap skala baik yang membabitkan peratusannya sebanyak 70%. Dalam kajian ini, kanak-kanak dikatakan berada pada kategori skala baik telah memperlihatkan situasi yang selesa di samping mempamerkan reaksi memek yang positif semasa sesi PPKBM berlangsung. Hal ini kemudiannya diikuti dengan nilai sebanyak 30% iaitu pada skala lemah. Antara perlakuan yang dikategorikan dalam skala ini termasuklah mengganggu rakan sebelah, malahan kelihatan memek muka yang tidak memfokuskan ke arah guru yang sedang mengajar. Seterusnya, hal ini kemudiannya diikuti pula dengan nilai bagi skala sederhana. Kanak-kanak yang tergolong dalam skala ini memperlihatkan reaksi yang masih terkawal namun memek muka kelihatan bosan terhadap pengajaran yang disampaikan. Namun begitu jumlahnya dikatakan paling rendah iaitu sebanyak 20% sahaja.

Seterusnya, pada minggu 3, pengkaji mendapati nilai peratusan yang tertinggi masih lagi pada tahap respons skala baik bagi aspek bahasa badan (nonverbal) iaitu membabitkan jumlah peratusan sebanyak 70%. Nilainya dikatakan sama seperti pada minggu 2. Kemudian hal ini diikuti dengan nilai peratusan sebanyak 17% iaitu pada skala sederhana. Dalam pada itu hanya 13% sahaja kanak-kanak yang menunjukkan memek muka yang kelihatan bosan ketika sesi PPKBM. Selanjutnya, pemerhatian pada minggu 4 juga telah menunjukkan skala baik berada pada nilai peratusan yang tertinggi. Hal ini jelas apabila hampir keseluruhan kanak-kanak pada minggu itu kelihatan berada dalam kedudukan yang selesa dan memek muka pula kelihatan fokus ke arah guru yang sedang mengajar. Skala ini telah menunjukkan nilai peratusan sebanyak 67%. Di samping itu, bagi nilai peratusan kedua tertinggi pula adalah pada skala lemah iaitu kanak-kanak kelihatan berada dalam situasi yang kurang bersedia terhadap sesi pembelajaran. Hal ini mencatatkan nilai peratusan sebanyak 30%. Manakala skala sederhana telah mencatatkan nilai paling rendah iaitu sebanyak 13% sahaja. Daripada keseluruhan pemerhatian yang dijalankan selama empat minggu, jelas sekali menunjukkan kanak-kanak mampu berada dalam situasi baik, selesa, dan berminat dengan pengajaran yang disampaikan apabila guru menerapkan elemen ganjaran. Kemudian hanya sebilangan kecil sahaja yang menunjukkan bahasa badan yang kurang bersedia semasa pengajaran sedang berlangsung.

Pada pandangan pengkaji, kanak-kanak yang menunjukkan minat untuk menerima maklumat daripada guru adalah disebabkan adanya dorongan untuk mereka memfokuskan perhatian terhadap pengajaran yang disampaikan. Apabila mereka berada dalam keadaan sedia, maka hal ini memudahkan sebanyak mungkin maklumat yang dipelajari akan diterima masuk dalam memori, seterusnya membolehkan mereka menguasai maklumat berkenaan. Selain itu, hanya sebilangan kecil sahaja yang menunjukkan reaksi pada skala sederhana dan lemah. Kedua-dua skala ini tidak menunjukkan jurang perbezaan yang ketara. Hal ini kerana berdasarkan minggu-minggu tertentu, reaksi kanak-kanak berubah-ubah. Seterusnya, berdasarkan pemerhatian selama empat minggu juga, ternyata ganjaran jenis pelekat mempunyai pengaruh terhadap kelima-lima aspek iaitu aspek berbahasa (verbal), aspek keyakinan diri dalam menyatakan pendapat, aspek penumpuan, aspek tahap emosi, dan aspek tahap bahasa badan (nonverbal).

Guru telah mempelbagaikan jenis bentuk pelekat untuk menarik perhatian kanak-kanak. Sebagai contoh, semasa minggu ketiga dan minggu keempat kajian, guru telah menggunakan pelekat bergambar haiwan semasa sesi pembelajaran dijalankan. Hasilnya didapati kanak-kanak telah memperlihatkan sedikit perbezaan, iaitu tahap emosi dan bahasa badan kanak-kanak menunjukkan pada skala baik. Penyataan ini dibuktikan dengan dapatan kajian yang menunjukkan skala sederhana telah melonjak naik ke paras antara 50% hingga 67% berbanding pada minggu satu dan dua iaitu hanya pada tahap 33% hingga 44% sahaja.

Situasi yang berlaku ini adalah disebabkan kanak-kanak berada dalam keadaan berminat untuk memfokuskan pada pengajaran yang disampaikan seterusnya memperlihatkan emosi yang ceria ketika sesi pembelajaran. Maka, secara zahirnya pelekat bergambar haiwan lebih mendapat perhatian kanak-kanak daripada pelekat jenis berbentuk geometri seperti bentuk bulat dan tiga segi. Hal ini dipengaruhi oleh sifat gambar tersebut yang dikatakan lebih menarik, cantik dan berwarna-warni. Namun hal ini tidaklah begitu ketara sifatnya kerana hampir keseluruhan respons berada pada tahap yang sederhana dalam semua aspek pada setiap minggu kecuali aspek emosi dan bahasa badan.

Menurut maklumat daripada guru, kebanyakan kanak-kanak yang mempamerkan bahasa badan (nonverbal) sedemikian rupa adalah dalam kalangan kanak-kanak yang sama dalam setiap minggu. Hal ini terjadi disebabkan kurangnya memahami bahasa Melayu. Kanak-kanak yang tergolong dalam kumpulan ini telah cenderung untuk tidak memfokuskan perhatian mereka terhadap pengajaran yang disampaikan seterusnya keadaan ini menyebabkan mereka bosan dengan situasi pembelajaran tersebut.

Justeru, perkara penting yang dapat disimpulkan dalam kajian ini ialah elemen ganjaran jenis pelekat mampu mewujudkan respons yang positif terhadap aspek berbahasa (verbal), aspek keyakinan menyatakan pendapat, aspek penumpuan, aspek tahap emosi, dan juga aspek bahasa badan (nonverbal). Hal ini kerana, hasil daripada pemerhatian ke atas 30 orang kanak-kanak tersebut jelas menunjukkan secara keseluruhannya nilai tertinggi bagi kelima-lima aspek ini adalah respons skala baik dan sederhana. Maka, relevan lah bahawa ganjaran pelekat digunakan di MPK sebagai salah satu elemen dalam memotivasi kanak-kanak yang sedang berada dalam proses pembelajaran perbendaharaan kata bahasa Melayu.

Objektif 3 : M enghuraikan k esan pe rkembangan pe rbendaharaan k ata bahas a Me layu k anak-kanak s selepas pe nerapan elemen ganjaran.

Berdasarkan keputusan perkiraan statistik terhadap proses perkembangan perbendaharaan kata bahasa Melayu kanak-kanak yang meliputi dua ujian iaitu ujian pra dan ujian pasca, ternyata terdapatnya kesan tahap perkembangan perbendaharaan kata bahasa Melayu kanak-kanak selepas penerapan elemen ganjaran. Hal ini diperkukuh dengan hasil perkiraan formula ujian -t yang menunjukkan nilai t yang dikira daripada statistik yakni 9.7 adalah lebih besar daripada nilai kritikal t = ±1.42. Sehubungan itu, formula ujian -t yang diaplikasikan adalah seperti berikut:

$$1. \quad BS = \sqrt{\frac{\sum B^2 - (\sum B)^2 / M}{N - 1}}$$

$$2. \quad = \frac{\sum B - BS / N - 1}{\sqrt{\quad}}$$

Dalam bahagian ini, pengkaji mendapati terdapat dua hipotesis awal yang menjangkakan hasil kajian. Hipotesis pertama iaitu hipotesis alternatif (H_a) yang menunjukkan terdapatnya kesan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak selepas penerapan elemen ganjaran. Manakala hipotesis kedua pula ialah hipotesis Null (H_0) yang menunjukkan tidak terdapatnya kesan tahap perkembangan perbendaharaan kata bahasa Melayu kanak-kanak selepas penerapan elemen ganjaran.

Selanjutnya, pengkaji menggunakan model taburan t untuk mendapatkan paras alpha, manakala bagi nilai kritikal t atau t_k , pengkaji merujuk kepada jadual taburan t. Justeru, Hasil analisis yang melibatkan formula yang telah dinyatakan tersebut, memperlihatkan keputusan kajian bahawa terima (H_a) iaitu terdapatnya kesan perkembangan perbendaharaan kata bahasa kanak-kanak Melayu selepas penerapan elemen ganjaran. Melalui pemerhatian dan hasil dapatan kedua-dua ujian, ternyata elemen ganjaran yang digunakan tersebut berjaya meningkatkan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak. Fenomena ini terjadi disebabkan adanya faktor pendorong yang merangsang kanak-kanak untuk memperoleh lebih banyak perbendaharaan kata bahasa Melayu. Hal ini ada perbezaannya dengan keadaan sebelum elemen ganjaran diterapkan dalam sesi pembelajaran.

Di samping itu, pengkaji mendapati semakin tinggi pendorong atau rangsangan yang diterima oleh kanak-kanak, maka semakin tinggi tahap perkembangan perbendaharaan kata bahasa Melayu mereka. Hal ini kerana, kanak-kanak yang lebih teruja dengan ganjaran yang ditawarkan akan lebih berusaha untuk meningkatkan tahap penguasaan perbendaharaan katanya berbanding dengan kanak-kanak yang kurang teruja dengan ganjaran yang ditawarkan. Namun dalam kajian ini juga, terdapat kanak-kanak yang lemah terhadap penguasaan perbendaharaan kata bahasa Melayu, iaitu mereka yang terdiri daripada kanak-kanak yang berasal dari luar negara. Melalui elemen ganjaran ini yang secara langsungnya menjadi perangsang kepada kanak-kanak tersebut telah berupaya meningkatkan tahap perkembangan perbendaharaan kata bahasa Melayu walaupun peningkatan tersebut bersifat kecil. Menyentuh soal rangsangan dan respons ini, pengkaji mendapati hal ini amat bertepatan dengan pendekatan dalam teori Pelaziman Operan Skinner (1957), iaitu peneguh positif akan diberikan ke atas sesuatu perlakuan positif yang ditunjukkan.

Di samping itu, keberkesanan penerapan elemen ganjaran ini juga amat berhasil kepada kanak-kanak yang kurang aktif bertutur. Seperti dalam kajian ini, R3 merupakan kanak-kanak Melayu yang sukar untuk berkomunikasi dengan orang di sekelilingnya, bahkan dengan rakan-rakan yang sebaya dengannya juga dia sukar untuk bergaul. Namun, dengan adanya ganjaran sebagai bahan perangsang, dia mulai berkomunikasi walaupun pada kadar yang sedikit. Contohnya, dalam hal ini

kanak-kanak yang diperkatakan itu berusaha untuk bertanya kepada kawan di sebelahnya apabila dia tidak berjaya untuk menjawab persoalan yang diberikan oleh guru ketika sesi soal jawab. Oleh demikian, keadaan ini sudah pastinya meningkatkan tahap sosial kanak-kanak yang serupa dengan perilaku R3 tersebut. Justeru, signifikan lah ganjaran yang digunakan di MPK itu sebagai salah satu pendorong atau motivasi untuk meningkatkan perkembangan perbendaharaan kata bahasa Melayu dalam kalangan kanak-kanak.

Selain itu, hasil daripada pemerhatian di MPK juga, pengkaji mendapati terdapatnya unsur Prinsip Premack yang terdapat dalam teori Operan Skinner. Menurut Radna Wismawati Muhibah Yahya sawek (2010) prinsip Premack menghubungkan aktiviti yang kurang diminati dengan aktiviti yang lebih diminati untuk mengukuhkan tingkah laku terhadap aktiviti yang kurang diminati. Prinsip ini seterusnya berdiri pada kenyataan “ kamu boleh keluar selepas kamu menghabiskan latihan bahasa Melayu tersebut”.

Dalam pemerhatian pengkaji terhadap kanak-kanak di MPK, ternyata guru turut menggunakan prinsip ini untuk mendorong kanak-kanak melaksanakan tugas yang diberikan. Sebagai contoh guru telah menyatakan “ sesiapa yang telah siap melukis dan mewarnai gambar burger tadi dengan cantik, dia boleh main komputer”. Oleh demikian, secara tidak langsung guru telah mengaplikasikan Prinsip Premack atau juga dikenali sebagai Gradma’s Rule’. Pada pandangan pengkaji, hal ini merupakan salah satu habuan atau ganjaran yang merangsang untuk kanak-kanak melukis sebiji burger dengan baik. Kanak-kanak pula memberikan respons terhadap rangsangan yang dibuat oleh guru untuk mendapatkan sesuatu yang diminati. Hal ini berseesuaian lah dengan prinsip dalam teori Pembelajaran Operan Skinner iaitu Stimulus (Rangsangan) + Organisme + Respons (Tindak Balas).

Kesimpulannya, teori Pelaziman Operan Skinner ini masih relevan diaplikasikan dalam aktiviti pembelajaran terutamanya terhadap golongan kanak-kanak. Secara realitinya impak daripada pemberian ganjaran ini telah memperlihatkan kesan yang positif terhadap perkembangan perbendaharaan kata bahasa Melayu kanak-kanak. Tambahan lagi, ganjaran yang merupakan rangsangan ini bukan sahaja memberikan tindak balas yang positif terhadap perkembangan perbendaharaan kata bahasa Melayu kanak-kanak, bahkan rangsangan jenis ini telah membangkitkan semangat untuk bersaing dalam kalangan mereka ketika sesi pembelajaran.

Hasil ujian -t tersebut jelas membuktikan adanya perubahan serta peningkatan darjah perkembangan perbendaharaan kata bahasa Melayu kanak-kanak prasekolah di MPK. Hal ini disokong dengan teori Pembelajaran Operan Skinner iaitu sesebuah tingkah laku amat berkait rapat dengan faktor luaran. Misalnya, pemberian ganjaran daripada guru kepada murid-muridnya. Pemberian ganjaran dikatakan mampu mengukuhkan hubungan rangsangan sehingga menghasilkan gerak balas. Maka dalam hal ini, secara langsungnya pemberian ganjaran oleh guru kepada kanak-kanak MPK telah mengubah serta meningkatkan lagi penguasaan perbendaharaan kata bahasa Melayu kanak-kanak tersebut kerana ganjaran yang digunakan sebagai rangsangan itu dianggap bermakna bagi mereka.

Kesimpulan

Secara keseluruhannya, kajian ini menunjukkan elemen ganjaran seperti ganjaran jenis pemberian poin bintang, ganjaran berbentuk pelekat, dan ganjaran pujian sangat mempengaruhi kanak-kanak dalam proses perkembangan perbendaharaan kata bahasa Melayu mereka. Di samping itu, elemen ganjaran yang diterapkan ini telah terbukti mempamerkan keberkesanan terhadap peningkatan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak di MPK. Di samping itu, hasil kajian ini turut menunjukkan adanya aras peningkatan selepas elemen ganjaran diterapkan ketika sesi PPKBM. Menyentuh soal elemen ganjaran, hasil dapatan juga membuktikan ganjaran pelekat, poin bintang, dan pujian ini bukan sahaja efektif digunakan untuk meningkatkan perkembangan perbendaharaan kata bahasa Melayu kanak-kanak. Malahan, hal ini dapat merangsang pelbagai aspek terhadap kanak-kanak ketika proses pembelajaran perbendaharaan kata. Misalnya dalam bahagian objektif dua, ternyata elemen ganjaran bukan sahaja dapat menarik minat belajar kanak-kanak, malah dapat merangsang penumpuan, emosi, kebolehan berbahasa, di samping memperlihatkan bahasa badan yang lebih baik dari sebelum aspek ganjaran diterapkan. Selain itu, melalui ganjaran ini juga kanak-kanak dikatakan lebih bersaing antara satu sama lain untuk menguasai perbendaharaan kata baharu yang didedahkan kepada mereka. Keberkesanan elemen ganjaran ini sebenarnya telah didorong oleh rangsangan yang bersifat menarik pada pandangan mereka. Sekiranya rangsangan yang digunakan itu tidak berseesuaian dengan konteks umur mereka, sudah pasti rangsangan tersebut tidak membuahkan respons yang bersifat positif.

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Narrating the Nation and its Other: The Emergence of Palestine in the Postcolonial Arabic Novel

YAHYA HASSAN ALWADHAF & NORITAH OMAR

ABSTRACT

*The Palestinian novel is one of the mostly neglected if not totally ignored genres in the postcolonial and postmodern narrative fiction. As a resistant narrative, this literary form aims at creating a nation in words and constructing a country in books since it disappears in maps. There are many Palestinian novelists, both males and females, who attempt to struggle for existence in a totally hostile world to them and to their nation. However, it is Ghassan Kanafani (1939-72) who started to give voice to the voiceless and silent people there in Palestine. He wrote many novels in which his sole aim is to narrate his nation. This paper evaluates *Men in the Sun* as a "national" Palestinian form which aims to represent the Palestinian "nation". Taking Benedict Anderson and Homi Bhabha's theoretical assumptions about the historical relationship between the nation and the novel into account, we would argue that *Men in the Sun* represents a Palestinian dream of giving expression to the national longing for a form. Edward Said's theory about resistance literature is crucial in this context. The discussion concludes with considering the novel as an example of a narrative of resistance.*

Key words: Nakba; resistance; historiography; fellahain

INTRODUCTION

The idea of the nation as an "imagined community" is at the center of the relationship between nation and narration in the context of the postcolonial Arabic novel in general and in the Palestinian novel in particular. This centrality of the concept of nation springs from the fact that the Palestinian people were not permitted to tell their story and to narrate the reality of their nation to the world. The Israeli master-narrative denied them the "permission to narrate" to use Edward Said's phrase. According to such narrative, the Palestinian people do not exist at all. Golda Meir the former Zionist prime Minister (1969-1974) stated in *The Sunday Times*:

There was no such thing as Palestinians. When were there an independent Palestinian people with a Palestinian state? It was either southern Syria before the First World War, and then it was a Palestine including Jordan. It was not as though there was a Palestinian people in Palestine considering itself as a Palestinian people and we came and threw them out and took their country away from them. They did not exist (<http://www.monabaker.com/qouts.htm>).

Furthermore, she had declared in one of her speeches that "the Palestinians did not exist historically, had no communal identity and no national rights" (Bayoumi and Robin 2000: 249). The Palestinians according to the Zionist media do not exist. The land of Palestine was unpopulated before the establishment of the State of Israel in 1948. This Jewish myth was transformed into a Zionist Slogan. Israel Zangwill, a fanatic Zionist, promoted the motto in the late 1800s that Palestine was "a land without people for a people without land" (Said, 1979: 9). This Zionist myth has ever become the justification for the occupation of Palestine.

In their Longing for a national form to resist such a Zionist myth and to articulate the existence of their nation, Palestinian writers have opted for the novel to be their voice in their national struggle for their land, identity and freedom. Mahmud Darwish, usually considered Palestine's national poet, remarked in 1982 that poetry no

longer is able to express the Palestinian national aspirations. He states that "the poet was once everything to Arabic culture" (Cleary, 2003: 190), however, it seems that there is a need to a more powerful literary form that is more pertinent for the Palestinian national struggle. Darwish has put it rightly that it is the novel which he is waiting for to assume this national task "[t]he form to which I most aspire to fulfil now is in the novel" (190).

Ghassan Kanafani, a Palestinian novelist, perhaps was the first writer who has dedicated his pen and life for the cause of his country and his people. Kanafani had a great faith in the need to narrate the story of his nation to resist the Zionists' constant efforts to eradicate Palestine from the global map and to erase the Palestinians from the international community. He has created a close relationship between the word and the world. In his oeuvre, he manipulates the language to create a land, a nation and thereby to carve a niche for him and his people in a hostile world. His writings reflect a strong commitment to the land and people of Palestine. His novel, *Men in the Sun*, which will be discussed in this paper, belongs to and is an example of a literary trend known as resistance literature. Literature of resistance as a literary term owes much of its development to Ghassan Kanafani, as Barbara Harlow points out in her book *Resistance Literature* (1987). The term enjoys a crucial importance in the field of postcolonial studies. Like Barbara Harlow, Bill Ashcroft connected the term to its first usage in the Palestinian literature of the sixties when Kanafani produced three volumes of his type of literature which he called the literature of (*muqawamah*) 'resistance'. (Ashcroft, 2001: 28).

As an exile and displaced writer, Kanafani has taken it as his responsibility to speak for and give voice to the voiceless and muted Palestinians. Having no country and no nation, Kanafani is faced with the task of creating the nation in imagination. He has created his own imagined community in his short stories and novels. Memory is a basic instrument in his creation. Gender, social class, history and occupation are among the defining features of such national imaginary creation.

Central to understanding the themes of this narrative is the disaster of 1948 which is regarded as a focal point in modern Arab history. According to Edward Said, "the 1948 for the Palestinians is remembered as the year of nakbah, or catastrophe, when 750,000 of us were living there" (Said "Invention, Memory and Place", 2000: 183). The characters who populate the narrative space of this novel are just some of these 750,000 victims of this national catastrophe. This number forms between 77 to 83 percent of the Palestinians who lived in that part of Palestine that later became known as Israel. These people have been turned into refugees (Sadi' 175). Al-Nakbah, literally the catastrophe or the disaster, was a landmark in the modern history of the Arab world, for among many things, it led to the implantation of a n alien body (Israel) in the heart of the Arab land in 1948. This in turn had resulted in a catastrophic situation not only to the Palestinians but also to all Arabs. The worst impact of it was the massive displacement of the indigenous Palestinians and replacing them with "Jews largely of European provenance" (Said, "Forward" to *I Saw Ramallah*: viii). Millions of the Palestinians became 'out of place', to use Said's phrase, with no identity, no land and no country.

Besides the massive displacements of the indigenous inhabitants of the land, the Zionists spare no efforts to erase all traces of the Palestinians' presence in their own land. An ideology of erasure has been adopted by the new settlers to change and transform the place and its space. Engaged in a "national" Jewish and Zionist historiography, the European Jewish settlers embraced a dubious project to fabricate and forge the temporal and spatial facts in historical Palestine. Such ideology has been described by Franz Fanon in his critical study *The Wretched of the Earth*. Commenting on the tactics and schemes the colonizers play over the colonized to fully mastering and subjugating them, Fanon stipulates that: "Colonization is not satisfied with holding in its grip and emptying the natives' brain of all form and content. By a kind of a perverted logic, it turns to the past of the oppressed people and distorts, disfigures and destroys it" (170).

These acts of emptying, distorting, disfiguring and destroying of the colonized culture and life are enacted and applied in the Palestinian context. Ghada Karmi, in her account of the Palestinian cause, *Married to another Man*, points out that "Place names were changed from Arabic to Hebrew as a deliberate policy instituted in 1949 by Ben-Gurion, one which aimed to find ancient or biblical equivalents for the Palestinian towns and villages and produce a 'Hebrew map' of Palestine" (2007: 18). Many villages and buildings, according to her, were demolished and in their places new European-style structures and settlements were established. This process of contamination, to use Aimé Césaire's concept, is extended to the Palestinian culture and its structures. Aspects of indigenous Palestinian culture, most prominently in food and dance, were adopted and labelled Israeli. Such national Palestinian dishes as *falafel*, also a staple snack in Egypt and the Levant, and *hummos*, another Arab dish widely used in the area have been attributed to be Israeli as noticed by Karam. This process of forging and fabricating the dominating culture by the dominated one has been analyzed by many anti-colonial theorists. Muhsin Al-Musawi in his critical study, *The Postcolonial Arabic Novel* (2003), comments on such Israeli strategies saying: "colonial historiography never acknowledges the culture or the people of the colonized, for such recognition implies and enlists the failure of

colonialism" (64). Accordingly, the Israelis are in no position even to think of that recognition because it entails fatal existential consequences on their collective nationhood.

NARRATING THE NATION IN *MEN IN THE SUN*

Homi Bhabha's concept of the nation is pertinent to our understanding of the thematic structure of the novel under discussion. Many critics have attempted to define the 'nation' and to explain its connotations. For Bhabha the nation is an idea that doesn't inhere in place, or even in "tradition, people, the reason of state, high culture" (1990: 3). Rather it is a kind of narrative form "textual strategies, metaphorical displacements, subtexts and figurative stratagems" (2). Hence, Bhabha considers the nation as a range of social and literary narratives that can be encountered as they are written and narrated in such literary genres as the novel. He states that:

In proposing this cultural construction of nationness as a form of social and textual affiliation ... I am attempting to formulate in this essay ... the complex strategies of cultural identification and discursive address that function in the name of 'the people' or 'the nation' and make them the immanent subjects and objects of a range of social and literary narratives" (292).

Following Benedict Anderson's argument that a nation is first and foremost an "imagined community" and "Anderson's view of the space and time of the modern nation as embodied in the narrative culture of the realist novel" (3), Bhabha suggests that nations themselves are forms of narrations. Based on both Anderson and Bhabha's theoretical assumptions, we will argue that the space and time of the modern Palestinian nation is embodied in the narrative culture of Kanafani's narrative fiction.

Taking this as our point of departure to delve in the postcolonial Arabic novel, we would like to examine Kanafani's novel, *Men in the Sun* and its thematic concerns in relation to Bhabha's theory that nations are narrations. We will argue first that in this novel, Kanafani attempts to re-write and reconstruct the Palestinian fractured nation after a particular temporal point in the modern history of Palestine i.e. the *nakbah* of 1948. This specific date is fundamental as mentioned above in shaping and reshaping the present and the future of the Palestinian people as it stands as the backdrop of this narrative, if not a site of narrative by itself. Then, we will argue that Kanafani's intention behind writing such narrative is to construct a site of literary resistance. Viewed from this perspective, *Men in the Sun* (henceforth *Men*) can be regarded as a literary form that belongs to what Bhabha terms "counter-narrative".

Edward Said points out in his book, *Culture and Imperialism*, that the imperial powers used the novel, as a cultural form that helps in enhancing the colonizer's ideologies, references, attitudes and experiences. Stories according to Said "are at the heart of what explorers and novelists say about strange regions of the world; they also become the method colonized people use to assert their own identities and the existence of their own history" (added emphasis xiii). Writing in a parallel way, Ben Okri, the Nigerian poet and novelist, in his collection of critical essays, *A Way of Being Free*, about the significant roles stories play in asserting or negating people's existence, argues that: "stories are the secret reservoir of values: change the stories individuals and nations live by and tell themselves, and you change the individuals and nations" (1997: 112).

The power to narrate, to echo Said's words or to block other narratives from forming and emerging is very crucial in the Palestinian context. The Palestinian narrative, since the *nakbah* till the appearance of Kanafani's fiction, has been blocked. Palestine is after all, no ordinary place as suggested by Said. It has been the site of conflicts and attacks all over history. Said points out: "It is steeped in all the known histories and traditions of monotheism, and has seen conquerors and civilizations of every stripe come and go" (Said "Forward" to *I Saw Ramallah* 2001: viii). In the twentieth century, Palestine becomes "a site of an unremitting conflict between the indigenous Arab inhabitants and an incoming political movement of Zionist Jews", who conquered the land and tragically dispossessed its people. Now the Palestinians are in unusual position without a country and an identity. Said states that: "every Palestinian today, is therefore in the unusual position of knowing that there once was a Palestine and yet seeing that place with a new name, people, and identity that deny Palestine altogether" (viii).

Before we proceed, it will be helpful to sketch a brief summary of the novel. Written in 1961, and set in 1958, the narrative relates the story of three exiled Palestinians who are trying to reach Kuwait via smuggling. Unable to afford the money demanded by the professional Iraqi smuggler; they search for another one who agrees to take them for less money. The smuggler, Abul Khaizuran, turns out to be a Palestinian driver of a lorry that travels frequently between Iraq and Kuwait. Directed by the driver during their journey under the smearing sun of August, the three men have to go inside the tank of the lorry twice to avoid the border guards. This trick goes well at first and five minutes passed like a ges inside the burning oven-like tank till crossing the Iraqi borders. However, at the second checkpoint, the guards delayed the driver for awhile chatting and joking with him about trivial issues, the

three men die of suffocation inside the closed tank of the lorry. The driver, who is now afraid of Police, throws them in a garbage dump after stripping them of their valuable belongings, asking them "Why didn't you knock on the sides of the tank? Why didn't you say anything? Why didn't you bang the sides of the tank? Why? Why? Why?" (Kanafani, 1972: 79)

This brief synopsis is far from conveying the real strength of the narrative and its symbolic and poetic texture. The narrative structure of the novel consists of seven parts each with a different title. The first three chapters are entitled after the three main characters e.i., Abu Qais, Assad and Marwan. The other four parts are symbolic: the Deal, the Road, the Sun and the Shade and the Grave. The setting, the people, land, the desert, borderlines, the oppressor and certain critical events (the *nakbah*) collaborate to narrate the Palestinianness of the land and its inhabitants.

The narrative opens with Abu Qais in Shatt al-arab, an Iraqi port near Basra looking for a way to be smuggled into Kuwait, where "a man can collect money in the twinkling of an eye" (32). Abu Qais is an old man who witnessed the war and is subjected to its disastrous effects on his village, land and the country as a whole. Kanafani introduces us to a displaced and dispossessed character who, like many others, is engaged in an ordeal to build or re-build a wretched present out of a stable past. The use of narrative technique here is remarkable to acquaint us with the background of this exile. Memory plays a significant role in shaping this character's sense of identity as a Palestinian.

In his article, "Invention, Memory and Place" Said states "memory and its representations touch very significantly upon questions of identity, of nationalism, of power and authority" (179). For Said, there is a strong bond between memory, and geography, he says "geography as I want to use the word as a socially constructed and maintained sense of place" (180). This overlap between memory and identity lies at the centre of narrating the Palestinian nation. Abu Qais from the very outset recalls that he used to have "ten olive trees with twisted trunks that brought down olives and goodness every spring" (26). However, "In the last ten years [he] has done nothing but wait" (26). Like thousands of Palestinians, Abu Qais has lost everything: his olive trees, his house and his village. Now, in order to feed the hungry mouths of his family members, Abu Qais has no other choice but to leave to seek a new beginning somewhere else. He has to experience the humiliation of being a stranger in a foreign land. This is the story of the Palestinian society in the aftermath of *nakbah*.

His tender memory takes him back to the time of his school days in his village prior to the arrival of the Jews. The narrative tells us through an internal monologue that his teacher Ustaz Selim who "had been sent to their village from Jaffa (a Palestinian city which is now an Israeli metropolitan centre), to teach the boys" does not suffer such humiliation. Speaking to himself, Abu Qais thought:

God was certainly good to you when he made you die one night before the wretched village fell into the hands of the Jews. One night only. O God, is there any favour greater than that? It is true that men were too busy to bury you and honour you in your death? But all the same you stayed there. You stayed there. You saved yourself humiliation and wretchedness, and you preserved your old age from shame (24).

Abu Qais here compares himself to that of his late teacher who was old like him, but he was different in the sense that he died "there" on his homeland and thereby saves himself the humiliation of uprootedness and the disgrace of exile. This scene is tragic and informative about the Palestinian people who were denied their natural and basic human rights.

Kanafani has used many images and symbols to enforce his thematic treatment of narrating his nation such as the olive tree which stands as a symbol invoking Palestine and the Palestinian identity. Many literary critics have commented on the significance of this symbol and its importance to the literary representation and therefore the subject of enunciation of the Palestinian nation. Barbara Parmenter in her book *Giving Voices to Stones: Place and Identity in Palestinian Literature* (1994), remarks that the olive trees have been used symbolically in the Palestinian literature to represent the Palestinian nationalism and identity. Nasser Abufarha in his article, "Land of Symbols: Cactus, Poppies, Orange and Olive Trees in Palestine" comments on the pivotal role this symbol plays in asserting the Palestinian nationality. He says that:

In [Palestine] the olive tree was already emerging as a symbol of nationalism and attachment to the land. Olive trees are a prominent feature of the mountainous region of the landscape in the West Bank ... Palestinians draw connections between their ancient presence in Palestine and that of the ancient olive tree rooted in the land of Palestine (2008: 353).

The presence of this symbol in the narrative and its existence in the memory of Abu Qais has a thematic function with regards to the creation of the Palestinian imagined community.

Furthermore, the fact that Abu Qais is a farmer is not surprising since the totality of the Palestinian society during the *nakbah* belongs to this class. These people are called the *fellahin* (peasants). The selection of this category of people is not arbitrary but it is an intentional and has a motive. Hilary Kilpatrick points out that "the choice of peasant characters ... is not without a political motive" ("Introduction" to *Men* 1972: 13). The farmer is attached to his land. This land is at the heart of conflict between the colonizer and the indigenous people who won the land. Kilpatrick further explains that "The nature of Zionist colonization, with its stress on acquiring land, struck at the existence of the peasants, the largest section of Palestinian society" (13). Thus, it seems that Kanafani's affinity with the farmers and his accounting for them is just one aspect of his narration for the nation. Edward Said writes in *After the Last Sky*: "everything we write about ourselves ... is an interpretative translation of our language, our experience, our sense of self and other" (1986:7).

In fact, the quest to create a remarkable nation, a totally new imaginary world, specifically requires that all members of society be included in a creatively participatory process. It seems that Kanafani is aware of such a strategy. His characterizing three men who belong to three different age-groups with their own families and their hopes, dreams as well as frustrations aims at representing a new Palestinian nation 'coming into being' to use Bhabha's phrase. Unlike Abu Qais (the old man) Assad and Marwan can be taken as narrative constructs that stand for the present and future of the Palestinian nation respectively.

Assad's conception of identity is totally different from that of Abu Qais. This young man belongs to the second generation of the Palestinians who were born and grew up in the refugee camps after the *nakbah* and the subsequent rise of Israel. He did not experience the stability and peace of mind Abu Qais had prior to his being uprooted in 1948. There is no yearning for a place or home in his mind. His career as a young man is characterized by exile, from a refugee in Ramallah (a city in Palestine) to "a plotter against the [Hashemite] state in Jordan" (*Men* 30). The narrative exposes him while crossing the desert between Jordan and Iraq, abandoned and deceived by another Palestinian, Abul Abed, a professional smuggler who works for a rich Baghdadi. Again, memory is the informative tool through which we get access to his background.

Unlike Abu Qais, Assad has no history for he is not bound by any commitment towards family, home, land or whatever. He despises anything that connects him to his past in Palestine. During the harsh journey in the heart of the desert, he damns his uncle who gave him the money for his trip. He considers his uncle's plan to marry him to his daughter Nada, as a direct affront to his personal desires "Who told him that he ever wanted to get married... Just because his father had recited the *Fatiha* (marriage agreement) with his uncle when he and Nada were born on the same day?" (33). The characterization of this young man indicates that he is really a lost man who belongs to a lost generation of Palestinians.

In fact, Assad's resentment to marry Nada can be taken on symbolic grounds to be a rejection of his Palestinian identity which undergoes tragic transformations. This interpretation can be supported by the fact that in the Palestinian literature a woman is a symbol for the land of Palestine. This metaphor of the woman as Palestine is employed by Palestinian writers. Both male and female writers employ the trope of the woman as their homeland from poets, to short story writers to novelists. Amal Amireh in her article "Between complicity and subversion: Body politics in Palestinian National Narrative" suggests that even a wedding can be taken as a central trope in the national narrative. She states that "Palestine is the bride, and the groom is the Palestinian fighter/martyr." (751), for this wedding to be complete, the man must possess the woman, but in case this man rejects the woman due to a physical or physiological scar, he is not worthy of the woman. She is at liberty to find another suitor.

This is the case with Assad. In rejecting the proposal of marriage arranged by his father and his uncle, he rejects his belonging to a place called Palestine and he starts to seek his roots in Kuwait. This step brings about his death. Edward Said's statement in his article "By Birth or by Choice" in which he addresses those like Assad is very significant. Said states: "To choose that identity is to make a history. Not to choose it is to disappear" (Said 1999, <http://weekly.ahram.org.eg/1999/453/op2.htm>). Assad has opted for the second choice, thus he disappears.

In fact, Assad's lack of roots and attachment is of course indicative and significant for the role he plays regarding the relationship between nation and narration. The narrative tells us that he does not believe in morals or values. Money for him is the source of stability and comfort; "it is the key to his future" (*Men* 29). In this way, he echoes another character of Abdul Rahman Munif in his novel, *The Trench*. In this novel one of the central characters, Subhi tells his son Hawazan that "A homeland is not just a land, or people; a homeland in my experience is money. The place where a man prospers, he settles because when one is rich, he is strong, and his homeland is wherever he is" (qtd. in McLarney 2004: 132). The imaginary world of this character is structured on the bases of money and business. There is no room left in his personality for morals or values whatever. Such interpretation is supported by the fact that an important chapter of the narrative is entitled 'The Deal'. Words as

'money', 'cash', 'smuggle', 'price', 'Pay' and 'Dinars' (The official currency of many Arab countries including Jordan, Iraq and Kuwait) have a thematic function. It is then evident when, the driver of the lorry tells while bargaining about how much it costs and how they will get there. The narrative tells us that Abul Khaizuran went on shouting "I will swear to you on my honour" (50). Assad, immediately, resents this idea saying "Leave the subject of honour for another time. Things go better when a man doesn't swear by his honour" (50). Such words as 'honour', 'morals' and 'values' are hollow and have no appeal to Assad. This is a direct impact of the occupation that attempts to contaminate peoples' manners and systems of values. Here Kanafani proposes a narrative of the nation that is motivated by displacement and hardship. As a result, people are forced to adopt themselves to the emerging state of affairs if they want to survive in a hostile world which is very much like the desert, if not worse for the narrative states that "the desert was everywhere" (18).

Being the third man in the sun, Marwan is the youngest among his companions. His character is significant in relation to Kanafani's task of narrating the nation. He is a committed character who is marked by a serious sense of responsibility towards his family there in Palestine. Unlike both Abu Qais and Assad, his memory is not filled by traumatic experiences of betrayal and loss. His sense of responsibility is stated in his intention to support his mother and to provide for the needs of his siblings Mayy, Salma, and Hassan and thereby to compensate for his father's and brother's denouncement of responsibility towards him and the family. In this determination, we can see the completion and integrity of his personal and social identity. His mind is obsessed with the idea that "He would send every penny he earns to his mother and overwhelm her and his brothers and sisters with gifts till he made the mud hut into a paradise on earth" (*Men* 45). By this intention, Marwan has identified himself to be one of those thousands of Palestinians who are forced to seek a livelihood somewhere else in the world, to support those who cling to the land to take care of it, to resist being demolished and above all to fight for freedom, for honour and for identity. In this sense, he is totally different from those like Assad who seek money for the sake of money.

Kanafani so far places men at the centre of his process of narrating the nation which is reductive but somehow representative. On the one hand, this narrative strategy can be viewed as natural in such a patriarchal society as the Arabic one. In this traditional society Palestinian women, like their counterparts in other parts of the Arab world, were situated at the very margin of the community where they remained silent, passive and subjugated to the dominant males. Their only assigned function is to marry, give birth and take care of the household.

Roger Allen has described the traditional role of women being depicted in the modern Arabic fiction to be basically related to marriage. Allen states that: "The traditional perspective of that predominantly male society has been that the primary aspiration of its female members is marriage". The image and the portrayal of the female in fiction is based on the institution of marriage" writers have cast, to borrow Allen's words, a most critical eye on the institution of marriage—its precedents, rituals and consequences" and that:

The depiction of the sequence from young girl, to adolescent woman, to wife, to mother, has continued to provide the short story writer with a plethora of opportunities for the exploration of the conventions that govern the lives of women in the Arab world (qtd in Tijani, 30).

This kind of literary representation fits in and is applicable to the Palestinian context where there used to be a total lack of any other representation than the role of a family member. Almost all the women characters mentioned in this narrative assume the role of a relative such as the wife, the mother, the sister and the daughter. The reason behind such a typically traditional role is representative since these are the roles the Palestinian women assumed before and up to the nakbah.

However, in the present time such critical views are often contested and even challenged in the modern Arabic national narratives in general and in the Palestinian one in particular. In this particular context, women exchange position from the periphery to the centre of the narrative. Amal Amireh has questioned the "deliberate" ignorance of the gendered interpretations of women and their bodies and the relationship between them and the narratives of nationalism. According to Amireh's point of view any significant discussions of men and women characters in such national narratives can not be taken for what they teach us about actual Palestinian men and women. Rather, they can be taken "more for what they reveal about national discourse that uses women as fictional constructs and ideological signs" (748).

There is no doubt that the emergence and rise of scholarship on the feminist and postcolonial studies have taken up and encouraged such approach and thus foregrounded the significance of wo/men bodies in the context of any given national narrative. Amireh points out that:

recent work in feminist and postcolonial studies have shown that the construction of national identity are gendered; the meanings of "nation" are "permeated with notions of masculinity and femininity" and

that idealized images and real bodies of women serve as national boundaries. Nira Yoval-Davis sums up the intimate relation between gender and nationalism when she says that women reproduce the nation biologically, culturally and symbolically (748).

In considering Kanafani's narrative through such critical lens, we can find that there is an obvious gendered reproduction of the national Palestinian story in the aftermath of the nakbah. The image of the woman as "motherland" and "nation" is apparent from the very outset. The narrative opens with Abu Qais as a stranger lying on earth where:

the earth began to throb under him...Every time he threw himself down with his chest to the ground he sensed that throbbing, ...And the smell, then? The smell that, when he sniffed it, surged into his head and then poured down into his veins. Every time he breathed the scent of the earth, as he lay on it, he imagined that he was sniffing his wife's hair when she had just walked out of the bathroom, after washing with cold water. The very same smell, the smell of a woman who had washed with cold water and covered his face with her hair while it was still damp. The same throbbing (*Men*,1972: 21).

This association between the earth and the woman is very significant to narrating the nation. The image of land as a woman and the woman as nation and mother land is never innocent and neutral. It is full of intentions and meanings according to Bakhtin's theory of the novel. Bakhtin stipulates that nothing in fiction is innocent or arbitrary, for "all words and forms are repopulated by intentions," writes Bakhtin (*The Dialogic Imagination*,1984:293). Bakhtin suggests that words begin as neutral, but they lose their innocence whenever the speaker "populates it [the word] with his [her] own intention, appropriates the word, adapting it to his [her] own semantic and expressive intention" (293). The two key words here for our purposes are "semantic" and expressive intention". Kanafani's intention is narrating a nation. It is an afflicted and dispersed nation.

The narrative process reaches a gloomy point with the appearance of the fourth man in the sun. Abul Khaizuran, who emerges as the guide and leader of the three Palestinians during their journey towards the unknown, is more than just a fictional character. As a performative figure of the narrative, Abul Khaizuran belongs to the first generation of the Palestinians. Those who witnessed the war and were subjected to its brutalities. Thus, memory is a central element in constructing his character. Through a series of flashbacks we come to know that he is an impotent, a eunuch who was subjected to castration surgery while defending his country.

Now...ten years had passed since that horrible scene. Ten years had passed since they took his manhood from him, and he had lived that humiliation day after day and hour after hour. He had swallowed it with his pride and examined it every moment of those ten years. For ten years, he had been trying to accept the situation. But what a situation? To confess quite simply that he has lost his manhood while fighting for his country? What good had it done? He had lost his manhood and his country, and damn everything in this bloody world (*Men*, 1972:53).

Having suffered such great losses, Abul Khaizuran reaches a point of despair beyond which there is no hope to regain his patriotism and sense of belonging. These "hollow" notions have stripped him of his identity as a man and as a Palestinian, so there is nothing left in the world worthy of sacrifice. "Let the dead bury their dead. I only want more money now, more money" (64).

Shafiq is another victim of the war and its impact on the Palestinians. Like Abul Khaizuran who lost masculinity, Shafiq has lost one leg in the war. The narrative tells us that Shafiq is a crippled character "who had lost her right leg during the bombardment of Jaffa", and that this leg "had been amputated at the top of the thigh" (40). This character stands for and represents the wounded country which has been colonized and subsequently deformed by the Israeli colonizers.

Through his depiction of war victims, displaced people, orphan children born and grew up in refugee camps, and women without their men, Kanafani proposes a national narrative of loss, humiliation and exploitation. It is not the narrative of Abu Qais, Assad, Marwan, Shafiq or Abul Khaizuran, but also the narrative of all the Palestinians "a nation of people in exile" (Edward Said's statement). Mohammed Siddig has pointed out that "The four Palestinian characters of the novel—Abu Qais, Assad, Marwan and Abul Khaizuran—belong to four different age groups and are meant thus to provide a representative sample of the Palestinian people as a whole." (*Man is a Cause*,1984:10). Radwa Ashwur, an Egyptian critic, observes that by constructing such "a living human image, pulsing with life...Kanafani constructs an image of a community [*ummah* or nation] and not only an image of individuals within it" (qtd in McLarney, 2004:148).

In this novel, Kanafani proposes a narrative which gives voice to the voiceless and afflicted people. It is a narrative of nation in which the majority of Palestinians are victims of the Israeli occupation forces on the one hand, and of those who assisted them in their robbery of the Palestinian land on the other. Super-world powers, notably England, France, and the U.S. have participated in and contributed to the tragedy of the Palestinians. Thus, Kanafani offers a double-voiced criticism that targets many parties simultaneously. The narrative is also a parody against the Arab governments that manipulated the Palestinians and did not give them more than a "lip service" to borrow Musawi's phrase. The tragic death of the Palestinians is ironic for it wasn't on the hands of the Israeli occupation forces, but it takes place on the borderlines checkpoints of two Arab countries. This death scene and with its setting on Arab lands along with title of the chapter in which it happens "the Grave" has many implications. It suggests that the Arab's indifference to the Palestinians is no longer tenable. Moreover, we can go further and say that the death scene on an Arab land in a lorry led by a Palestinian driver proposes that Arab governments and Palestinian leadership by a adopting such ideology of indifference "were participants in the conspiracy to annihilate the Palestinians" (*The Postcolonial Arabic Novel*, 2006: 123), and thereby they contributed to the wretchedness and disintegration of the country and its people.

However, the emergence of the nation in Kanafani's fiction has given glimpses of hope and optimism. Kanafani has constructed a narrative that portrays the Palestinian society that is in a stage of transit and reconstruction. It moves from a seemingly stable past through a miserable and unfortunate present into a promising future provided that they should break the wall of silence and listen to Abu Khaizuran self-addressing question: "Why didn't you knock on the sides of the tank? Why didn't you say anything?" It is an acknowledgeable fact that the country is lost and the family members are scattered like seeds in what is left from Palestine and among the neighbouring Arab countries. But this state of affairs is not the end of the world. About such losses, Bhabha comments that "the nation fills the void left in the uprooting communities and kin, and turn the loss into the language of metaphor", it is "the language of those who write of it and the lives of those who live it" (Bhabha, 1990: 291,1). Narrative thus becomes the only "agency of the event, or the medium of a naturalistic continuity of community or tradition" (302).

Finally, it is important to mention that Kanafani, by writing such fiction, deconstructs the Israeli master narrative that negate and annihilate the Palestinians. Such deconstructionist approach on the part of the writer and his text reflects a great belief in the power of narrating one's history and nation to claim and re-assert one's deprived rights in country, land, nation and above all in survival. He proposes modes of narrative that make use of many voices, images, symbols along with some highly sophisticated narrative strategies. He develops a remarkable narrativity where "he skilfully blends past and present in the consciousness of his four characters" ("Introduction" to *Men* 1972: 12), so as to enable us to discover their pains, motives, dreams and aspirations for embracing such journey. Memory here is given precedence for through its articulations his characters translated their sense of belonging into a land and a nation into longing and belonging that takes place in the mind. Hilary Kilpatrick in her introduction to the translated version of the novel has acknowledged such mastery of blending theme and technique by Kanafani which gives it a stance "among the best in Arabic literature" (12).

Coming back to the main assumption about categorizing this novel as a narrative of resistance, we can say that the way Kanafani has constructed his characters and themes fit remarkably in the postcolonial discursive strategies of representation. Kanafani believed that literature should respond to the ongoing state of affairs in his occupied land. He gives voice to the muted people instigating them to stand up; break the silence and thereby to let the world hear the voices which Zionist media and warfare machines think that they had ultimately silenced. If the Zionists' think that they have succeeded in wiping Palestine from the global map "temporarily", Kanafani's narrative, otherwise, has succeeded in recreating it "eternally", in the minds and hearts of millions, not only Arabs but also non-Arabs, Muslims and non-Muslims who believe that Palestine will be restored and liberated.

What is remarkably significant in this narrative is that Kanafani has constructed a national narrative which emphasizes continuity with the land and the unity of the Palestinians outside and inside the occupied Palestine. Memory here is the connective device as it seems in Abu Qais's case who seeks refuge to escape his miserable present into a seemingly pleasant past. Abu Qais connects the homeland with the trees of olive and Marwan connects it with his family members who are waiting for his help and support. Both family and the olive trees can be taken as markers of the Palestinian identity, particularly, if we consider that they are deeply rooted there in Palestine. Accordingly, Kanafani appropriates the novel and the art of story telling to bring the Palestinian crisis under focus.

CONCLUSION

Perhaps, we can say that the novel for Kanafani is more than just a literary form. It is a platform of struggle, a site of resistance, so to speak, and a midwife to the creation of the nation. Kanafani, like Aldous Huxley, the English

critic and novelist, believes that "nations are to a very large extent invented by their poets and novelists" (*Texts and Pretexts*, 1959: 50). Kanafani himself is not just a writer or a novelist; he is a political activist who has coined the term (*adab al-muqawamah*) translated as literature of resistance. Prior to his assassination on the hands of the Mussad agents, he produced three volumes of this type of literature in addition to many novels and short stories which in their totality stand as a counter-narrative which he responds to and calls for the re-entry of the Palestinian nation into the realm of postmodern history after systematic and methodical Zionist efforts to negate and wipe it out of history and the global map altogether. His novel, *Men in the Sun*, is a powerful contribution to the corpus of literature that aimed at rewriting the Palestinian nation not only in modern contemporary postcolonial Arabic literature, but also it helps to carve the name of Palestine and the Palestinians into the hearts and minds of many freedom fighters and supporters of the Palestinian cause all over the world via the English version of the text.

As one critic has suggested, each novel must tell a story. The story here is not important *per se* in that it gives an enjoyment and pleasure to the reader. Rather, its significance lies in the fact that it narrates a nation. It is an afflicted and uprooted nation. For many years, there was a complete silence, but this silence is broken by Kanafani whose antagonist towards the end of his story keeps shouting "Why didn't you knock on the sides of the tank? Why didn't you say anything? Why didn't you bang the sides of the tank? Why? Why? Why?" (*Men*, 1972: 74). The implications of this final question by Abul Khaizuran might provide a relief to Bhabha's sense of regret that he expresses at the end of his introduction to *Nation and Narration*, for not including the voices of those who "have not yet found their nations: a mongst them the Palestinians." Their voices, Bhabha says, 'remind us of important questions: When did we become "a people"? When did we stop being one? Or are we in the process of becoming one?' (1990: 7).

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Yahya Hassan Al-Wadhaf (PhD)

English Department, Faculty of Education & Languages, Amran University, Yemen

alwadhaf@yahoo.com

Noritah omar (PhD)

Deputy Dean: (Thesis, Convocation, Academic Record and Review Against Termination), GSO, Universiti Putra Malaysia, 43400 Serdang, Selangor, Malaysia

nomar27@fbmk.upm.edu.my

Cross-cultural Conceptualizations of Culinary Metaphors A Study of Persian

ZAHRA KHAJEH
IMRAN HO-ABDULLAH

ABSTRACT

Studies concerning the metaphorical use of language deal with metaphorical units from two particular perspectives, a mapping from one cognitive domain to another domain, and a grounding of the mapping as a reflection within image schemas. The present study demonstrates the pervasiveness of culinary metaphors in Persian social and cultural interaction hypothesizing that related food metaphors may single out the unique status of eating/food in the Persian culture and society. Investigating the metaphor conceptualization of THOUGHT AS FOOD, TEMPERAMENT AS FOOD, and LUST AS FOOD within the MIND IS BODY concept are primarily based on the assumption that thought, human disposition, and sexual desires are in fact closely interrelated. Utilizing a particular conceptual metaphor model, the image schema and proposition schema of related food metaphors are investigated in order to analyze cultural variations across in Persian and English. The researcher suggests the important key role of cultural cognition which is distributed across the minds in a cultural group as the source of cross-cultural variations.

Keywords: mapping; cultural conceptualization; cultural cognition; image schema; proposition schema

INTRODUCTION

Since George Lakoff and Mark Johnson first introduced the Conceptual Metaphor Theory in their *Metaphor We Live By* (1980), an extensive debate manifested itself in cognitive linguistics and cognitive psychology. The book has become the icon of a new perspective of metaphor analysis, in which metaphors are no longer considered as just dispensable ornaments of language in poetic and rhetorical dimensions, but have cognitive significance and that in most cases they cannot be substituted by any form of literal language. Since then, metaphors are studied as examples of figurative language through which words are extended and gained extra features over referential aspects.

Cognitive linguistic studies have introduced metaphor as a crucial aspect of human cognition and metaphorical language is often a part-and-parcel in authentic situations of life. Metaphors not only mirror the conceptual system, but they shape the cultural models of a certain community. The conceptual metaphors are indicated in language and language in turn serves as a basic indicator of these conceptualizations. Although the use of metaphor is universal in all languages and cultures, i.e., it is not “culture exclusive” its choice to carry the realities seems to be “culture specific” (Liu, 2002). While the conceptualizations play an essential role in expressing daily realities of life, language speakers do not usually have conscious awareness of these systems, the way they think or act seems to show an automatic procedure along a specific embedded conceptualization. As metaphors are figurative usage of language which are pervasive in everyday speech and every kind of discourse, and that they both reflect and shape our conceptual systems based on what we think and thereby we act (Liu, 2002), people’s shared ideas, beliefs, and dispositions would be investigated and revealed through careful study of the metaphorical linguistic expressions within a specific culture.

According to the Conceptual Metaphor Theory developed by George Lakoff and Mark Johnson, the metaphorical expressions used in a language reflect the metaphorical understandings that language speakers have of different experiences. In this view, metaphor conceptualizations are projections of conceptual structures which are resided in speakers’ cognition in a manner that enable them to comprehend certain abstract experiences in terms of more concrete ones. It is due to this systematic nature of certain metaphorical projections that allows people to think, act, reason, and speak about physical experiences. Adopting an experientialist’s notion of interpreting metaphorical expressions cognitively as a cross-domain mapping from a source (more delineated) domain to the

target (less delineated) domain (Lakoff 1990), the present research explores how metaphorical constituents reflect various cognitive and cultural models by investigating the metaphor conceptualizations of IDEAS/THOUGHT AS FOOD, TEMPERAMENT AS FOOD, AND SEXUAL LUST AS FOOD in current Persian.

The following sections will demonstrate the background of study shedding light on how the metaphorical concepts available to language users are filtered by the norms, values, traditions, and belief systems prevailing in a particular cultural atmosphere. It is then followed by an application of the fundamental notion of cultural conceptualization and the related sub-configuration to show the relationship between metaphoric concepts, culture, and cultural models significant in this study.

BACKGROUND OF STUDY

The cross-cultural study of metaphors with respect to a cognitive linguistic approach originating from Lakoff and Johnson's insights has brought together two opposed approaches. On the one hand are those Lakoffian linguists greatly affected by the commonalities of generic or primary metaphorical concepts as MORE IS UP, TIME MOVES, LIFE IS A JOURNEY through which our conceptualizations about quality, time, and life are structured. These metaphors are assumed to be stemmed from a mutual relation in embodied experience of all human beings. Based on this insight, human can only form concepts through his body. In other words, every understanding of the world, ourselves and others can only be formed in terms of the concepts shaped by our bodily experiences. As it is well documented by Sweetser (1999) and the data taken from different languages reveals to demonstrate more intangible, abstract concepts based on the more concrete, substantial ones. For this, there is a frequent use of certain body organs as a metaphorical source domain across a variety of languages in the world since the body parts are the most familiar entities recognized in human personal cosmos.

There are on the other hand, some other scholars who have not totally relied on the universality of basic primary metaphors conceptualizations. Their methodological priority is mainly grounded on culturally-specific models. Their claim is that the cultural models and cultural cognition impose much more influence on the metaphorical linguistic expressions in language varieties (Sharifian, Dirven, Yu, and Niemeier 2008). Thus, the advocates of this camp fully stress the cultural and cognitive motives as the mediators of physiological and internal experiences (e.g., Kovecses 2002).

In his recent work, Kovecses (2005) tries to conciliate these two opposing insights. Whilst having in mind to quest for vast various cultural variations, he acknowledges that certain universally-based embodiment experience of human beings obliges the existential metaphor conceptualization that it thus leads to incorporate a basis for culturally-determined metaphorical expressions. For him, the universal human embodied experience might not be an exclusive factor for the near universal metaphorical units, but in turn, as *constraining* what metaphors might come into view. Instead of universality, Kovecses elucidates the uniformity in the complex metaphors resulted as a natural emergence of some "universal correlation in bodily expressions". He further proposes some culturally-specific instantiations under the topic of causes of variation in metaphor conceptualization as "differential experiences" of human beings both personally and historically, and "differential cognitive process".

These culturally-generated ways of conceptualizing experience are referred to as "cultural conceptualizations" by Sharifian (2008/2011). As he indicates the emergence of these cultural concepts is through the specific interactions between the members of a particular culturally-bound group and is continuously negotiated across time and space in authentic situations of life. The native speakers' conceptualizations across different cultural groups are widely related to their specific manner of thought and attitude and in turn they will lend themselves to norms, beliefs, customs, values and traditions or as Imran (2009) reports, the different ethnic groups of people might be predisposed to manifest certain conceptual metaphorisations in particular ethnocentric aspects.

The most general supposition to make at this juncture is that due to prominent significance of food in everyday life as a specific source of nourishment and exquisite pleasure, food has a pervasive use in a variety of cultures and languages as a concrete source domain mapping ideas/thought, virtue, attitude, human temperament, and sexual desire as target domains. This study, thus, explores how metaphors mirror different cultural cognition and cultural models through investigating the conceptual metaphor of IDEAS, TEMPERAMENT and LUST AS FOOD in current Persian. It is hypothesized that various proposition-schemas will be at work in Persian speakers'

conceptualization. There are a number of lexical items and phrasal expressions in Farsi that instantiate the socio-cultural aspects of Persians, the words that “are particularly important and revealing in a given culture” (Wierzbicka, 1996: 15), and are adapted to clothe a specific system of conceptualization, the ones that are evolved and changed throughout the history of their existence and Persians have associated them with metaphors that have been dwelled in their belief systems including their specific worldview. In other words, these cultural key words seem to be the labels for the core cultural conceptualizations which identify the cultural cognition of a group of people.

FOOD/EATING concepts provide us with a conceptual basis for illustrating a relatively large amount of metaphorical conceptualizations in Farsi. Thus, focusing on the food-related metaphors in Persian (IDEAS/TEMPERAMENT/LUST), this study aims at examining the relationship between these culinary concepts and Persian culture, as well as how these expressions influence the targeted speakers’ beliefs, ideas, and dispositions. With respect to the alterations in life experiences like some other culturally bounded variations (Liu, 2002; Kovecses, 2006), it is expected that the choice of specific food-related metaphors for manifesting the realities of life vary culturally as well.

Most words and metaphorical expressions in a certain language can be analyzed into innumerable semantic markers, and the number of potential metaphorical conceptualizations on the basis of similarity is really unlimited. It is not to deny that there are always metaphors equivalents across languages and cultures, i.e. there is always cultural overlapping. However, the question at this juncture is that how many of these metaphoric instances exist among human languages? Of course very few expressions with similar mapping conditions, the essential point is that, the overlapping of metaphors in different languages “are not concrete manifestations of some pre-existing universal conceptual metaphors; rather, they are the results of arbitrary pairing of a metaphorical signifier and a metaphorical signified that happen to be identical or similar across two languages” (Ding, 2009: 55). The motives for metaphorical disparity are many, but the most essential one comes from the fact that in all languages, innumerable cultural units exist to the metaphor users each consisting a huge amount of semantic components to shed light on various aspects of social life. The eventually chosen cultural unit as a metaphorical vehicle for a specific life situation in a particular language community is arbitrarily decided and mostly haphazard and therefore unpredictable.

CULTURE, CULTURAL MODEL, AND METAPHOR

Language is a part of culture and the cross cultural study of metaphors seems to be one of the most stimulating fields to cognitive linguistic researchers. Cultural models, moreover, are those shared understandings between people in a particular community that organize and moderate their experience and behavior providing them with a certain framework for the interpretation of everyday realities. According to anthropologists such models play a key prominent role in human beings’ thought and reasoning and that speakers’ metaphor usage is highly constrained by these pre-existing cultural understandings.

The position that Sharifian and his colleagues (2008) has adopted in his paper *Culture and Language: Looking for the mind inside the body* is emphasizing on cultural models as complex conceptual systems acting as building blocks of a “cultural group’s cultural cognition”. He further maintains that the cultural models provide the members of a certain cultural group with “templates” for comprehending particular dimensions of their lives. First, the locus of this conceptual system may be developed by one individual, but then it may become an essential part of the cultural cognition of a cultural group in which its origin may not be known after several generations any more. In this case, the dividing line between the original conceptual systems and the metaphorical systems arisen from them would be highly arbitrary. Regarding this notion, if we view the internalized systems of our conceptualization as specific cultural models, then we can trace the metaphors in certain cultural models rather than just reflecting these models.

CULTURAL CONCEPTUALIZATION

The term ‘conceptualization’ is the result of basic perceptual and conceptual configurations of the human cognitive system. The basis of human beings’ conceptualization is multi-facet dimensions through which our conceptual

faculties drive from a variety of experience sources consisting body, environment, as well as our particular culture to give birth and to recognize our new experiences. Further, culture experience, also known as ‘worldwide’, provides human with a framework for his conceptualization and it may direct and construe the way people conceptualize their body and/or environment (Driven, et al., 2003). Cultural conceptualization captures a variety of sub-configurations of cognitive repertoire used by human beings brought together from basic perceptual processes; the ones for the purpose of this study are treated in more details.

CONCEPTUAL STRUCTURE

As mentioned before, Lakoff and Johnson (1980) treat metaphor as conventionalized cognitive structure, involving a mapping process from a source semantic domain to a target one. Moreover advocated in Lakoffian theoretical framework of dealing with metaphors, human conceptual structure is characterized as “experiential knowledge domain”. A domain is considered to be an experiential gestalt, that is, “a multi-dimensional structured whole arising naturally from experience” (Lakoff and Johnson, 1980: 85). On the other hand, any one of the domains is a dimension of experiential knowledge which highlights particular angles of the related concepts in that domain. According to this framework of metaphor studies, metaphorical concepts are basically designed by means of a mapping relation between a concrete domain and an abstract one. The mapping is said to be between the whole domain and not just individual conceptualizations.

IMAGE-SCHEMA

Johnson (1987) asserts that image schema provides us with structures for particular conceptualizations and Palmer (1996) regards them as “schemas of intermediate abstractions [between mental images and abstract propositions] that are readily imagined, perhaps as iconic images, and clearly related to physical (embodied) or social experiences” (p.66). For instance, as Johnson (1987) reports it, when talking about “the foundations of our nation” people usually draw the image schema of “building” to manifest the conceptualization of “nation”. In Persian, “*soxanān-e talx-e u az galum pāin nemire*” (literally as ‘his bitter words do not go down of my throat’) implies mapping of the image schema of “eating process” onto the domain of “speaking words”.

PROPOSITION-SCHEMA

This notion of schema comes from Hutchins (1980) indicating that a proposition-schema is a “template” from which any number of propositions can be structured. Quinn (1991) defined them as abstractions acting as models of thought and behavior, they specify “concepts and the relations which hold among them” (Quinn and Holland, 1987: 25). The proposition schemas can also construct a frame for certain conceptualizations in a particular culture. Thus these may in fact provide a basis for a variety of patterns of thinking, reasoning, and behavior across particular cultural groups. For instance, food related ideas, disposition, and sex metaphors used by Persian speakers often embody proposition schemas that seem to reflect Iranian culture and their specific worldwide. In order to uncover the logic behind this kind of reasoning, the involved metaphors may be decoded to reveal the related proposition schemas underlying them. Moreover, there may be complex schema constructed through conjoining some certain propositions in casual realities which in turn this sequence of casually related schemas will well witness a highly shared understanding of how a particular conceptualization works in that certain culture under study.

DATA AND METHODOLOGY

The present study adopts the basic tenets of the Conceptual Metaphor Theory discussed by Lakoff and Johnson (1980), that we conceptualize most of abstract domains in terms of those which are relatively better comprehended in our physical and cultural environment of daily life. In *Philosophy in the Flesh* (1999), Lakoff and Johnson discuss that, metaphor involves cross-domain mapping through which the source or more delineated domain will be mapped

onto the target or less delineated domain, manifesting an experientially grounded metaphorical mappings. Owing to the outstanding importance of food/eating in our daily life as a particular source of sustenance and enjoyment, involving the process of intake, swallowing, and digestion, it will be likely that food/eating concept is widely applied in different related or unrelated cultures, and languages as a source concrete domain reflecting ideas, dispositions, and sexual desires of human. As the most outstanding function, a purely physical aspect of eating is the nourishment it provides for the body, we generally eat to get pleasant and agreeable taste and avoid food with non-enjoyable gustation, or as Newman (2009) emphasizes, “there is an experiential bias towards enjoyable gustation.”

As Lakoff and Johnson asserts, the mind can be conceptualized in bodily domains, a well-functioning mind as a healthy body, just as body needing the right kind and content of nutrition, appetizing and healthful material, so the mind will search the right kind and amount of ideas. The related ideas can be the general human thinking system of ideas itself, human disposition and virtue, and sexual matters or lust. Within the primary conceptual metaphor THE MIND IS BODY, Lakoff and Johnson (1999: 241) direct our attention to the conceptual metaphor of Acquiring Ideas as Eating in which the mind is conceptualized in terms of the body.

IDENTIFICATION AND SELECTION OF FOOD-RELATED METAPHORS

To carry out a systematic analysis of food related metaphors in Persian and English, the researcher will begin with documented material, both printed and on-line databases of Persian and English metaphors from a variety of monolingual and bilingual dictionaries and some other lexicographical works such as dictionaries of idiomatic metaphorical expressions and thesauri, literary sources, and native speakers' intuition as corpus data. The basis for choosing the related copies is that they contain a good repertoire of the examples with contexts in which they occur, an important issue in appreciating the effect of metaphorical usage of a certain language. It is worth mentioning that no set is ever comprehensive enough, since the new forms of chunks are always possible. The discussion here will be in terms of searching for the broad categories of concept of EAT rather than the specific verb “eat”.

PROCEDURE AND HEIROSTIC OF ANALYSIS

It will be a qualitative study of investigating culinary metaphor conceptualization through which the researcher will examine the data, interpret and form an impression. Ultimately, the findings will be presented in a structured manner. As its theoretical framework, this research ponders upon the Lakoffian Contemporary Theory of Metaphors for the analysis of Persian food related metaphorical concepts of IDEAS/TEMPERAMENT/LUST within its most crucial notions as “conceptual mapping”, “image schema”, and “proposition schema”. Moreover, in his Conceptual Mapping Model (CM model), Ahren (2002) analyses the metaphorical expressions in terms of the ‘entities’, ‘qualities’, and ‘functions’ which are mapped between certain source and target domains and then an underlying motivation for these reflections are postulated. Considering food as a source domain, it seems that CM model can hopefully maps to the different domains of IDEAS, TEMPERAMENT AND LUST.

Thus, on the basis of the proposed source domain of food, the linguistic metaphorical expressions are generated and then are grouped according to their commonalities of their target domains of ideas, disposition, and sex. Next, some significant questions regarding what we know about the source domain, food, in terms of the real world knowledge which is considered to be conceptual are searched. The related questions and the real world knowledge concerning the food as the source domain will be:

- What entities does the source domain (food) have?
Essence/ingredients
- What qualities does the source domain (food) have?
Flavor/taste
- What does the source domain (food) do?
Preparation/digestion

Then metaphorical expressions collected are analyzed for image schematic correspondences regarding the source and target domains. These identified actual mappings will be a subset of the correspondences that manifest themselves in the real world. Analyzing the conceptual metaphors in this way, then a mapping principle (particular proposition schema) for ideas, temperament, and lust in Persian will be postulated.

Through an analyzing the image schemas that map for a particular metaphor conceptualization, it will be possible to identify the basic reason why a certain target (idea, temperament, and lust) has selected a particular source domain (food). Based on the identified real world knowledge, for each example, we analyze linguistic metaphorical expressions that are the image schematic correspondences between each source-target domain pairing searching for related entities, qualities, and functions. Then, an analysis of the underlying mapping principle for each metaphor conceptualization is provided. With respect to this analysis as Su (2002) points out for example, the identified **ingredients** of food, **flavor** of food, **preparation** of food, and **digestion** of food are subsequently mapped conceptually into the some certain aspects of thought domain as **content**, **quality**, **production**, and **comprehension** through which a certain proposition-schema can be postulated for each pairing.

TABLE 1 Mapping of FOOD and THOUGHT

Source Domain (FOOD)	Mapping Features	Target Domain (THOUGHT)
Ingredient	Material →	Content
Flavor	Taste →	Quality
Preparation	Production →	Formation
Digestion	Processing →	Comprehension

PROPOSITION-SCHEMAS IN THE CONCEPTUALIZATION OF ‘THOUGHT IS FOOD’ METAPHOR

To illustrate the heuristic procedures used in the analysis which is conducted on the basis of image-schema, the proposed proposition-schema for the metaphor conceptualization of THOUGHT AS FOOD will be introduced in the section below.

THE CONTENT OF THOUGHT IS THE INGREDIENT OF FOOD

In Persian, speakers often encounter the metaphorical expressions as:

(1) *goft- e- hā -š por o peymān ast*

Speak-GEN-PL-POSS.3SG- full and scale is

‘His speech is very informative.’

(2) *bi- māye fatir-e*

NEG- material azymic is

‘His words/thought are not informative/helpful enough (you cannot make bricks/straws).’

The above sentences use the terms *por-o peymān* (have much ingredient), and *bi-māye* (without ingredient) to refer to the content of the speech or knowledge of the speaker associated with the ingredient or content of food made by good or bad material. The ingredients of food are here conceptualized as the content of thought/knowledge/language through the use of metaphorical concepts of the word, originally taken from the ingredients of food.

THE QUALITY OF THOUGHT IS THE FLAVOUR OF FOOD

In Persian, there exist metaphorical expressions using the flavor of food to describe the quality of thought as in:

(3) *harf- hā-š širin- e / talx-e /xām-e/na-poxte ast/bā-maze ast/bi-maze ast*

Word-PL-POSS.3SG sweet is/bitter is/raw is/uncooked is/tasteful is/tasteless is

‘His words are sweet/bitter/raw/uncooked/tasteful/tasteless.’

(4) *ādam- e xām-i/ poxte-i ast*

Person-GEN raw is/cooked is

‘He is inexperienced/knowledgeable and experienced.’

In English, there are the same expressions of ‘sweet thought’ or ‘bitter thought’ using the flavor of food to illustrate the quality of thought. These expressions show that the food flavor is metaphorically transferred to as the thought quality. The examples manifest that a variety of flavors of food domains are metaphorically extended to qualify the ideas and thought in Persian, while some are metaphorically applied to modify spoken words (sweet, bitter, raw, uncooked), some are specifically used to modify the degree of knowledgeability of speakers (raw, cooked). Consequently, what mapped in the target domain of thought can be either general concepts or specific ideas.

Generally speaking, sweet, tasty food is consistently utilized in most cultures to refer to positive and pleasant mental qualities, nevertheless, there would be specific metaphor instantiations shedding light on the underlying cultural differences. In Persian, The metaphorical expression *širin aql* sweet mind conveys the ‘stupidity’ endowing with the negative connotation among native speakers of Farsi language.

THE FORMATION OF THOUGHT IS THE PREPARATION OF FOOD

The proposition schema, here, illustrates the formation of our thought which is conceptualized as the preparation of food as in:

(5) *be harf- hā- š xeili čāšni mi- zan-e*

To word-PL-POSS.3SG much spice PROG-hit-3SG

‘He adds too much spice to his words.’

Here the sentence means, he decorates his speech with pompous or inflated words to convince others to agree with him.

(6) *ideh-hā- ye jadidi dar zehn- aš dar hāl- e qavām āmad-an-e*

Idea-PL-GEN new in mind-POSS.3SG in now-GEN inspissations come-INF is

‘A new idea is being inspissated in his mind.’

The expression *qavām āmadan* (inspissations), in the sentence above, means forming a new idea or proposal of a new concept. The process involved in the production of new concepts in speech and mind is analogous with the formation and preparation of food. The basic meaning of *qavām āmadan* illustrates the metaphorical mapping presenting the abstract notion of forming a new concept or thought. Thus, the metaphorical conceptualization of this expression in Persian culinary lexicon is used to describe this notional transfer from the source domain (food) onto the target domain (thought).

THE COMPREHENSION OF THOUGHT IS THE DIGESTION OF FOOD

There are verbs in Persian that manifest the process of digestion (comprehension/understanding) as a metaphorical conceptualization of the COMPREHENSION OF THOUGHT IS THE DIGESTION OF FOOD. Digestion refers to an act of assimilating food in a form that it can be absorbed and utilized by the body.

(7) *moratab harf-hā -š ro dar zehn- aš nošxār mi- kon-e*

Always word-PL-POSS.3SG ACC in mind-POSS.3SG rumination PROG-do-3SG

‘He always ruminates his words in the mind.’

nošxār kardan (rumination) literary is used as a particular way of food digestion by cows, but in Persian, it is metaphorically applied in special contexts referring to the re-digestion of knowledge, speech or thought in general. It implies the digestion of something taken in before again and again which is a concept formed upon The COMPREHENSION OF THOUGHT IS THE DIGESTION OF FOOD.

This type of conceptual mapping can be expressed by a variety of verbs in Persian as *xordan* (eating), *balidan* (swallowing), *hazm kardan* (digesting), *javidan* (chewing), *jazb kardan* (absorbing), *gāz zadan* (biting), *makidan* (nipping/sucking), *čēšidan* (tasting) the food, originally used in the food domain and metaphorically applied to refer to the processing and understanding the knowledge in a general sense. THOUGHT used here can be either abstract as knowledge, the outcomes of a study, or simply the words uttered. These and so many others are presenting our daily concepts of ideas/thought referred to as metaphors we live by in our own culture. It is also a way other cultures conceptualize the thought using the food as source domain. In fact, food processing in the body is assimilated to as internalizing the ideas or mentally absorbing the notions across many related or/and unrelated languages and cultures.

THE MAPPING OF FOOD AND HUMAN TEMPERAMENT

Human beings’ disposition, feeling, mentality and attitude are also experienced in culinary concepts cross-culturally. That is due to the fact that human’s mental status is not directly tangible and accessible to their comprehension, thus, it extensively needs to be experienced in terms of some other concrete, more accessible concepts. Lakoff and Johnson (1999) offer Interesting, Pleasurable Ideas are Appetizing Food, and Uninteresting Ideas are Flavorless Food. Thus it will be expected that many sweet, tasty foods are conceptualized with good disposition and positive mental qualities which gives rise to the conceptual metaphor GOOD TEMPERAMENT IS SWEET/TASTY. In Persian, for instance, a variety of food types and tastes are applied to human disposition for either positive or negative evaluation of feelings, mental states, and values. The metaphorical expression “sweet tongue”, e.g. designates a good tempered person who does not reveal his anger.

(8) *bače- ye širin zabān- iye*

Child-GEN sweet tongue is

‘That’s a sweet tongue child.’

(9) *harf- hā- š xeili bā namak-e*

Word-PL-POSS.3SG much with salt is

‘His words are so tasty.’

On the other hand, if tasty, sweet, delicious foods are employed to illustrate positive mental states, food with tasteless, sour, bitter taste are systematically applied to evaluate negative, unfavorable characters with ill-tempered personality and behavior, illustrating the conceptual metaphor BAD TEMPERAMENT IS SOUR/UNSWEET.

(10) *kolan ādam- e gušt talx-iye*

Generally person-GEN meat bitter is

‘He is generally a man of bitter meat.’

(11) *češm- aš šur-e*

Eye-POSS.3SG salty is

‘He has an evil eye.’

The expressions evil eye and *češ-e šur* (salty eye) in English and Persian are both believed to bring injury or bad fortune for the person at whom it has been directed for the reasons of envy, hatred and dislike. The idea fully demonstrates a specific cultural conceptualization in the application of the taste ‘salty’ among Persian speakers conveying the concept of envious or ill-wishing look.

Moreover, the smell of raw or cooked food can be a source domain giving birth to a large amount of metaphorical expressions characterizing human disposition. It is very common in Persian culture to conceptualize particular states of personality and character using different forms of cooked food.

(12) *pyaz- e bu ghandu!*

Onion-GEN smelling rotten

‘You! Rotten onion.’

(13) *āš- e dahān suzi nist*

Soup-GEN mouth burning NEG is

‘It is not so hot (you won’t miss so much).’

On the other hand, the shape or degree of food cooking may form some metaphor conceptualizations.

(14) *mesl- e hendevāne- ye / anār- e dar- baste ast*

Like-GEN watermelon-GEN /pomegranate-GEN door closed is

‘He is such a person with blurred feeling’ (nobody knows what is inside, unless it is opened).’

(15) *bā harf- hā- š man rā xām kard*

With word-PL-POSS.3SG I ACC raw did.3SG

‘His words threw me a curve (he deceived me/ led me on).’

These examples bring together a sample of systematic conceptual metaphors representing conceptual metaphor TEMPERAMENT IS FOOD. Thus, food aspects- its taste, smelling, shape and cooking traditions and styles - can be a source/concrete domain through which the native speakers partially comprehend certain aspects of the target/abstract domain of human disposition and virtue. Metaphors of this kind illustrate the function of being vivid rather than using roundabout way of speaking. In addition, they are particular instances of marked cultural associations of certain language speakers with food and cooking habits.

THE MAPPING OF FOOD AND LUST

Some specific kinds of culinary metaphors are basically applied in slangy speech and in the context of sexual domains and physical beauty. Such metaphorical units, on the other hand, may be used with a diminutive purpose in endearment speech. It would not be difficult to explain why Persian utilizes sex to eating metaphors comparing humans to food. As Lakoff (1987) explains, (sexual) desire is a sort of appetite whose object is a person, so that human is considered as food (409).

Relating sex to food, Goatly points out that:

“... if we do not eat we die, whereas, if we have no sex, we simply fail to reproduce and the human race eventually dies. Equating sex with eating might suggest that sex is essential for our life. More obviously, they suggest that the sole purpose of the women is to satisfy the appetites of men, just as food is produced for the sole purpose of eating, with women, like food, passive in this process” (2007: 90).

So, the most important motivation for the use of culinary metaphors for the eating act and the target domain sex will be the “schematic isomorphism” between the eating act and the sex, as it is pointed out by Maalej (2007). On the other hand, as he mentions, the set of psychological connection respecting eating and sex in humans, considering body as a container in both feeding and human reproduction, will be among motivations of this kind. Feeding in the mouth maintained life, feeding in the vagina in the intercourse produced new life (Emanatian, 1999).

Primarily, it is expected that the culinary metaphors of sex in Persian language follow the semantic domains of:

- **Prepared food**

(16) *un doxtar-e xeili eštehā- āvar- e/ xoš-maza-s/ xordani-ye*

That girl-GEN much appetite-bringing-is/good-taste-is/edible is

‘She is so appetizing/delicious/edible.’

- **Uncooked food**

(17) *mesl-e yek tekke donbe ast*

Like-GEN one piece fat is

‘She is a piece of fat.’

- **Dessert/fruit**

(18) *lab peste- iye/češm bādom-iye*

Lip pistachio is/ eye almond is

‘Pistachio-lipped/almond-eyed.’

(19) *mesl-e hulu- ye pust kand-e ast*

Like-GEN peach-GEN skin cut-PCTP is

‘She is a peach.’

Conceptualization of females as prepared food, uncooked food, and dessert/fruit will illustrate ... “the existence of schematic knowledge structures” performing as “a filter, highlighting incoming information which is consistent with the schema, and hiding information that does not fit into the schema” (Allbritton, 1995: 38). Thus, highlighting knowledge which is introduced by the source domain and hiding knowledge which is not accessible explicitly in the perception of metaphor results in developing the ideological dimension of metaphor illustrating women as preys and men to predators suggesting the metaphor conceptualization of MAN IS AN ANIMAL. Framing females as victims, lifeless, passive in the sex, objects and body; giving the impression of being less than the sum of their body parts. Interestingly, on the other hand, it seems that Persian contains a very low frequency in the use of indecent food metaphors for men. As metaphors are very closely related to our conceptual thinking and reasoning, then the obscene metaphors have gradually changed the people’s attitude towards females in Iran resulting in gender inequality.

CONCLUDING REMARKS

It is assumed that the relationship between ideas, temperament and sexuality with food is worldwide; however, the metaphors of FOOD domain are expected to vary due to cross-cultural differences. It is evident that most of these cross-cultural divergences of metaphor conceptualization occur at the specific level, while similarities can be found at the generic or superordinate level. In other words, the metaphorical language would not result merely from certain universal conceptual mappings, but a variety of factors as language-specific, socio-cultural, and historical realities of a language community affect or interfere with these projections. For instance, in Persian the concept of ‘adversity’ seems to illustrate the possible influence of socio-cultural phenomenon in the metaphorical expressions containing the verb *xordan* (to eat). It seems ‘adversity’ would be a cultural preference in the history of the Persian society and language. The sense of this negative connotation in Persian may reveal the fact that this concept is deeply integrated in the mind of Persians through which it manifests itself in the metaphorical expressions of EATING concepts as: *qose xordan* (grief EAT/ grieve), *hasrat xordan* (envy EAT/ envy), *xun-e del/jegar xordan* (blood of heart/liver EAT/ eat heart out), *šekast xordan* (failure EAT/ fail). It seems that in Persian belly is “the seat of negative emotions” together with “an abdomen centering conceptualization”.

The evidence shows that the images of culinary and food related metaphors occur extensively in Persian language indicating their close correlation with Persian culture. They signify the meanings that are connected to Persian culture, myth, folklore, race, identity, religion, spirituality, community, and body as well. Different communities may manipulate different ways of reflecting the socio-cultural significance of eating. Indeed, through a close study of metaphorical concepts, we may be able not only to identify the social/ cultural significance of food in Persian culture and society, but to uncover the procedures the social/interpersonal relations in Persian culture are formed, established, recognized, and evidenced in Iranian society. In such a gourmand culture, where the lover eats the liver/lips of the beloved, where the fool eats the brain of donkey, where eating grief, envy, and greed are the common practice of Iranians in everyday life, it will be reasonable that metaphorical language extensively uses edibles to describe social relations, to handle politics, or to create love stories and fictions”. This study then is merely a beginning effort in Persian language and culture to scrutinize the role of culture on the organization of thought, disposition, and lust.

ENDNOTES

ⁱ Small capitals are used to indicate metaphorical concepts throughout the study.

ⁱⁱ The symbols applied in this study are as: š, ž, ā, x, č, and q which stand for sh, zh, a:, kh, ch, and gh respectively.

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Zahra Khajeh
Imran Ho-Abdullah
English Language Studies and Linguistics
Universiti Kebangsaan Malaysia
khajehz@yahoo.com

Gender-Related Differences in Language Use in Blogs

ZAINI AMIR, HAZIRAH ABIDIN

ABSTRACT

This study investigates whether one can find differences in language use by female and male teenage bloggers. There are different theories about female and male language and some the theories have been tested in a survey. This study focuses on teenagers because they tend to treat blog as a diary where they pour out daily issues about life and study. Thus, the language used is more informal and similar to spoken language. A qualitative method is opted for this study and the objective is to examine gender differences based on the language features used by male and female teenagers while blogging. The finding implies differences between the teenage bloggers. According to the results, there are differences in language features in terms of the frequencies between the male and female bloggers. The study also concludes that there are differences in language use among teenage bloggers which is closely related to gender.

Key words: language, gender, blogs, teenagers, computer mediated communication (CMC)

INTRODUCTION

Society has constructed a belief that men and women must act and behave profoundly to the images of masculinity and femininity. Male and masculine are different where the first term refers to biology and the other one is for identity. Being male is not complete without the existence of masculinity. Even some features of masculinity are quickly recognized as biological part of being male (Mills 2003). According to Hearn and Kimmel (2006), masculinity or femininity is not solely biological but it is also being constructed by the society and surroundings we live in. Masculinity is demonstrated and expressed in various ways such as voice, physical appearance and behavior. Masculinity is strongly associated with a person who has deep voice, tall and wide shoulder, and muscular body and sometimes it is portrayed in the way they stand and walk where they require bigger space than women.

In today world, the gender roles are fast changing where the stereotyping of men to masculine and women to feminine are no longer prominent. Now, women are adapting to masculine roles and jobs while men seem to be adopting the feminine characteristics in their life. More and more language and gender stereotypes are becoming inapplicable to today's men and women. In general, men and women use language differently although sometimes both genders unintentionally use masculine and feminine speech characteristics when they talk.

GENDER DIFFERENCES IN SPOKEN LANGUAGE

According to Lakoff (1975), women and men speak English in different ways. They have been taught to speak differently since young where girls should speak in a passive voice and boys with the term 'rough talk' or active voice. She also suggested that women frequently use women's language such as empty adjectives, intensifiers and qualifiers, tag questions, hedges and polite forms. Sunderland (2006) cited Jespersen quotes of Røcherfort's documentation in 1665 about language of West Indies where he found that women and men had their own language which they used and understand among themselves. Although in real life, both sides understand each other's language, they still refused to use it. It is because if they use the opposite language, it will be viewed as inappropriate and for men, they would be the laughing stock of others.

Furthermore, Jespersen (2001: 251) also supports the earlier characteristics; "Women have smaller vocabularies, show extensive use of certain adjectives and adverbs, 'more often than men break off without finishing their sentences, because they start talking without having thought out what they are going to say' and produce less complex sentences." In conversation involving both genders, men could switch topics while women would take turns to speak, supporting others opinion, complementing and try to avoid interrupting others. When it is a single gender conversation, women prefer to discuss personal topics while men prefer public issues and would avoid

discussing private topics. The choices could be related to the nature of both genders where women are more 'involve' and use emotional language pertaining to their feelings and thoughts. Men, on the other hand, are more into seeking 'information' and speak more straightforward and use authoritative language.

GENDER DIFFERENCES IN WRITTEN LANGUAGE

There is very minimal research on gender differences in written language compared to spoken language. This is because formal written texts such as books and articles lack intonation and phonology of tone compared to spoken language. Olsson (2000) looked at gender-relatedness in introductory letters. She applied some of Lakoff's, Jespersen's and Crawford's theories on women's and men's language into her study and used their characteristics to analyze her data.

Jones and Myhill (2007) studied gender differences where he focused on specific linguistic characteristics such as adverbials' usage, repetition of the same words, nouns, synonyms and hyponyms. The findings showed that there were slightly noticeable differences in linguistic characteristics between genders. Another study by Gyllgård (2006) explored the gender differences in Swedish students' writing. In her study, she also included students' identification of female and male language features as a data in her study.

A study on language use by female Malaysian bloggers was carried out by Akhmaliah (2009). She looked at undergraduate female students, ranging between 20 to 23 years old, who frequently updated their blogs. She focused on two weblog hosting which are Friendster and Blogspot and identified only four features from Lakoff (1975); lexical hedges, tag questions, intensifiers and avoidance of taboo language. From the data collected, she concluded that the three features appeared in female blogs' posts and they conformed to Lakoff's theory on lexical hedges, intensifiers and tag questions.

GENDER AND ONLINE LANGUAGE

According to Rosseti (1998) in her gender research using e-mail, she found that men were more interested in presenting their personal point of view in order to present an 'authoritative' contribution to the discussion, while women were more interested in the contribution itself. Women used far more expressions offering support and a deepening of their relationship with the readers. In addition, women used much more open expressions of appreciation and thanks, while men used 'tighter' and less direct expressions.

Herring (1993: 8), in her discourse analysis of a computer mediated communication (CMC) bulletin board disclosed the features of women's language as "attenuated assertions, apologies, explicit justification, questions, personal orientation and support others", whereas some features of men's language were "strong assertions, self-promotion, rhetorical questions, authoritative orientation, challenges and humor."

Huffaker & Calvert (2005) did a research on gender similarities and differences in online identity and language use. He focused on teenagers' groups as they were the highest users of blog as well as other CMC tools. Among his findings, four of them were related to gender and language. The first finding was on the use of explicit language among teenage bloggers, the second finding was the posting length and the third finding was on male language that is aggressive and active than female. The last finding was on female politeness. He found less than half of all teenage bloggers use explicit language in their blog posts. It is probably because blog is a private place therefore they are free to use such language there rather than the outside world or this language is the slang of teenagers today. In conclusion, the language in CMC will continue to evolve with the communities that participate in its discourse.

RESEARCH QUESTION

The research question for this study is - what are the differences in language features among male and female teenage bloggers?

RESEARCH METHODOLOGY

The research design employed in this study is a case study. A case study was selected because the researcher aimed to conduct an intensive study of a specific group of people. Merriam (2009) defines a case study as a study which

aimed at gaining a comprehensive understanding of a situation and a process rather than the outcome or product of the phenomena.

The aim of this study is to further delve into the gender differences from the blogging perspective of male and female bloggers who are currently studying in university. This study looks specifically at the relatedness of language use with the gender of the bloggers. The study focuses on eight teenagers because they tend to treat blog as a diary where they pour out daily issues about life and study. Thus, the language use is more informal and similar to spoken language. Thus, the findings will provide explanations as to what extent does language use conform to the male and female bloggers.

FINDINGS AND DISCUSSION

This section presents the data showing the differences of language features used by male and female bloggers. There are four categories that will be explained which are intensifiers, hedging, tag questions and empty adjectives. Furthermore, some evidences from each category will be presented to give a better understanding of this study.

INTENSIFIERS

According to Olsson (2000), intensifiers subsequently act as a boosting device in language. However, Lakoff (1975) categorized intensifiers as part of hedging where it weakens the feelings of the speaker in language. Hence, the researcher looks at eight intensifiers which are 'very', 'quite', 'rather', 'so', 'too', 'really', 'just' and 'such'.

Table 1 reveals that both males used intensifiers in their postings. S1 and S2 show a higher number of intensifiers occurrences (n=134) compared to S3 and S4 which are only 23. The difference on the frequency probably happened because of the posting numbers of blogs S1 and S2 have 51 posts and S3 and S4 only have 22 posts. The lower number of posts might contribute to the less usage of intensifiers in the entry. Some examples of intensifiers from the male bloggers are as follows:

S1 - We were initially *quite* worry and would like to buy him Strepsils.

S4 - It's *very* touching, especially for someone like me...

TABLE 1. Intensifiers used by males in blogs

Months	S1, S2 (51 posts)	S3, S4 (22 posts)
January	58	3
February	29	11
March	47	9
Total	134	23

On the other hand, table 2 shows both females used intensifiers frequently in the posts with S7 and S8 obtaining the highest number of occurrences (n=210) followed closely by S5 and S6 (n=178). There are only slight differences in the number (n) as it could have happened because the bloggers' posts were mainly about their emotion and feelings on certain issues. Below are some examples from female bloggers.

S6 - Then we were *too* late.

S8 - It is indeed a *very* fun assignment which I enjoy a lot...

TABLE 2. Intensifiers used by females in blogs

Months	S5, S6 (39 posts)	S7, S8 (64 posts)
January	56	60
February	59	72
March	63	78
Total	178	210

Therefore, Table 1 and Table 2 showed that that males and females are different in the number of occurrences in using intensifiers, whereby males used this characteristic rarely compared to females who used it frequently in their postings. Thus, it can be concluded that overall, female (n=388) used intensifiers more than male (n=157).

HEDGING

Table 3 presents a list of lexical hedges words that are used in this study. Even though there are many lexical hedges found from previous researchers, this study focuses only on these 27 lexical hedges. According to Holmes (2001), hedging is a way to express uncertainty and also to soften the utterances of the speaker. However, Olsson (2000) found that other researchers such as House/Kasper and Blumkulka/Ohlstein, stated that hedging is used to modify certain type of speech acts, requests and apologies.

TABLE 3. Lexical hedges words

Lexical Hedges		
sort of	kind of	Well
I think	I guess	I mean
I thought	I feel	I would
I should	I suppose	I might
I reckon	I'm sure	I am thinking
I am feeling	Perhaps	Maybe
you know	Probably	you see
a (little) bit	pretty much	whatever
it seems like	if you like	just like

Table 4 shows the frequency of hedge characteristics occurrence in males' blogs. Both bloggers used hedge in their postings. Again, S1 and S2 have the highest frequency (n=114) than S3 and S4 (n=27). This could depend on the number of postings of the male bloggers where S1 and S2 have 51 posts whereas S3 and S4 just posted 27 entries through these three months. Below are the examples of hedges:

S2 - The weather on that day *somehow* make me felt uncomfortable and lethargy.

S3 - *Perhaps* it's easier to see it during specials days,....

TABLE 4. Hedging used by males in blogs

Months	S1, S2 (51 posts)	S3, S4 (22 posts)
January	61	2
February	22	13
March	31	12
Total	114	27

Meanwhile in table 5, it reveals that the females used lexical hedge frequently in their postings with S7 and S8 having the highest number (n=246) compared to S5 and S6 (n=94). The differences in the frequency might occur because of the huge gap in the posting number. S5 and S6 only have 39 posts throughout three months while S7 and S8 have 64 entries altogether. Below are the examples of lexical hedges from the females' blogs.

S5 - Because I think she is very cute, *so* I decided to upload Geok Er photos here...
 S7 - At first, I was *kinda* confuse whether her birthday is in June or February.

TABLE 5. Hedging used by females in blogs

Months	S5, S6 (39 posts)	S7, S8 (64 posts)
January	31	47
February	27	95
March	36	104
Total	94	246

The data shown in Table 4 and Table 5 revealed that S1 and S2 did use this feature more (n=114) than S5 and S6 (n=94) even though it is usually used by women. Overall, the finding shows that female bloggers do used lexical hedges more (n=340) than male bloggers (n=141). Therefore, it proves that male and female are different in terms of the occurrences' number in using lexical hedges.

TAG QUESTIONS

According to Lakoff (1975), tag question is considered as hedging devices since it shows that the speaker is not confident in making a statement. Nevertheless, men usually use tag questions to show their perception on some topic while women are seen as indecisive people and has no view of their own. Mindell (2001) claims that tag questions can take three forms which are verbal (...isn't it?), vocal (I come here alone?) and gestural (head or shoulder shrug). In this study, the researcher looks at verbal tags which occur at the end of the sentence such as '...right? isn't it?' and sometimes it does not occur at the end of the sentence such as 'Isn't it cute?'

Table 6 reveals the number of occurrences of tag questions in male blogs. The frequency of this feature is low compared to the others. However, S1 and S2 used tag questions more (n=19) than S3 and S4 which only has one tag question. These are some examples of tag questions that can be found in both blogs:

S2 – u know what I mean *rite?*

S3 – Catalogue from Supplier, nice *huh?*

TABLE 6. Tag Questions used by males in blogs

Months	S1, S2 (51 posts)	S3, S4 (22 posts)
January	14	0
February	4	1
March	1	0
Total	19	1

In table 7, it shows that both females used tag questions with S7 and S8 having the highest frequency (n=44) followed by S5 and S6 with only six occurrences. The differences in frequency are noticeable, but it can be concluded that this happens because of the difference in the number of postings. Below are the tag questions taken from these two bloggers:

S5 - With PC, *isn't* she pretty?

S7 - There is nothing to be surprised of as it has already been a fact, *right?*

TABLE 7. Tag Questions used by females in blogs

Months	S5, S6 (39 posts)	S7, S8 (64 posts)
January	2	22
February	2	16
March	2	6
Total	6	44

From Table 6 and Table 7, once again S1 and S2, who are male bloggers, used tag questions more (n=19) than S5 and S6 (n=6) even if it could be because of differences in the posts number. Overall, it explains that there are significant differences in the number of tag questions used in both gender posts with 20 for male bloggers and 50 for female bloggers

SUMMARY OF FINDINGS

The most noticeable differences between these two genders are intensifiers and lexical hedges. Intensifier as stated by Lakoff (1975) is used by females where it helps to strengthen the language. The differences are huge (n=231) with an overall female bloggers used 388 intensifiers while the male bloggers used 157 intensifiers in their posts. From this finding, it shows that females still use intensifiers greatly in their language. The other difference is lexical hedge which has been described by Lakoff (1975) as one of the tools to weaken user's language when communicating. Overall, the findings showed female bloggers used this feature more (n=340) than male bloggers (n=141) and the differences are 199 occurrences. Thus, it can be concluded that male and female bloggers are different when using these two language features in the sentences.

In contrast, tag questions showed a little bit of difference compared to the above language features. Tag question is used to show uncertainty and lack of confidence in the problem matter. In this case, the different between

female (n=50) and male (n=20) bloggers is 30. Although the occurrences are small but it still shows that there is a difference between female and male in using this feature. This also can be considered as one of women natures where a woman uses it to seek confirmation as well as trying to keep the conversation going on. Therefore, this contributes to the higher number of occurrences of question tags in female bloggers sentence as compared to male bloggers.

PEDAGOGICAL IMPLICATIONS

According to Burman et al. (2008) their findings revealed that boys and girls process language differently where boys are more sensory while girls more abstract. It shows when it comes to language use; gender is one of the factors that should be focused on. To the educators, students should be seen as individual that hold different strategies, interests, strengths and weaknesses in learning department. Boys and girls have different and unique ways of learning and using the language; where the differences show the strengths and weaknesses of each individual. However if the students are not monitored and nurtured continuously by educators to use their own unique ways to learn languages, they will eventually start to shape themselves according to the standard ways of learning. If this happen, the students face some difficulties in the process of learning and understanding the language better.

The findings of this study have a major implication on teaching and learning field where it help the educators to take one step forward in teaching languages. Blog is a tool for the students to improve their writing skill in English language. It is seen as a new place for enhancing the teaching and learning process either in or out of the classroom. It is because blog can be accessed anywhere and anytime provided there is an internet connection. This shows that teaching and learning are changing where classroom is not important anymore. Thus, it is seen as a new platform for learning English language where it breaks the traditional rule which is writing by using pencil and paper. Now, students use computer to do assignments and exercises.

Moreover, this study will help the educators in teaching students especially teenagers and also the single gendered classroom. The similarities and differences found in each student should help them to be aware of the distinction in language use. In addition to that, it will hopefully prevent the educators from having gender biases in teaching and assisting them to understand the students better. By looking at the language use of the students, educators could prepare and provide different ways in handling the students so that the students would not feel threatened and have confidence in presenting their thoughts and opinions. Furthermore, this study also could help educators in creating new and interesting topics in the classroom that will cover both genders without using language features to show stereotyping in the learning environment.

CONCLUSION

The findings of this study indicate that there are gender differences in language use among Malaysian teenage bloggers and overall it shows that the language features are closely related to gender. In general, language and gender will probably always remain an area open for discussion, as human tend to search for differences in life. Language use between genders is constantly changing and the fact that this study's findings partly differ from earlier research suggest that gender differences in language use are changing and becoming less obvious through times.

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Zaini Amir, Hazirah Abidin
Universiti Kebangsaan Malaysia
zainir@ukm.my

POLITENESS STRATEGIES IN E-MAIL COMMUNICATIONS OF ARAB STUDENTS IN MALAYSIAN ACADEMIC ENVIRONMENT

ZENA MOAYAD NAJEEB, MARLYNA MAROS AND NOR FARIZA MOHD NOR

Abstract

This study analyzes the politeness strategies of Arab postgraduate students' e-mails to their supervisors during their study at Malaysian universities. Many studies have revealed that language ability, social adjustment and cultural shock are the most challenging issues that are frequently encountered by international students. The mother tongue and linguistic cultural background are the main factors that international students are likely to adopt while they experience different cultures in their new environment, which impedes learning the target language and its culture. However, politeness tends to have various implications when they are used among different cultures because linguistic or non-linguistic transfers that represent politeness seem to happen in cross-cultural communication. This research used quantitative and qualitative approaches to analyze eighteen e-mails by six Arab postgraduate students from different Arab countries to their supervisors. This pilot study analyzed the politeness strategies according to Brown and Levinson's (1987) politeness theory and categorized the degree of directness according to Blum-Kulka and Kasper's (1989) framework (CCSARP) coding scheme. The findings show that Arab students used various politeness strategies, including the use of positive politeness and negative politeness strategies. The Arab students tend or prefer to be more direct in their requests via e-mail when communicating in English. No student used the indirect strategy. This study provides the academic staff a perception and awareness of the Arab students' politeness strategies that would help to avoid misunderstanding, confusion and misinterpretation towards their e-mails. Some recommendations would also help the Arab students to improve their e-mail writing.

Keywords: e-mails, politeness strategies and directness of requests.

Introduction

This study focuses on the linguistics politeness strategies in e-mails written by Arab students in Malaysian universities. The number of Arab students enrolled in Malaysian universities have increased notably in the past decade. The reasons which attract them to study in Malaysia are: the high quality of education in Malaysia, acceptable and reasonable tuition fees and costs of living, the international recognition of Malaysian education, stability in terms of politics, economics, safe living and low crime rates. These positive factors encourage students to come to study in Malaysia. In addition, the availability of a similar culture to the living style and environment of Muslims and Arabs (Al-Gheriani, 2009, p: 7-8) also encourages students to choose Malaysian education. Moreover, a political reason exists after the September 11 incident, where western countries became very skeptical about Islam, thus drawing Arab students to learn in the largely Muslim-populated Malaysia. Another political reason is the instability of Iraq and Palestine encourages students to study in Malaysia.

The level of illiteracy among the Arab's population is 38.5%, which translates to a total of 75 million, aged 15 years and above, people (UNESCO, 2003: 2). Literacy in Arabic language, the mother tongue, is

in such terrible shape, hence, one can imagine the situation of learning English as a foreign or second language. Arab students of English suffer poor educational environment in their schools and faculties, such as: "overcrowded classrooms, teacher/ student ratio, unqualified teachers, the lack of language labs" (Keblawi, 2005: 67), the number of writing courses, the textbooks, and the quality of curriculum, outdated teaching methodology, course materials. These could all be possible causes of Arab EFL learners' writing problems.

In a report issued by the World Economic Forum, Davos, Switzerland, based on a field study conducted by an IT company about the reality of information technology in Arab countries, it was found that the number of people who knew how to use computers and the Internet in the Arab world is estimated at about 28.5 million of the total population, 60% of them are located in the Arab Gulf states (Hamilton, 2007). Arab students suffer a lack of experience in computer use and basic computer applications, especially in poor countries such as Yemen and Sudan due to the fact that many do not possess a personal computer.

E-mails have widely been used through the Internet for its many advantages as a tool that has great speed, for easy communication and is less in cost. Furthermore, it "has some elements shared with postal mail as well as with telephone conversation." (Hawisher & Selfe, 2000, p: 140). It becomes one of the manners of advanced communications, especially in business writing and academic writings. It has opened new channels of communications between students and academic staff.

On e-mail writing, many studies such as Hale & Scanlon (1999) and Flynn & Flynn (1998) offer little help to students on composing e-mail messages. Lea (1991) stated that e-mail is almost similar to written activities and similar to face-to-face communication. Some ESL books with sections on e-mail communication, for example, Mackey (2005) and Swales & Feak (2000), did not focus on specific speech act construction but overall e-mail etiquette. Studies of e-mail language characteristics by Crystal (2001), Herring (2002) and Baron (2003) have not come up with a broad collection of linguistic and stylistic features and have placed e-mails to be less formal than speech (Baron, 2003), however appears more formal than composition (Davis & Brewer, 1997). Therefore, writing e-mails that supervisors or lecturers consider appropriate, polite and congruent, is a difficult task and requires high individual skills (Baron, 1998). Students may not be sure of what impressions their e-mails may leave, and cannot follow consistent "standards of appropriateness set in order to communicate successfully" (Chen, 2006: 36). Therefore, students may model their own messages. For successful, useful and proper e-mails for academic purposes it takes much more guidance.

Though many students are surrounded by technology and e-mails (Malley, 2006), the lack of social context leads e-mail writers to pass over certain social formalities (Sproull & Kiesler, 1986) or it may lead to intensify in formalities (Spears & Lea, 1992) and "more the creation of polite speech" (Duthler, 2006, para. 16, 18). Therefore, the perception among students is that e-mails are casual, using more informal language, truncated syntax, abbreviations, and symbols. E-mails have brought students and professors to closer proximities and absolved the boundary between students and their professors, allowing students to use inappropriate language. Students feel comfortable writing matters in e-mails that they are usually not prone to when inside the classroom. Supervisors, who welcome students' academic

questions and requests via e-mails, find that certain etiquette had been breached and while students are not shying away from asking questions, there is no sense of barriers, or respect of hierarchy (Glater, 2006). Thus, to achieve proper communicative goals, students must master sociolinguistic and sociopragmatic norms, while linguistic proficiency alone is not suitable for successful communicative capability.

Statement of the Problem:

The challenges faced by Arab students during their studies in Malaysia are related to their English language fluency and the lack of cultural norms for writing in English. Therefore, they apply their own style of Arabic writing in terms of expressions on English texts, due to lack of pragmatics. Certain manners of Arabic expressions would be acceptable in Arabic script but may be considered as unacceptable or impolite by the supervisors who read the text.

Politeness strategies may vary and be different from one culture to another (Gail & Cynthia 2000) and all cultures transfer politeness in terms of linguistics or on linguistics perspectives (Brown & Levinson 1987). Social traditions lead to the use of various politeness strategies in each corresponding society. These strategies could be received and understood differently from the speaker's intention according to the hearers' personal and cultural expectations. E-mail correspondences between different cultures may lead to "face lost" according to Brown and Levinson (1978, p: 66). Unless the sender is aware of these factors, e-mail correspondences amongst different cultures cannot be fully successful. In addition, students need to take into consideration that sending e-mails to their supervisors is not the same as sending to their colleagues (+ power, + Distance). Therefore, this research analyzes the politeness strategies of Arab postgraduate students' e-mails to their supervisors to find the challenges and to develop suggestions for appropriate solutions.

The objectives of the study:

- a) To identify politeness strategies used by Arab students in their E-mails to the academic staff in Malaysian universities.
- b) To investigate request strategies and the types of requests that Arab students prefer or used in their e-mail correspondences to the Academic staff.

Significance of the study:

This study aims to focus on Arab students' e-mail writing which will consequently help the Arab students increase success in e-mail writing. The study's contribution will also help broaden e-mail readers' knowledge of the academic staff, about the method of writing and request strategies used by the Arab students as a result of their culture. The researcher hopes that this study will promote better understanding and harmony towards Arab students in Malaysia by providing clear descriptions on e-mail writing for Arab students.

No literature on linguistics politeness in Arab students' e-mails were found, those available were studies on e-mails done by other cultures, however, not Arabs, which represents a gap in literature. As IT is very important and widely used, e-mails become the main means of communication between students and lecturers. This study is a contribution to the field of sociolinguistics, related to the Arab students' e-mails. In conclusion, this existing gap in knowledge represents the need for this study.

LITERATURE REVIEW

This section focuses on literature related to politeness theories, politeness strategies and request strategies. No literature on linguistics politeness of the Arab e-mails was found, those available were request strategies in e-mails done by other cultures but not Arabs. This represents a gap in literature. However, this chapter will focus on the following areas:

- a) Politeness theory and strategies.
- b) Literature related to e-mail writing from the perspective of linguistic politeness.

POLITENESS THEORIES

Politeness "helps us to achieve effective social living" (Watts and Ehlich 1992: 2). Politeness theory was formulated by Brown and Levinson (1978) which addresses the affront to face posed by face-threatening acts to addressees. Politeness is a pervasive phenomenon in all communities. It became the main component of a dominant ideological discourse in Britain in the eighteenth century (Watts, 2003, p: 40). Ferguson (1976:138) defines politeness "formulas in terms of interpersonal rituals". Fraser (1975:13) sees it as "a property associated with an utterance in which, according to the hearer, the speaker has neither exceeded any rights nor failed to fulfill any obligations". The social relationships outlined through history in Near Eastern and later European societies show very clearly the manner in which forms of politeness gradually evolves in specific conditions (Watts, & Ehlich 2005, p: xxv).

In the field of politeness studies, there are two main theoretical approaches. The traditional view of the classical theories were found in Lakoff (1973), Leech (1983) Grice (1989) and Brown & Levinson (1978). After Brown & Levinson developed the linguistic politeness theory, many scholars like Eelen (2001), Watts (2003), Mills (2003), Locher (2004) criticized the traditional theories and were unsatisfied with what they called the politeness (1) rationalist approach, where polite behavior a first-order politeness as socially appropriate behavior. They argued that politeness cannot be achieved through using particular strategies or linguistic devices - they found that a shift would occur from the speakers. Therefore, they created second-order politeness and departed towards politeness (2) where the role of addressee was increased significantly. Politeness (2) was defined as an all face-constituting linguistic behavior, a "mutually cooperative behavior, considerateness for others, polished behavior" (Watts, 2003: 17). Polite behavior in second-order politeness is interpersonal politeness. Politeness was shifted from its old field of 'linguistic pragmatics' to the area of 'interactional sociolinguistics'. The possibility of maintaining a distinction between politeness1 and politeness2 was apparently impractical, doubtful and

may be too intricate (Mills, 2003); the distinction is “seldom maintained consistently” (Eelen 2001: 48). However, modern theories are still under constant criticisms and challenged in terms of its credibility - at least on its applied and practical level.

However, the researcher has reviewed some of the early theories which had been developed over the years, for example, Lakoff's (1973) conversational-maxim approach and Grice's (1975) conversational maxims, as well as its evolution. In order to choose theories that can be applied to the requirements of this research and to provide answers to the research questions, below are reviews of classical politeness theories:

Brown and Levinson (1978) Politeness Theory:

This theory was based on the notions of ‘face’ offered by Goffman (1963) in his work ‘On Face-Work’. Face-Threatening Acts (FTA) can be defined as acts that inherently damage the face of the addressee or the speaker by acting in opposition to the wants and desires of the other (Brown and Levinson, 1987). In this theory, two main types of politeness were recognized; positive and negative face that exists universally in human cultures. Negative face is threatened when an individual does not avoid or intends to avoid the obstruction of his interlocutor's freedom of action. Positive politeness is used to satisfy the speaker's need for approval and belonging, while negative politeness' main goal is to minimize the imposition of a face-threatening act. They are also inevitable in terms of conversations in social interaction. Although these acts are verbal, they can also be conveyed through tones and inflections or in non-verbal forms of communication. Not only must there be at least one of these acts associated with an utterance, but it is also possible to have multiple acts working within a single utterance (Brown and Levinson, 1987).

Negative Face Threatening Acts: Brown and Levinson (1987) stated that negative face is threatened when an individual does not avoid or intends to avoid the obstruction of his interlocutor's freedom of action. Because of negative face, the speaker or hearer will have trouble in communication which results in the submission of will to the other. When negative face is threatened on the hearer and the speaker, as explained in the section that follows, freedom of choice and action are obstructed.

- a) Damage to the Hearer: Through the form of orders, requests, suggestions, advice, threats.
- b) Damage to the Speaker: An act or communication that shows the speaker is under the power of the hearer; expressing compliments and thanks, accepting thanks or saying ‘excuse me’.

Positive Face Threatening Acts: when the speaker or hearer is carefree about the other person's feelings or needs. Damage to the speaker or the hearer could result from positive face threatening acts. Therefore, when a person is obligated to be apart from others, their well-being is dealt with less importantly and positive face is threatened.

- a) Damage to the Hearer: An act that shows the speakers' expressions toward the addressee's positive face. The speaker expresses his willingness to disregard the emotion of well-being to the hearer.

b) **Damage to the Speaker:** An act that shows the speaker is unable to control themselves and wrongs, apologizes and regrets doing an act.

Politeness Strategies: According to Brown and Levinson (1978), politeness strategies are used to form information in order to save the hearer's face when face-threatening acts are necessary or desired. These strategies are:

a) **Bald On-record:** Usually does not seek to minimize the threat to the hearer's face, this strategy embarrasses or shocks the addressee, it is mostly used when the speaker has a close relationship with the hearer such as being a member of the family or are close friends. For example, in instances of urgency: 'Be careful!' 'Watch out!' In instances of efficiency: 'Hear me out'.

b) **Positive Politeness:** Attempts to reduce the threat to the hearer's positive face and to ensure that the hearer is comfortable, such as: listen and attend to the hearers' needs and wants, use of solidarity, be optimistic, make a promise, prevent disagreement and jokes.

c) **Negative Politeness:** This is usually oriented from the negative perspective of the hearer. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies (Mills, S. 2003). For example: Be indirect, use hedges or questions, be pessimistic, decrease the imposition, apologize and use the plural forms of pronouns.

d) **Indirect Strategy:** This strategy uses connotations instead of direct requests. For example, a speaker might say 'wow, it's freezing here', which would imply to the listener to take action, such as increasing the temperature of the heater, without directly asking him/her to do so.

Critics to Brown and Levinson's (1978) Politeness Theory: This politeness theory had been challenged by many researchers. In a review of pragmatic maxims Gu (1990), as well as other Chinese pragmaticists scholars, provided reliable critiques of Brown & Levinson's (1987) theory. The main criticism is that their theory presumes a characteristic concept of face, which is inappropriate to cultures with wider values. This theory highlights the importance of in-group interests over individual wants. Individuals' use of language is prejudiced by pragmatic maxims. The validity of Brown & Levinson's notion of negative face in cultures was questioned where the freedom of thought and action is established by the social status that the individual has within the group.

Moreover, other criticisms by scholars:

a) The theory was based upon three languages: English, Tzeltal and Tamil, therefore, the issue of universality was criticized (Vilkki, 2006).

b) Lim (1994) and Mao (1994), as well as other Chinese scholars, have assumed that an individualistic concept of face is not appropriate to other cultures with wider values as it emphasized the significance of in-group well-being over a person needs.

c) Islamic, Asian and African cultures have criticized the individualistic explanation of 'face' and the validity of the 'negative face' concept in that theory (Nwoye 1992, Ide 1993).

d) The notion of Japanese face according to Takano (2005) does not engage to others' relations only, but also the privileges of persons.

e) “The setting out the choices open to the speakers, ..., before they can arrive at the appropriate utterances to frame the FTA” (Watts 2003: 88). This excludes the opportunity of using two or more strategies at the same time.

In spite of criticisms to Brown and Levinson’s politeness theory (1978), this theory still proves to be relevant in providing practical steps and details that would enable the researchers to analyze politeness strategies used in students’ texts or e-mails. The researcher will depend on Brown & Levinson (1978) as this theory is a preferred framework and is known as universally valid.

BLUM-KULKA (1989) FRAMEWORK

Blum-Kulka & Olshtain (1984) in their (CCSARP) analysis of requests and apologies amongst many languages and cultures, investigated the existence of universal pragmatic principles in speech act realization and its universal specifications. Blum-Kulka inspects the speech act of requests and apologies in Hebrew, Danish, British English, American English, German, Canadian French and Australian English. These languages share certain conventions of use, while differing in definite modes of realization. These speech acts are generally described in terms of feature elements, such as the use of conditionals or the use of hedges or supportive moves to modulate the impact of the speech act. Therefore, the focus on the differences between direct requests, which have been said to play a central role in certain languages, and conventionally indirect requests, which are the most frequent request type in English, is quite vital to achieve politeness in any cross-cultural communication.

According to Blum-Kulka, House, and Kasper (1989) in the Cross Cultural Speech Acts Realization Project (CCSARP), there were three request strategies: a) directness level, b) internal modification such as ‘down graders and up graders’ and c) external modification such as ‘grounders and disarmers’. The directness of requesting strategies were categorized into a nine-point scale which begins from the most direct: ‘mood derivables’, to most indirect: ‘mild hints’. The following are the directness categories from direct to indirect levels:

a. Direct level

- Mood derivable: In which the grammatical mood of the verb signals illocutionary force. For example, ‘Leave that bag!’
- Performatives: In which the illocutionary force is explicitly named, for example, ‘I told you to leave that bag.’
- Hedged performatives: In which naming of the illocutionary force is amended by hedging expressions, for example, ‘I would like to ask you to leave that cat.’
- Obligation statements: States the obligation of the hearer to accomplish the act. For example, ‘Sir, you will need to bring your passport.’
- Want statements: States the speaker's wants or desires that the hearer fulfills or completes. For example, ‘I want you to sit down.’

b. Conventionally indirect level

- Suggestory formulae: Contains a suggestion to do something. For example, ‘How about watching movie?’
- Query-preparatory: Statements having reference to preparatory conditions, such as ability and willingness, as conventionalized in any specific language. For example, ‘Would you mind closing the door?’

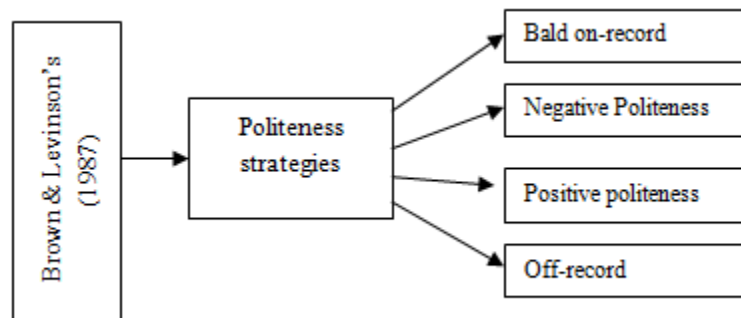
c. Non-conventionally indirect level

- Strong hints: Statements consisting of partial reference to object or element needed for the implementation of the act. For example, ‘The room is hot’ or ‘This game is boring’.
- Mild hints: Makes no reference to the request properly, or any of its elements, but are interpretable as requests by context. For example, ‘We’ve been eating this type of food for over three days.’

Thus, this framework can be adapted in terms of instruments to measure directness categories.

THEORETICAL FRAMEWORK

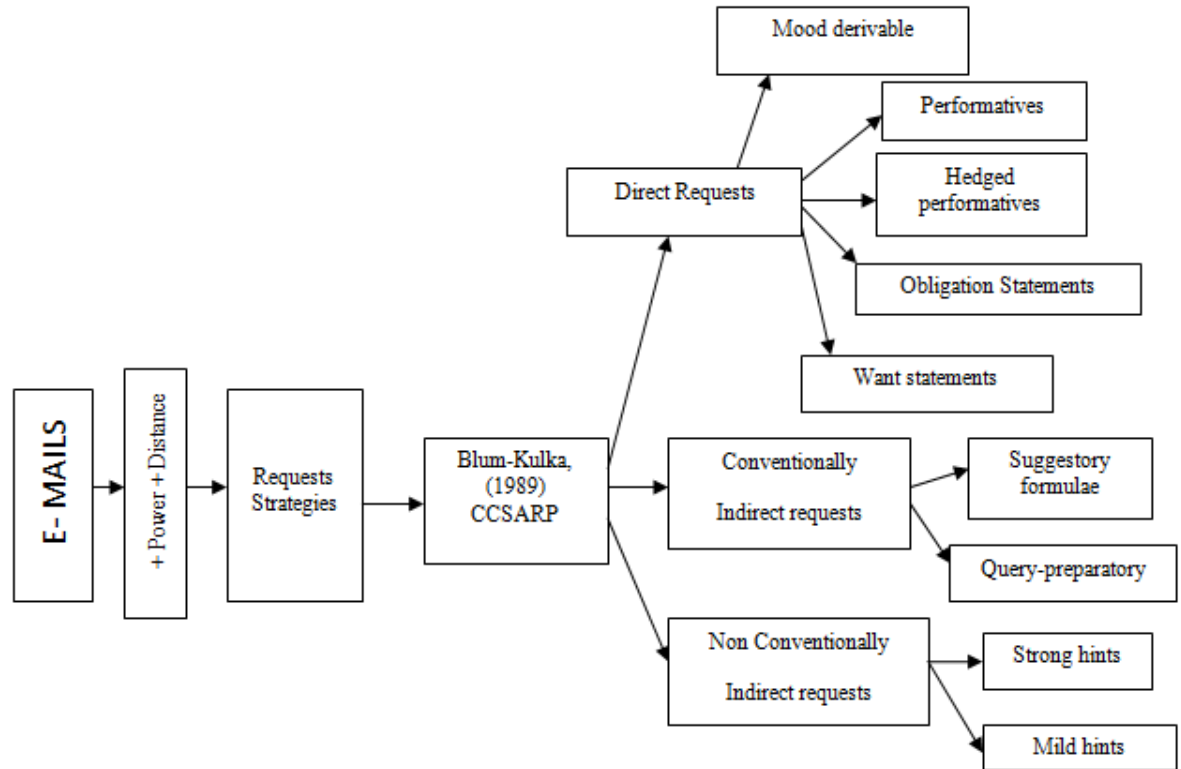
Regarding the objectives and research questions of this study, the researcher used Brown and Levinson’s (1978) politeness theory to find out the politeness strategies adopted by the students. Blum-Kulka, House and Kasper’s (1989) framework is also employed to identify the request strategies and degree of directness in requests used by the students. The focus of this thesis will be on the aspect of politeness strategies and request strategies used by students in direct or indirect requests in their e-mails. The following is a diagram which shows the theoretical framework of Brown and Levinson’s (1987) politeness strategies applied to this study:



Scheme (2.1) Brown and Levinson (1978) Politeness Strategies

Blum-Kulka’s (1989) framework ‘CCSARP’:

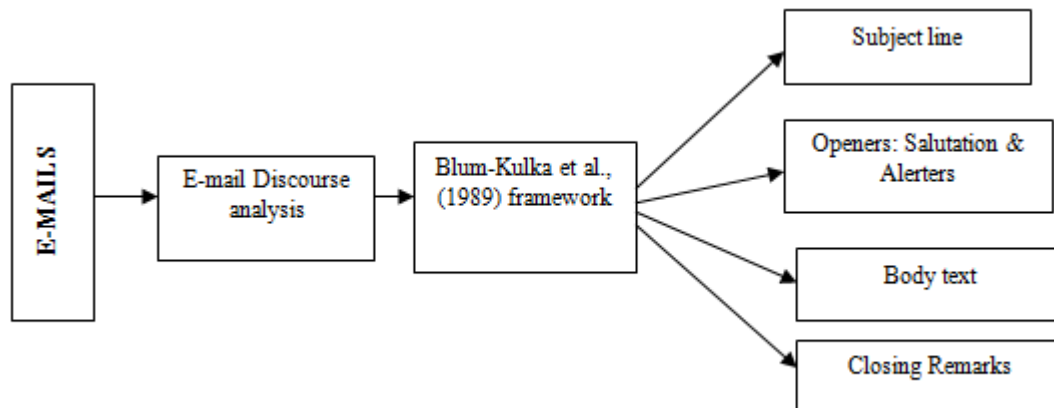
The requests strategies and the degree of directness, mentioned in the second research question, will be measured according to Blum-Kulka’s (1989) CCSARP framework. The following is a diagram which shows the theoretical framework of Blum-Kulka’s (1989) framework CCSARP in this study:



Scheme (2.2) Blum-Kulka (1989) framework CCSARP

Discourse analysis of e-mail’s structure:

According to Blum-Kulka et al., (1989) framework, discourse analysis of e-mail’s structure will include: e-mail’s subject line, openers; salutation –alerters, body text, closing remarks. This is shown in the following diagram:



Scheme (2.3) Blum-Kulka et al., (1989) framework

This study will also use Olshtain's (1983) model to investigate the pragmatic transfer in L2 spoken discourse during the discourse analysis of the e-mail structure. A number of possible deviations in L2 learners' performance were proposed as a result of inappropriate application of society+ cultural rules:

- a) The learner might deviate from the accepted norm when choosing a semantic formula for a specific situation.
- b) The learner might choose a combination of semantic formulas which is inappropriate for a specific situation.
- c) The learner might perform the speech at a level of intensity inappropriate in relation to a particular offense. (Olshtain, 1983: 237)

METHODOLOGY

To address the research questions, the following steps will be maintained:

- a) Politeness strategies according to Brown and Levinson's (1978) politeness theory.
- b) The requests strategies according to Blum-Kulka's (1989) framework (CCSARP).
- c) Analysis of e-mails structures, which includes: The subject line, Salutation, Body text (in terms of grammatical and spelling errors), requests that are Arabic expressions transferred into English and closing remarks, according to Blum-Kulka et al. (1989) framework.

DATA COLLECTION

The researcher will collect data that consists of twenty(20) e-mails from ten (10) participants, that have been sent to the supervisors. These participants are Arab postgraduate students in two Malaysian universities: UKM and USIM.

DATA ANALYSIS

Through a quantitative approach, each e-mail will be examined and analysed through three instruments, as follows:

- a) The politeness strategies used by the students in each e-mail will be investigated through each sentence of the e-mail which will be compared with the examples and meanings of the four strategies formulated by Brown and Levinson's (1978) in their politeness theory. According to this instrument, the researcher will firstly investigate whether students seek not to minimize the threat to the hearer's face or whether they embarrassed the addressee. Secondly, whether students attempt to reduce the threat to the hearer's positive face and their positive politeness of

compliment statements. Lastly, the use of apologies as well as to investigate students' indirect language. The findings will answer the first research question.

- b) The second instrument is to investigate the request strategies and the degree of directness in each e-mail. Each request in the e-mail will be compared to Blum-Kulka and Kasper's (1989) framework (CCSARP) coding scheme to find out request strategies used by each student: direct requests, conventionally indirect requests or non-conventionally indirect requests. The findings will answer the second research question: What are the types of request strategies Arab postgraduate students use in their e-mails to the academic staff? And what the levels of directness in requests do they prefer?
- c) A discourse analysis will be made of each e-mail to analyze the content of each e-mail in terms of subject line, opening remarks, body text and the closing remarks. The politeness statements found in each e-mail will be categorized, labeling and tabularizing each politeness statements according to the sequence of appearance. This will be done through Blum-Kulka et al. (1989) framework, to investigate the linguistics politeness used in each e-mail. Then all analyzed data will be sent to SPSS.
- d) The present study will use Olshtain's (1983) model to investigate the pragmatic transfer in L2 spoken discourse. The proposed numbers of possible deviations that might be used by L2 learners:
 - The learner might deviate from the accepted norm when choosing a semantic formula for a specific situation.
 - The learner might choose a combination of semantic formulas which is inappropriate for a specific situation.
 - The learner might perform the speech at a level of intensity inappropriate in relation to a particular offense. (Olshtain, 1983, p, 237)

All analyzed data were developed in SPSS so that the findings answer the research questions.

FINDINGS

This research used quantitative approaches to analyze Arab postgraduate students' e-mails. The findings were as follows:

- a) The politeness strategies used:
 - Bald on-record strategies that do not seek to minimize the threat to the hearer's face were used 18.18%. For example, "*Can i have appointment to see you?*" (E-mail No. 2)
 - Positive Politeness strategies which attempts to reduce the threat to the hearer's positive face were used 50%. For example, "*Can you check the last draft of Questionnaire because i will print it out tomorrow.*" (E-mail No. 3)

- Negative Politeness strategies which are usually oriented at the negative perspective of the hearer were used 22.73%. For example, “*please, kindly, doctor this is my work. i am sorry being late to send this e-mail*” (E-mail No. 6)
- The indirect strategy was not used at all.

One of the interesting findings is the “over politeness strategy”. Over politeness is the strategy used by Arab students where the student tries to be polite in their e-mails by having long introductions, i.e. asking about the supervisor’s health and well-being before going to the purpose of the e-mail. This, in fact, takes the supervisors time to read the introduction in order to get to the point and by being over polite, it is, in fact, being impolite. For example:

“> *Good evening doctor*
 > *i hope you are okay and doing well ..*
 > *please kindly, this is seminar 1 and 2 ,,,*
 > *i made a change on some points, however i am not finish every thing particularly seminar 2*” (E-mail No. 5)

And:

“>*First, I apologize for any inconvenience or disturbance I’ve made for*
 >*I really misunderstood you. Second, thanks a lot for your concern*
 >*when you called me that made me relieve. Upon your request, I*
 >*attached with this e-mail my powerpoint presentation*” (E-mail No. 15)

Politeness Strategies	Numbers	Percentage
Bald On-record	4	18.18%
Positive Politeness	11	50%
Negative Politeness	5	22.73%
Off-record	0	0%
Over politeness	2	9.09%

Table (3.1) Politeness Strategies

This indicates that the majority of the Arab students (72.73%) used positive politeness and negative politeness in their e-mails to the supervisors, while 9.09% of the students used “over politeness strategy”, which indicate that students did not acquire enough pragmalinguistic knowledge. It is clear that no student used the indirect strategy which is the most polite strategy.

b) The requests strategies and degrees of directness in requests:

- Direct requests: In this category there were two types of direct requests: ‘Hedge performatives’ 40%, and ‘want statement’ were 10%. The total of direct request were 50%.
- Conventionally indirect requests: ‘Query preparatory’ was 30%.
- Non- conventionally indirect requests were 20% which consists of ‘Strong hints’ 5% and ‘Mild hints’ 15% which meant that the Arab students tend/preferred to be more direct in their requests.

Requests	Descriptions	Percentage	Qualitative
Direct requests	Hedge performatives	40%	Represent speeches in which naming of the illocutionary force is amended by hedging expressions. i.e. <i>"I want you to write review for this article and critique It"</i> (E-mail No.7). Or: <i>"What time may I visit you during these days and where?"</i> (E-mail No. 16).
Direct requests	Want statement	10%	The students' want or desire that the hearer fulfills or completes the act. Like: <i>"I would like to ask you about the Quiz in reading theory and practice class,"</i> (E-mail No. 8).
Conventionally indirect requests	Query preparatory	30%	Statements having reference to preparatory conditions: <i>"Could you please give us more time till we are supposed to finalize them?"</i> (E-mail No. 11).
Non-conventionally	Strong hints	5%	Statements consisting of partial reference to object or element needed. For example: <i>"i shall put the frame work of comparative literature on both of them after i receive your comments doctor."</i> (E-mail No. 5).
Indirect requests	Mild hints	15%	Sentences that makes no reference to the request properly but are interpretable. i.e. <i>"i have written a review but it was wrong."</i> (E-mail No. 7).

Table (3.2) Type of requests

Findings in these e-mails showed that the levels of requests were distributed among three categories that reflect high levels of directness. The Arab students used direct strategies. The Arab students tend to prefer to be more direct in their requests, which is at 50%, while non-conventionally indirect requests were at 20%.

c) The analyses of e-mail contents:

E-mails Structures	Descriptions	percentage	Qualitative
Subject's line	Acceptable	50%	Subjects were written: i.e. "Subject: Article review" (E-mail No. 7).
	Improper	35%	Written Improperly; too long or inaccurate : "Subject: [SKBI6133JAN2010] Please Dr. ss Could you please give us more time till the end of April?" (E-mail No. 10).
	With no subject	15%	E-mail with no subject line. (E-mail No. 6).

The opening remarks	Proper	35%	Acceptable opening remarks
	Improper	65%	Informal sequences: “ <i>Good evening</i> ” (E-mail No. 4).
The e-mails texts	Spelling errors	45%	Many types of spelling errors were found. For example, <i>i</i> , <i>any thing</i> (E-mail No. 4).
	Grammatical mistakes	30%	i.e. “ <i>to postponed it</i> ,” (E-mail No. 8).
	Informal sentences	25%	i.e.: “ <i>“I would like to take consultation”</i> ” (E-mail No. 9).
Pragmatic errors	Interference from L1	55%	The use of Arabic sentences written in English Language. i.e. “ <i>please if any thing could be done i am ready</i> , (E-mail No. 4).
	Pragmatically ill & unacceptable	45%	Like: “ <i>I tried to catch you</i> ”, (E-mail No.14).
The close remarks	Complete	40%	Perfect closing remarks
	Uncompleted	45%	Either no greetings or sender’s name
	Improper	15%	The use of friends’ closing remarks: “ <i>Your faithful forever</i> ”, (E-mail No. 16).

Table (3-3) The Analyzes of E-mails’ structures

The language standard in the collected e-mails were found to be less than expected. The existence of spelling mistakes is unacceptable in professional correspondences. However, the findings indicate that spelling errors were at 45%. This is despite the fact that the computer indicates the misspelled word underlined in red and yes, the student does not take heed and sends without correction. Grammatical mistakes were at 30% and informal sentences were at 25%. As for Pragmatic errors, errors in e-mails that contain interference from L1 were at 55%, while 45% of the e-mails contained terms that are pragmatically ill, for example, the use of ‘party’ for ‘function’, the use of ‘please kindly doctor’, as well as some unacceptable variants such as: ‘I want you to write review for this article and critique it’, or address the supervisor: ‘I tried to catch you’.

Conclusions

The results show that these students had not acquired enough pragmalinguistic knowledge. Some expressions used in e-mails between students and supervisors were mostly unacceptable, such as: ‘hello dr.’, or ‘Salaam Dr.’ for ‘Dear Dr.’, ‘Dear Sir’ or using only the student’s first name as part of the closing remarks. Moreover, 50% of the Arab students tend or prefer to be more direct in their requests while non-conventionally indirect requests were at 20%. Furthermore, the Arab students used direct strategies 50% of the time in both ‘hedge performatives’ (40%) and ‘want statements’ (10%).

However, it might be necessary for the Arab students to have training on ‘e-mail awareness raising task’ at the beginning of their studies at Malaysian universities, possibly during their English Language course. Students need to analyze e-mail samples, examine actual request examples, to see whether they are appropriate or not. This will provide them with the necessary expertise and enable them to discuss the reasons for pragmatic success and failure. Students need to focus on the actual request language and understanding the way it differs depending on the degree of imposition. Finally, students need more practice on e-mail writing and skills on making requests to supervisors.

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ZENA MOAYAD NAJEEB, MARLYNA MAROS AND NOR FARIZA MOHD NOR
Universiti Kebangsaan Malaysia

zena11381@yahoo.com

SOLLS 2011 Royal Lecture:

Towards a Peaceful World : The Use of Language to Foster Better Racial and Religious Ties

Raja Zarith Idris

BISMILLAHIR RAHMANIR RAHIM.
ASSALAMU ALAIKUM WARAHMATULLAHI WABARAKATUH.
GOOD MORNING.

Ladies & Gentlemen,

Exactly 2 months ago today, on 11 March, the whole world watched with shock, disbelief, despair, sadness and sympathy when TV and Internet footages showed a powerful earthquake, which triggered a Tsunami, strike the north-east coast of Japan.

To Professor Kosaku Yoshino, whom I met a few years ago at another SOLLS conference like this one, and who will be delivering the keynote address this morning, all of us here would like to offer you and the Japanese people our sympathy and our concern. What we found admirable was how the Japanese people reacted towards the devastation with calmness and a generosity they showed towards others who were victims like them. There was no looting of shops, customers at supermarkets bought only what they needed but left many other items so that others would also have food and drink. There was no display of anger. No one raved and ranted when interviewed. Instead, there were hundreds of accounts of heroic acts, and always that concern for their fellow citizens.

But just as the Japanese people reacted towards the natural disaster stoically, we saw governments in parts of the Arab world toppled by unrest.

It is a fact that we now live at a time when each day sees new new technology which enables us to communicate with our family and friends, as well as strangers on different continents with ease and speed. Whatever happens in any part of the world, news agencies will report on these events.

It remains a bitter irony, therefore, that wars, armed conflicts and bitter racial and religious recriminations still occur. We may be able to communicate better but we have come no closer to understanding each other, or wanting to do so.

The internet has now become a tool for our individual voices to be heard. There are millions of blogs. In addition, there are social networks such as Facebook which enables its users to share with their real and online friends facets of their daily lives as well as their reactions to global and local events. Those who use Twitter can express their thoughts – mundane or serious – in less than 140 words, wherever they may be, and have these read and followed by those who are interested in the same issues. When we say “apple” or “blackberry” we are not referring to the fruits but to products of this new technology age we live in.

What is apparent, however, is that we all wish to be heard we may not be so keen to listen. Thus, however fast or easy technology has made it for us to communicate with one another, it has not changed us from hearing only our voices and ignoring those with whom we disagree. And perhaps there are far *too many* voices, as William Isaacs suggests in his book, “Dialogue and The Art of Thinking Together”, in which he writes :

“We have an inflationary glut of words: more words, less and less meaning. Five-hundred-channel television services, millions of Web sites, and an endless stream of opinion from every media source about the latest political or social scandal race their way to you in a frenzied contest for your attention. Given so many different perspectives, we lose sight of any “common sense” we might make of it all.”

- “Dialogue and The Art of Thinking Together” by William Isaacs, 1999.

However bleak the world may be now, I would like to believe that there are *still* many of us who do wish for a peaceful world. We do know that there are many different social groups and organizations which advocate peace and a greater understanding of each other's cultures, race and religions.

For my part, I would like to think that we should not stop trying, and that every little effort we make in trying to create a more peaceful world will make an impact, however small.

This morning, I would like to suggest that we use language to create a more peaceful world. Instead of using language to incite more anger and more hatred which in turn will cause more conflict, we use it to foster better ties between ourselves and others. Tension already exists in many parts of the world which could easily erupt into conflict.

There is also a greater need and an awareness for us to remember that our race, our religion and our culture is not the only one, but that there is a diversity of race, religions and cultures around the world.

In their book, "Conflict Across Cultures", Michelle LeBaron and Venashri Pillay write about the complexity of culture :

"Cultural messages whisper to us from the many groups of which we are part. They come not only from groups that share race, ethnicity, and nationality, but from cleavages of generations, socioeconomic class, sexual orientation, differing abilities, political and religious affiliation, language and gender – the list goes on..."

Because the latest technology gives us access to a constant stream of updated news and events, whether local or international, we are now no longer defined by just by our race and faith, or our nationality, but in fact by what is happening around us and by what we absorb from others so that now :

"Each of us is a multicultural being with multiple cultural influences."

How do we achieve a better understanding of each other? Perhaps we should not only just speak but also to listen, and not to ignore the opinions of those who do not think like us. There is a greater need for us to agree to disagree.

As regards local news about our nation, I have noticed in recent years that the language in both headlines and articles in the mainstream media, as well as the responses of readers of blogs, and news portals has sometimes become worryingly provocative, causing us to react strongly.

The Internet does not always offer us accurate news-gathering either but is a communication tool where we are free to say whatever we wish, without having to prove our claims. However accurate or inaccurate news portals, blogs, and activists' websites can be, they create a realm where grievances and frustrations have a place. If we can accept that each of us has a right to have a voice, then the Internet offers a way for everyone to vent their anger.

However, there remains a danger that the freedom of expression which the Internet offers may lead to some kind of conflict, especially if we are unable to sift through the many different opinions expressed and realise that not all that is spoken or written is the truth but can be distorted views, and sometimes have no element of truth at all in them.

How do conflicts begin? I would like to use two opinions as expressed by Michelle LeBaron and Venashri Pillay to illustrate my point. The first one explains how conflicts start :

"People in conflict often converge into camps split between perceived good and evil, right and wrong, just and unjust. Once the split begins, mistrust may grow, deepening the rift between 'our side' and 'their side.' A sense of 'we-ness' and 'they-ness' emerges. Those within the same group look for more reasons to distrust the other side and trust their own. As the parties' attitudes become rigid, they feel more confident in predicting that the other side will grow increasingly evil, uncompromising, and offensive, while their side will remain good, generous, and defensive."

Instead of seeing such beginnings of conflict happen in our country, which may lead to chaos and an uncertain future for our children, surely it would be preferable for us to sit down together, face to face, and agree to disagree.

The second example is a description of post-apartheid South Africa, one which I think may indeed describe our own country :

“The rainbow is the image most closely associated with post-apartheid South Africa...A rainbow’s beauty does not come from complete unification or blending of the different colors; instead, its magnificence is revealed in the way that the colors complement and harmonize with each other...each color’s individuality, uniqueness, and brightness is not lost. In fact, it is the complete rainbow that makes the individual colors more visible. This image...introduces the South African idea of ubuntu, which means ‘I am because we are.’ From this image, we remember that unity is not uniformity or sameness, but harmony in the midst of diversity.”

- “Conflict Across Cultures” by Michelle LeBaron and Venashri Pillay, 2006.

If the South Africans have their “ubuntu” do we not have our own “muhibbah” and “perpaduan”? If language can indeed create better understanding and ties, are these two words not good enough for us to use? “Muhibbah” is a Malay word which means “...” and “perpaduan” means “...”

There also other ways in which we can avoid conflicts from erupting. Scott M. Thomas writes :

“One of the most sustainable ways of promoting peace within states is through good governance, which can respond to the root causes of conflict because it offers social groups a voice in resolving grievances at an early stage before the turn into violent conflict or regenerate destabilizing tensions.”

- *“The Global Resurgence of Religion And The Transformation of International Relations : The Struggle for the Soul of the Twenty-First Century” by Scott M. Thomas, 2005.*

Each of us can make a difference, and try to change intolerance into understanding, altering entrenched and narrow views to a broader understanding of our fellow citizens and global citizens with whom we share this delicate world. We have read about too many wars and we have seen both natural and man-made disasters cause so much pain and suffering.

So far, here in Malaysia, apart from floods, we have had the good fortune not to experience other natural disasters such as hurricanes or drought. We are blessed by an abundance of food. Most of us have roofs over our heads.

So, I wonder if we bicker about race and religion because we *think* we do not have any important and pressing issues to argue about, and if perhaps, we may have too much time on our hands.

I would like to say to my fellow Muslims here in our country that we should heed the advice of world leaders who seek to diffuse potentially explosive events to lead to chaos and mayhem.

For example, after the attack on a Coptic church in Egypt on New Years’ Day of this year when many innocent people were killed, the Grand Mufti of Egypt, Shayk Ali Gomaa, one of the most respected jurists in the Sunni Muslim world, released a statement, which, in part, said :

“The Islam that we were taught in our youth is a religion that calls for peace and mercy. The first prophetic saying that is taught to a student of Islam is, “Those who show mercy are shown mercy by the All-Merciful. Show mercy to those who are on earth and the One in the heavens will show mercy to you.” What we have learnt about Islam has been taken from the clear, pristine, and scholarly understanding of the Quran, “O people we have created you from a single male and female and divided you into nations and tribes so that you may know one another.”

...The Quran is clear that “God has honored the children of Adam.” Islam therefore makes no distinction among races, ethnicities, or religions in its belief that all people are deserving of basic human dignity. Furthermore, Islam has laid down justice, peace and cooperation as the basic principles of interaction between religious communities, advising Muslims that the proper conduct towards those who do not show aggression towards us is to act with goodness and justice. Indeed, this is the way of the true Muslim, for “God loves the just.”

As in all matters, the Prophetic example is the best of all models. The Prophet considered non-Muslims and Muslims as participating in a social contract which was inviolable. The promise of a Muslim is sacrosanct, for as he said, “Whoever unjustly persecutes one with whom he has an agreement, or short-changes his rights, or burdens him beyond his capacity, or takes something from him without his blessing, I myself will be an argument against him on the Day of Judgement.” What sort of Muslim could it be that not only deprives

himself of the intercession of the Prophet of God in front of his Lord, but indeed puts himself at odds with him?

This act of terrorism was an affront to all Egyptians. It must not be used to sow discord in a country where Christians and Muslims have lived together in peace for centuries. It is vital for the peace of the region and wider world that the place of all religious communities and their full participation in society should continue to be fully protected and assured.”

- Shaykh Ali Gomaa, Grand Mufti of Egypt, January 5, 2011.

There is a great need for all of us to communicate more with each other in order to avoid conflict, wherever and wherever we are, and perhaps, one of the best ways is through the use of “dialogue”.

William Isaacs defines “dialogue” as a “*conversation with a center, not sides...It lifts us out of polarization and into a greater common sense...*” He writes further that :

“..dialogue is a conversation in which people think together in relationship. Thinking together implies that you no longer take your own position as final. You relax your grip on certainty and listen to the possibilities that result simply being in a relationship with others – possibilities that might not otherwise have occurred.”

Literature and Social Activism in the Malaysian Classroom

RUZY SULIZA HASHIM

ABSTRACT

Literature has always been one of the vehicles used to promote transformations. Malaysian writer Pak Sako wrote Putera Gunung Tahan to provoke change in the Malay mindset about colonial power. Jose Rizal's Noli Me Tangere and El Filibusterismo made shattering impact on the Filipino society who now regards the writer as a national hero. Pramoedya Ananta Toer was jailed for what he wrote. These writers are amongst many writers who have made use of their writing dexterity to reveal social ills and effect change for the better. They wrote to describe social conditions, economic development, war and peace, and human development or lack of progress. In this paper, the link between literature and social activism will be discussed and reviewed. Social activism can be defined as attitudes and actions that challenge to persuade the social delivery of status, power, and resources. While the literature classroom should not turn students into agitators without a cause, the choice of texts and the way of teaching can sensitise students to value social activism and engage in pertinent issues that will help them develop not only their critical and analytical skills as students of literature but to imbibe change within themselves and the community.

Keywords: Literature; social activism; Malaysian classroom; domestic violence

INTRODUCTION

I contend that what we teach in class – be it literature or languages – should coincide with issues that act in response to many burning problems in the world today. Coincidentally, as I was working on this paper, there was renewed interest in literature as reported by the *New Straits Times* (4 May 2011: p.4): “literature adds human touch to focus on science, Maths.” The report highlights “academicians and teachers hope [that] the government will place literature at the centre of the school academic life. They feel that literary appreciation will expose students to values such as patriotism, social and cultural awareness, level-headedness, soft-spokenness. There are so many issues out there that should stir us from our comfort zone, hence, cultivating a consciousness on social activism is choice-less. As Baden Offord emphasizes (2008: 7), “intrinsic to this are necessary conversations that we need to have, that we cannot avoid. That is, there is a moral imperative to engender and sustain an ethical praxis that is motivated by a concern and commitment for how we live with each other. In doing so, we need to link experience substantively to education and vision, as these are mutually sustaining.”

I would like to turn to literature and show how many literary writers have used the avenue to effect change. Malaysian writer Pak Sako wrote *Putera Gunung Tahan* to provoke change in the Malay mindset about colonial power. Jose Rizal's *Noli Me Tangere* and *El Filibusterismo* made shattering impact on the Filipino society who now

regards the writer as a national hero. His writings angered both the Spaniards and the hispanicized Filipinos due to their insulting symbolism. This did not dissuade him, however, from writing the preface of *El Filibusterismo* after he had translated *Noli me Tangere* into German. These works led to Rizal's prosecution as the inciter of revolution and eventually, to a military trial and execution. (http://philippine-revolution.110mb.com/rizal_detailed.htm; retrieved 23 April 2011). But so strong was his activism, and rightly so, that he is now regarded as a national hero.

Pramoedya Ananta Toer was jailed for what he wrote. His works, which spanned the colonial period to Indonesian independence, the occupation by Japan during WWII, as well as the post-colonial authoritarian regimes of Sukarno, described the ideology of colonizers as well as power struggles in Indonesia. He was seen as a remainder from the previous regime (even though he had struggled with the former regime as well) and was banished for years to Buru. It was there that he composed his most famous work, the Buru Quartet - *This Earth of Mankind*, *Child of All Nations*, *Footsteps*, and *House of Glass*. Not permitted access to writing materials, he recited the story orally to other prisoners before it was written down and smuggled out. (http://www.absoluteastronomy.com/topics/Pramoedya_Ananta_Toer; retrieved 23 April 2011). Despite being marginalised in his own homeland, Toer was regarded highly elsewhere. Much of his works were seen from the postcolonial perspective as an activist who strongly opposed colonialism and corruption.

These writers are amongst many writers who have made use of their writing dexterity to reveal social ills and effect change for the better. They wrote to describe social conditions, economic development, war and peace, and human development or lack of progress. While some of these books are used in the literature classroom, the focus of teaching and learning is centred on the mechanics of the texts – plot, point of view, characterisation, and themes. Even if awareness for the political agenda in the texts is highlighted, there is no urgency or exigency for students to go further than writing an essay.

I suggest that it is time to examine the use of literature as a catalyst for social action. I propose that many teachers should embrace the use of literature in their classrooms and use many avenues for responding to books, social action can be an important addition to the repertoire of response strategies. This article will examine support for activism from both the social studies and the literacy education communities, and will offer guidelines for literacy and social activism projects.

Social activism can be defined as attitudes and actions that challenge to persuade the social delivery of status, power, and resources. The report by the International Association for Volunteer Effort, UN Volunteers and Civics (2008: 11-12) provides several definitions of social activism: “I think social activism means citizens of a country being prepared to organise themselves around a particular issue or problem in order to effect change.” “Activism is a kind of bond that brings people together in a society for a common goal.” “Social activism is encouraging people to participate.” “Perhaps activism is more a collective act than volunteerism, which may be collective, but is often done in smaller groups or as a one-on-one task.” “You are trying to move others to change the situation.” A literature or language teacher may ask, “What does social activism have to do with me?” Having taught for many years, there are many things that teachers have to contend with in the classroom – getting the syllabus done, achieving the learning outcomes, preparing for examinations. Is there time for “social activism?”

What are the factors that have triggered us to begin talking about social activism? It is such a big word, and frightening, to a certain extent. There is always a tendency to go into overdrive – to turn an activity into a mob, to become unruly. Do I want the students in my class to hug trees? Or walk to the parliament to fight a cause? While I do not particularly wish for the students to turn into agitators without a cause, I am rather disturbed that many of the young adults I have met – face-to-face or in the virtual world, who are rather oblivious to many pressing issues out there. In the Facebook, for example, only the older friends made comments about certain current events locally or abroad, the tsunami in Japan, for example, most of the young ones are mostly more engrossed with themselves or which team is leading in the English league. While what one says on the Facebook does not tantamount to social activism, but at least an acknowledgment of the magnitude of a certain event would show their sensitivity to what is happening around them.

School practices related to social activism shows minimal engagement. Indeed, the English school syllabus covers issues such as sustainable environment and recycling but the teaching and learning of these issues do not go beyond classroom activities. In the cases of some schools, they do not even provide the customary three dustbins for the students to separate their rubbish. In a study done by M.S Aini and P. Laily (2007), it was discovered that while pre-school teachers were aware of various basic environmental problems, “the teachers’ understanding was rather shallow on the concept of environment and they had a vague notion of sustainable development. The understanding of these two fundamental concepts is vital as it lays the foundation for environment involvement and actions. There was a minimal level of involvement in environmental clubs or organizations, while the adoption of sustainable practices was modest” (280).

Thang Siew Ming and Pramaranee Kumarasamy’s (2006) study entitled “Malaysian students’ perceptions of the environment contents in their English Language classes” looked at the gender differences and different proficiency levels related to the environment. What was pertinent in their study was this quotation:

According to Malaysian Nature Society education programme officer, Evelyn Lim, though environmental education is infused into the school curriculum, it is unfortunate that its importance is not stressed and so students do not really see the need to practice an environment-friendly lifestyle (191).

I have gone into an excursion into the environment because it seemed that is one of the topic that is being taught within the school syllabus that would allow social activism to be inculcated. But as the two research highlighted earlier, there is not much engagement with the practice of social activism which would allow the teaching and learning to be done in a more “hands-on” way.

In the American classroom, an increasing number of educators have begun to make the links between classroom literacy programs and activism. Lindy Vizyak’s (1995) 1st-graders at Cotton Creek Elementary School elementary school in Westminster, Colorado was prompted to social action through letter writing. In a class on whales, the children wrote letters to Vice President Gore and Senator Hank Brown to protest sonic testing proposed for the San Diego Bay). 1st-graders at Jacob Shapiro Elementary School in Oshkosh, Wisconsin did (“Reaching Out to Children in Haiti,” 1995) collected school supplies and sent them to a relief agency to children in Haiti, after reading about impoverished Haitian children. Students in Public School in Brooklyn, New York, made crib quilts for at-risk babies after reading materials on AIDS victims.

There should be more Michael Teohs amongst Malaysians. As reported in the *New Straits Times*, Michael Teoh is the founder of Youth Entrepreneurs Malaysia (YEM) who has amassed a long list of achievements in his 23 years of life. The founder of Youth Entrepreneurs Malaysia (YEM), Penang-born Teoh has accumulated a long list of achievements in his young life. (http://www.nst.com.my/articles/Men_Followhislead/Article/art_print; retrieved 23 April 2011). The story below provides an insight into Teoh's social activism:

Using the power of social networking site Facebook, he contacted 50 youth leaders to reach a total of 36,000 Malaysian youths to voice their opinions on various issues such as the environment, religion and education. This exercise resulted in the "Our Future Says..." report, presented at the conference as part of Teoh's participation in a discussion panel on youth and social media.

The presentation was a great success, garnering Teoh televised interviews with international television news channels such as CNN, BBC and Reuters.

"Being chosen to represent the youth of Malaysia was a huge honour for me and I felt I had a responsibility to do something for them in return," he said.

Copies of the report have since found their way into the hands of Prime Minister Datuk Seri Najib Razak, Deputy Higher Education Minister Datuk Saifuddin Abdullah and world leaders such as former United Nations secretary-general Kofi Annan.

The responses had been positive, Teoh said.

"Such reports are useful when coming up with policies affecting young people. There's always a perception that our leaders are unwilling to listen to young people. But I think young people need to do their part to reach out and become part of the decision-making process," he said.

I read and hear, almost on a daily basis, news about war, terror, natural calamities, personal tragedies. Sometimes I watch television while eating dinner, and somewhere in Africa, children are dying due to malnutrition. Or we live in a gated community with little fear of being mugged or robbed, but in many parts of the world, women cannot even walk on the streets safely. Of course we cannot respond to each disaster to the extent in ways that we cannot function emotionally because we are too disturbed. Nevertheless, due to our own comfort of being safe, well-fed, being a politically-stable country, some of our young ones, including our own children have become insensitive to some of the basic problems in this world. There is a reluctance to take an interest. What is the effect of this lackadaisical or nonchalant attitude?

In a report by the International Association for Volunteer Effort, UN Volunteers and Civicus (2008), social activism is closely linked with volunteerism. When a person takes the initiative to do something good, for instance, visit the sick, it is a part of volunteering a rising form of social activism. The research shows that social activism and volunteering are symbiotically linked. These two acts contribute "to the achievement of local and national development objectives, as well as global development commitments, such as the Millennium Development Goals.

LITERATURE AND SOCIAL ACTIVISM

I would like to suggest that the literature classroom be a space where social activism for the common good can be developed and nurtured. While it is important for teachers to pay attention to the mechanics of the texts such as teaching students how to chart the plot, interpret themes, symbols, explore settings and character development, literature can become the vehicle to cultivate social activism.

How do we go about developing a sense of social activism in the Malaysian classroom? In our own practice where I have some liberty in choosing the texts and approaches of teaching, I incorporate a awareness of social activism. In the case of Malaysian Literature in English, the focus on nationhood which is discerned in novels of

Lloyd Fernando, KS Maniam and Lee Kok Liang can be shifted to look at issues that would demonstrate the importance of social activism. For example, *Scorpion Orchid* and *Green is the Colour* vividly show violence against women. Sally or Salmah in *Scorpion Orchid* is brutally raped while Siti Sara in *Green is the Colour* is abused physically and emotionally by her husband. But oftentimes, the teaching and learning of these texts do not foreground on these abuses but see these women as metaphors of “Mother Earth”- resilient and strong despite being victimized. The overarching concern is to see how the nation crumbles because of racial conflict or religious fundamentalism. It is time to redirect our focus on issues such as domestic violence which is prevalent in many Malaysian works to reveal the circumstances around the abuse, what the abuse signify, what are the profiles of victims and abusers. By highlighting these in the literature classroom, I bring awareness of this social scourge, and perhaps instill consciousness of its danger.

The teaching of an issue like domestic violence can be combined with other activities such as poster presentations, meetings with victims, and having focus group interviews for specific assignments. In a course called Gender Identities for second year undergraduate literature students, I have drawn up a programme that complements the teaching of literary interpretation with awareness in instilling social activism. Students were required to analyse local newspaper reports on violence against women and children. They compared these authentic reports with fictional works on which contain portrayals of violence against women and children. By doing a comparison, they draw on the similarities and differences, and become more aware of the constructs of reality and fiction. But most importantly, they have become more sensitive to an issue which has been suppressed from being discussed, or which has been avoided because of its sensitivity. The picture below shows an example of making aware domestic violence and the students' hand prints show their commitment and awareness:



Picture 1: Brochure and explanation of Domestic Violence

The students also were asked to design posters where they compared newspaper reports of domestic violence with representations of similar issues in literary texts. Below is an example of students' analysis:



Picture 2: Comparison of fact and fiction

Based on the students' activities, they are now sensitized to a national issue which has previously been ignored in the literature classroom. While this is not social activism as we understand it where they have reached out to the community to do social work, within their own parameters of existence, they have more cognisance of the problem. They know what are the actions that constitute domestic violence and where they can seek help if they are approached for help.

CONCLUSION

Based on the examples above, the lesson plans can be adapted to suit the teaching and learning of social activism through literature. I would like to end with a quotation from this book:

The world is rapidly changing. The concept of development has shifted its focus from economic-oriented to a more social-oriented one. Social well-being has gradually caught the attention of various sectors as the foundation of sustainable development. It can be seen that not only business and industrial sectors have changed their course of developmental strategies; the higher education sector has also faced the need to change. In responding to shifting global concerns, universities [and schools] can no longer be detached from society. They have become active units within a society that vigorously applies the concept of social responsibility. (AUN-USR & S: University Social Responsibility and Sustainability: 9)

Therefore, it is imperative to turn the literature classroom not just for teaching and learning of literary mechanics, but to provide an avenue to inculcate a degree of social responsibility which would allow them to become social activists in the future, even if it is only within the domain of the family or immediate community.

ACKNOWLEDGEMENT

This work was supported by the Research Fund provided by UKM-PTS-047-2010.

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Ruzy Suliza Hashim
Universiti Kebangsaan Malaysia
ruzy@ukm.my

Engaging Indigenous Knowledge(s) in Diverse Global Contexts: Innovations in Research and Practice

SUZANNE MCGINTY

ABSTRACT

Researching diversity means addressing the philosophical, theoretical and practical questions that arise when a researcher from one culture begins research with people from another language and culture. Specifically, Indigenous peoples across the world contest research that frames them within a deficit discourse, as well as research that is done 'on them' rather than 'with them'. Indigenous people have advocated for their ontologies and epistemologies to be recognised within the academy, alongside the Western Canon of knowledge and research processes. In this context this paper will address three issues of importance for non-Indigenous researchers working with Indigenous peoples:

- 1. Preparing yourself to do Indigenous research by being a top quality researcher yourself and, when invited, to learn from Indigenous peoples about their knowledges. This is, of course, regulated by factors such as gender, age, expertise and relationships with Indigenous peoples.*
- 2. Preparing Indigenous students to become top quality researchers themselves, seeking opportunities to create new knowledge in that culturally diverse space. This includes challenging the boundaries of the academy to include Indigenous knowledges and practices in thesis production (McGinty, Koo, Saeidi, 2010)*
- 3. Preparing non-Indigenous students and staff to do quality Indigenous research. This includes knowing your limitations, having a commitment to building Indigenous research capacity and operating in an environment of deep respect for those you are working with.*

Examples from research projects and student theses will illustrate these issues.

Keywords: Indigenous knowledge; graduate studies; cultural meaning making.

ENGAGING INDIGENOUS KNOWLEDGES

The topic of engaging Indigenous knowledges in theses production fits very well with the conference theme: **Encouraging academics to be involved in exploring newer research methodologies in line with the complexity in cultural meaning-making.** It is a topic that is very dear to my heart and something that I have worked on for a number of years with colleagues and graduate students. This address will reflect my own experience as a student of a) Indigenous training, and b) a student of educational research, and finally, c) as an academic with responsibility for both research and research training.

I begin with a little autobiographical information. When I arrived in the remote Kimberley region of North Western Australia in 1980 I had had no experience of Indigenous people. However, it soon became known that I was an experienced teacher and someone who had decided not to take a job in a school because I had small children. One day there was a knock on my door and I was invited by senior Walmajarri men to teach them English. I asked what it was they wanted to learn. They told me: "High English" (that is Standard English) and "how money works". This was a tall order and so I met with Joyce Hudson (a linguist working in the area at that time) to ask if I had heard correctly. She came to a meeting which was held in Walmajarri, one of the five main Aboriginal languages of the small town of Fitzroy Crossing, North Western Australia and translated that what these men wanted was "to learn to read and write and understand how money works just like white men."

The Walmajarri were workers who had been moved off pastoral stations in the early 1970s and had settled on the fringes of towns like Fitzroy Crossing. They were in the process of negotiating housing with the State Housing Commission of Western Australia (some of them lived in the open on the edge of town, others in tin shacks). They wanted to know the language and meaning of the words used in these negotiations and the “correct way” to speak Australian English with the purpose of being able to understand and participate in those meetings more meaningfully. They also wanted to learn how to write as they did not want to keep signing their names with a cross. Their children were attending school and knew how to write their names.

This powerful desire to learn to read, write and speak “high English” was a challenge for me and I thought that I needed to know something about their language and culture. So I learned Walmajarri while I taught them English: an English based on their need to negotiate their housing and other infrastructure needs with the Govt. Paulo Friere’s (1987) concept of ‘education as the practice of freedom for societies in transition’ was what I used theoretically to guide me in what I was doing. This concept also implied a relationship of ‘empathy’ between those who are engaged in a joint search. The search for them was for English education.

These men came faithfully to school every day. They were all initiated men, some to a high degree, and so were used to rigorous education within their own culture. They were very keen to learn and expected and demanded high standards. One morning I was chastised for being late. “It is only 7.30am,” I said. “No”, they replied, “the sun is at this angle, therefore you are late.” My education into different ways of seeing the world grounded me in the deepest respect for these men and what they were trying to achieve for themselves and their communities. They could see the value of engaging in the mainstream economy and wanted its benefits.

The next year some senior women formed a group, and asked me to teach them. They said, “you’ve been teaching those men; now it’s our turn”. I found another teacher for the men and so the adult education centre grew.

KARRAYILI ADULT EDUCATION CENTRE

Karrayili was the name given by the men and women to the adult education centre. It is the Walmajarri word for adult people coming together for ceremony or education. This impressed on me that pre-contact and current Aboriginal societies had a value for and a system for delivering further education. What the senior men and women were seeking was a system of further education for themselves in ways that were both “Western” and “Aboriginal”. Karrayili is still going strong 29 years later.

We (the Aboriginal men and I) found that our learning complemented our own knowledges. In teaching them English I learned about the sounds that were not in English, but were in Walmajarri e.g. words beginning with Ny and Ng, and the sounds that were in English and not in Walmajarri e.g. the English ‘s’. This meant explicit teaching of these sounds. This learning was valuable for me as it alerted me to the importance of teaching ESL to Indigenous speakers. I also learned that these men and women saw the world in a variety of ways, some quite different from mine. They were quite at home in blending their traditional experience and wanting to know how the world of the non-Indigenous Australian worked. Their epistemological position in the world was one that was being constantly negotiated but deeply informed by their country and language from in and around the Great Sandy Desert.

Part of the curriculum included returning to country to video the men telling stories on country and how they came to move out of the desert onto cattle stations and into towns. These videos and books about first contact were later used in legal claims for native title to land as well as for teaching resources.

While the Fitzroy Crossing experience was one immersion experience for me, it doesn’t necessarily educate me to work with a boriginal people anywhere in Australia. It would be like saying “I’ve worked in Vietnam and Cambodia, so now I can work in Laos or Indonesia.” The languages and cultures are different. What was transferable was the knowledge that each group has their own ontology about the way the world works, a language that represented their world view and their experiences of it. They also possessed a values system that prized education. They wanted western knowledge so they could participate in the formal economy, too. They could see education brought benefits such as housing, jobs and better health.

To sum up this first part of my talk, in this Aboriginal Community, I learned three things about Indigenous ways of being:

1. Indigenous communities place a high value on rigorous and relevant quality education for their community members, both children and adults;

2. Indigenous ways of knowing (epistemologies) are complementary not antagonistic to Western epistemologies;
3. Teaching and working in Indigenous communities requires understanding of both Indigenous and non-Indigenous epistemologies and worldviews.

MY EDUCATION

A consequence of this experience was that I sought further training for myself. I needed to know more about how knowledge is created and how to use this as an educator. I realised that I needed to understand the underlying theoretical assumptions of knowledge, culture and education and the research tools to get that understanding. The result was that a few years after leaving the small Kimberley town of Fitzroy Crossing I won a scholarship through Curtin University in Perth to study at the University of Illinois at Urbana-Champaign in the United States. This was a further period of immersion for me in which I learned the rigorous methods of qualitative and evaluation research from some of the best professors in the US. I also received an introduction to the discipline of cultural studies and its critical theorising of knowledge and culture.

In class, I was introduced to the works of Plato, Aristotle, Aquinas, Dewey, Stuart Hall and bell hooks, among many others, and a whole new language around being an educational researcher and being an ethical researcher. I learned that there were multiple ways of doing research, each depending on your philosophical and epistemological position and the sorts of questions or issues you wanted to pursue in your research.

Research is usually seen as a good thing but in my experience of research and researchers had been an experience of the bad and not the good. During my years in Fitzroy Crossing I met a lot of researchers whose effect I could not see as very positive. Most tended to rush through communities, presuming on the importance of their topics, whatever the locals thought, never returning their results to the people who participated and leaving participants feeling abused and angry. I developed a healthy dislike of these researchers – I knew I didn't want to be like them. In fact, I published a paper on 'joining the enemy' (Roberts & McGinty, 1995) as a reflection on my struggle to be an ethical researcher. But, at the same time, I was also conscious that, as Paul Gilroy said to the Cultural Studies Conference held in Urbana-Champaign in 1992, that the challenge to the academy is to open up different ways of thinking and researching and to apply new theories to practical problems. So this became a passion for me.

Returning to Australia and on coming to James Cook University I was full of new ideas about how to do rigorous research in the western way but with a reinforced commitment to undertaking that research from socio-cultural perspectives with Indigenous colleagues. The first research grant I applied for was to write the history of the Karrayili Adult Education Centre. Researching and writing this book was not easy as the lessons learned in the US while excellent had to be adapted and rethought in the Indigenous context. I could not ask Karrayili people questions about the setting up of Karrayili; they knew that I knew the answers to these questions and it would all seem very silly. This, after all, was the way of doing research that I had repudiated. I needed a more collaborative and explorative journey. Irene Jimbidee, the Indigenous Principal of Karrayili at the time, pointed out what "interviewing had to be done differently – like yarning". This meant blending Aboriginal ways of discussing, thinking and deeply listening with my western training in how to produce research.

The book was a great collaborative effort with Irene Jimbidee and Gail Smiler from Fitzroy Crossing. It was produced in 3 languages: English, Kriol and Walmajarri so that participants could speak in the language that most ably displayed their knowledge (McGinty, Jimbidee & Smiler, 2000). At this time I was beginning to develop a method of doing research which combined knowledges from Indigenous world views with those rigorous methods learned in the USA. This then grew into several research projects as postgraduate students and I grappled with how to create knowledge that straddled the two domains. We were also influenced by the work of Mary Kalantzis and Bill Coppe (2000) who were directing the Institute of Interdisciplinary Studies at JCU at that time and were researching and writing about the pedagogical approach of multiliteracies or representing knowledge in multiple or multimodal ways.

THE CULTURAL INTERFACE

This was the beginning of working in what Prof Martin Nakata, a student in the postgraduate research group at the time, coined - 'the cultural interface'. (Martin is now Professor of Indigenous Studies at The University of Technology Sydney). Nakata's notion of the cultural interface (Nakata, 2007) provides a conceptual framework for exploring the dialogical exchange between Indigenous and non-Indigenous systems, as well as situating the life worlds of contemporary Indigenous people in the dynamic space between ancestral and western realities. Although he asserts this space is highly political and contested, it also carries a strong reconciling dynamic. Elsewhere in the literature, the interface is seen as an opportunity for innovation and creative dialogue (Ball, 2004; Bala & Joseph, 2007), a harnessing of two systems in order to create new knowledge (Durie, 2005; Yunkaporta & McGinty, 2009).

This dialogical way of working is an example of what is possible. The concept of cultural interface has played out in many research projects as many researchers including Indigenous postgraduate students and I have grappled with how to create knowledge that sits in the two domains. The intellectual endeavours are not solely mine, they have been generated in genuine intellectual exchange between those of us who came together to 'think out loud' about these things.

In the next part of the lecture I want to see how the two previous sections, Indigenous Knowledges & My Education, come together in the practice of training researchers. This is the notion of "praxis" when you combine theory and practice.

WHAT KNOWLEDGE CAN YOU RIGHTFULLY CLAIM TO RESEARCH?

I have a particular belief that one should only work, or research, in areas that are rightfully yours to claim. This presents problems for non-Indigenous scholars who work with Indigenous peoples. What can I rightfully research? What can I rightfully claim as my contribution to new knowledges? There are some aspects of Indigenous knowledge that I would never research because those domains belong rightfully to the traditional owners only. They hold 'copyright' so to speak over that knowledge. If they invite me (or a graduate student) to research these areas with them, then permissions and access to this knowledge have to be carefully negotiated under the strictest ethical considerations, especially around publication of research findings. I have this discussion with all my students whether Indigenous or non-Indigenous. It equally applies to Indigenous students studying Indigenous issues. They cannot assume that because they are Indigenous, they have any right to research other Indigenous people's knowledge. Currently, my job in the School of Indigenous Australian Studies is PhD Coordinator. This gives me some legitimacy to work with students – in an educative role – to do Indigenous research in an ethical and rigorous way.

In my PhD research in the US examining resilience and educational success I found that African American female students reported that teachers didn't expect the same standard of work from them as they did from the other students. Nor did they give the same level of critical feedback that the white students received. They did report receiving high levels of praise from teachers. The unintended consequences of 'good intentions' need to be named and made explicit. Teachers wanting to encourage students left out the most important ingredient of good teaching, that was, sound criticism.

In a similar way I found it difficult to draw the line between demanding high standard work from Indigenous PhD students and being seen to be critical of ideas that Indigenous students expressed about their cultural practices. For example Karen Martin wrote one of her thesis chapters in her storywork mode. This was a way of telling traditional stories with a repetitive style of sentence construction. When I challenged this way of writing English, we had to negotiate that line of what is culturally right and what is right in English writing practice. Valuing the incorporation of Indigenous Knowledge into thesis production meant I had to value this style of storying with which I was unfamiliar. Sometimes the learning is for the professor, not the student! These difficulties become more pronounced when students are working in English as a second language.

STUDENT WORK

Karen Martin, an Indigenous woman from SE Queensland, in her PhD investigated the agency of a Rainforest Aboriginal Community, the Burungu, Kuku-Yalanji of Far North Queensland, Australia for their regulation of Outsiders to their Country. A major feature of this research study is its Indigenist research paradigm:

founded on the principles of cultural respect and cultural safety and embedded in Aboriginal ontology, epistemology and axiology (Martin, 2008). The theoretical framework, called relatedness theory, is comprised of three conditions: Ways of Knowing, Ways of Being, and Ways of Doing. Thus, Indigenist research methodology is both an inquiry and immersion process. Storywork was one such method. It is a culturally safe, culturally respectful and relevant research method based on Aboriginal epistemology, and communication protocols. It builds on the seven principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy that form a framework for understanding the characteristics of stories, appreciating the process of storytelling, establishing a receptive learning context, and engaging in holistic meaning-making (Archibald, 2008). Karen Martin received an award as best PhD at Australian Association of Education Research ARE in 2008 for her thesis. She also won a university medal for her work.

Non-Indigenous PhD students also worked at the cultural interface to incorporate their own professional knowledge with Indigenous knowledge through collaborative research. Sarah Larkins' (2010) study of teenage Indigenous mothers combined the rigor of mixed methods and a research model in which the young mothers became researchers themselves. She built the capacity of the young women she was working with, while they built her capacity as a researcher. The government department, Queensland Health, last year asked us for further work on implementing service delivery to Indigenous young parents.

Another student: Carol Moylan's (2010) study was about the gap in psychotherapy for Indigenous people with depression. There is very little available by way of psychotherapeutic interventions that are culturally suitable in the treatment of Aboriginal clients who have depression. Her study acknowledged two culturally different systems: western psychological knowledge which often reflects individualistic, materialistic and secular philosophical underpinnings; and Australian Aboriginal knowledge which is grounded in a philosophy that is communal, spiritual and ecological. Her thesis was titled: *Towards an Indigenous psychotherapy*. It provided a framework for psychologists working with Indigenous clients.

Another of my students, Tyson Yunkaporta, who has just completed his Doctorate has been working with 50 teachers in a regional area of the state of New South Wales. He found that teaching an explicit Aboriginal pedagogy, combined with a willingness to learn on the part of the teachers, helped them to implement culturally strong pedagogy that engaged young people. They reported less disruptive behaviour by the students in the classrooms and the intellectual work produced by the students was of high quality and beyond what teachers thought possible. Yunkaporta (2010) says that that quality education is blocked by oppositional framing of Aboriginal and western knowledge systems. This is portrayed in some curricula that merely highlight the differences between Indigenous people and others and is often tokenistic in its representation of Indigenous knowledge. Teachers who believe they are doing 'inclusive education' when they choose Indigenous topics without ever introducing their students to the wider world of knowledge, are mistakenly contributing to the low performance of their students. Mistaken ideas about 'inclusive education' can be limiting for young people. As Yunkaporta says: why wouldn't Indigenous kids want to know about, appreciate and deconstruct Greek mythology, or the concept of gravity on the moon, or the Latin names for plants, as examples? While completing his thesis he used his traditional skill of carving as his metaphor for the storyline of the thesis. When you come across a knot in the wood, you turn it around and carve from a different direction. This is what you do when you encounter a problem in life or in your research.

Louise Wilkinson (2006) is a Principal at a Primary School in Townsville Australia. She completed a Master's thesis to determine the school based factors that contributed to the progress and achievements of its Indigenous students. In keeping with the emphasis on quality teaching and on the role of principals, she coined the term 'audacious leadership' to describe the most significant intrinsic variable, or school-based factor, found to contribute to the success of educational outcomes for Indigenous students in the school she studied. As a leader in her school, she displayed a deep respect for Indigenous families who attended her school. Focusing on educational leadership and the quality of education is important. Yunkaporta and Wilkinson knew this and rightly emphasised it as a key ingredient in providing quality education to Indigenous students.

It is our role as professors and educators of the next generation of researchers, to challenge the academy as to what constitutes accepted ways of researching and to open up opportunities for Indigenous researchers to bring their ways of seeing the world to the problems they undertake to study. Allowing and encouraging graduate students to explore the expression of their Indigenous knowledges in the context of their research brings a creative edge to

their work. In the last 5 years I've had two of my students win university medals (that is they were ranked in the top 5% for their theses). And five others have had their thesis work graded "Cum Laude" (the highest award).

The notion of the incorporation of local knowledges with global issues fell on receptive ears when I presented the notion of working in the cultural interface at an international conference in Penang. Prof. Koo Yew Lie from Malaysia, and Dr Mahnaz Saeidi from Iran and I surveyed Australian, Malaysian and Iranian postgraduate students' about the use of cultural knowledge in their theses (2010). The results of the study indicated that, despite some variations, most students, whether or not their native language was English, had similar ideas about western epistemologies (the process of thesis writing, the roles expected of a supervisor and themselves). Whether local, cultural knowledge could be used in thesis development often depended on the nature of the research and the disposition of the supervisors to value alternative epistemologies. Many felt the real story was not being told if only western epistemologies were valued.

CONCLUSION

I titled my talk '**Engaging Indigenous Knowledge(s) in Diverse Global Contexts: Innovations in Research and Practice**' and taking that theme I have introduced you to some of the ways I train early career researchers to do ethical and rigorous Indigenous research. There are many positive and creative things happening in research education engaging Indigenous knowledges. I've given you only a few examples from the context in which I work.

To summarise:

- Indigenous people have always placed a high value on education;
- Indigenous ways of knowing (epistemologies) are complementary not oppositional to Western epistemologies;
- Good and rigorous research is just as applicable in Indigenous and non-Indigenous contexts. But the way it is done is as important as what is done;
- Thus, there is a way of working, the notion of the cultural interface, which acknowledges the best of Indigenous and non-Indigenous ways of knowing.

In this talk I hope I have shown you some of the possibilities, some of the innovative ways we can train the next generation of researchers, especially Indigenous researchers themselves, to incorporate their worldviews into their research work. There is hope and much of what is hopeful is happening in partnership with Indigenous peoples themselves. My belief is that if we can have personal transformation within ourselves as educators while bringing our expertise to the table, then together there is hope for the creation of new knowledges. But it requires good will and effort on all sides, Indigenous and non-Indigenous. We are all in this together.

Terimakasih.

ACKNOWLEDGEMENT

I would like to thank the School of Indigenous Australian Studies and especially my colleagues Professor Yvonne Cadet-James and Dr Felecia Watkin Lui.

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Suzanne McGinty
James Cook University, Townsville QLD. Australia
sue.mcginty@jcu.edu.au

Engaging Structural Diversity in the Malay Grammar: A Case Study

Zaharani Ahmad
Hankuk University of Foreign Studies

Abstract

The notion of structural diversity in the context of linguistic diversity is commonly construed as structural or grammatical variation among languages. This paper, in contrast, meticulously defines structural diversity as variation of grammatical patterns or constructions within a single language, and a case under study is the Malay language. As established in *Tatabahasa Dewan* (Malay reference grammar), a grammar can be defined as a set of rules that governs the construction of linguistics structures or forms (e.g. words, phrases, sentences), and these rules are formulated based on regular patterns that are observable in the language. Any form of structural variation that is contradictory to the standard rule is regarded ill-formed and ungrammatical. Nevertheless, the so-called ‘incorrect variant’ is widely and productively used in the language, and significantly has an impact on language learning. It has been reported that students are more inclined to use the ‘incorrect variant’ as compared to the standard one, and this accordingly affects their grade in the examinations (Nor Hashimah et al. 2004). The issue that arises here is that there is a conflict between the school grammar taught in schools and the corpus grammar used outside the school. Corpus grammar is defined here as a grammar that is widely and practically used by the language community as reflected in the UKM-DBP data-based corpus. This paper argues that structural diversity in the language must be recognized, and the regularity patterning the variant needs to be generalized and formalized into rule. If the derivation of the so-called ‘incorrect variant’ is rule-governed and culturally motivated, it must be accepted as well-formed and should be incorporated into the grammar. It is now the task of current linguists to pursue studies on structural diversity and come out with regular rules so that the grammar can be improved and easily learnt.

Introduction

In common term, diversity means a state or quality of being different or varied. Thus, linguistic diversity generally refers to the number of different languages spoken in a given geographical area (Nettle 1999). For instance, Papua New Guinea and Paraguay which are reported to be roughly the same size and have nearly the same population, but the former has 850 indigenous languages, whereas the latter has scarcely more than twenty. In the perspective of linguistic diversity, Papua New Guinea is obviously more diverse than Paraguay. This type of diversity is also called language diversity.

Another type of diversity as proposed by Nettle (1999) is structural diversity which involves grammatical patterns or constructions. For instance, in the ordering of the major constituents such as Verb, Subject, Object in a sentence, there are languages who favor the VSO structure (e.g. Tagalog and Maasai), SVO structure (e.g. Malay and English), and SOV structure (e.g. Japanese and Khalkha Mongolian), or free order. In sum, a study on linguistic diversity either in the aspects of language diversity or structural diversity, is basically involved an analysis of various types of human languages.

This paper, in contrast, meticulously defines linguistic diversity, particularly structural diversity as variation of grammatical patterns or constructions within a single language. For the present purposes, the language under study is called standard Malay, a variety that is used in the education system (school language), and in formal situations such as in speeches, meetings, seminars and in the mass media (Nik Safiah et. al. 2008).

Malay Reference Grammar

A grammar that is currently regarded as Malay reference grammar is *Tatabahasa Dewan* (Nik Safiah et. al. 1986, 1989, 2008). This is the grammar that is taught in school at all levels, starting from primary school up to tertiary level, hence it is commonly dubbed as school grammar. The central theoretical background underlies the analysis is indubitably based on transformational generative grammar propounded by Chomsky (1957).

As commonly known, the underlying thesis of generative grammar is that linguistics structures or forms (e.g. sentences, phrases, words) are generated intuitively by a subconscious set of procedures. These procedures are part of the speaker's mind, and the goal of linguistic theory is to model these procedures. In generative grammar the means for modeling these procedures is through a set of formal grammatical rules. Hence, a grammar can be defined as a set of rules that governs the construction of linguistic structures or forms.

In linguistic analysis, rules are formalized based on regular patterns that are observable in the language under study. Regularity in language demonstrates that there is an underlying system that regulates how language works. In transformational generative grammar, this system is governed by rules. It must be noted that regularity is not essentially unique and uniform. Most of the regularities in linguistic structures, not only in syntax, sentences are formed in diverse orders or constructions. Diversity in syntax is the focal point of linguistic analysis within the framework of generative grammar. The grammar generates all and only grammatical sentences in the language, and these need to be formulated in terms of formal rules.

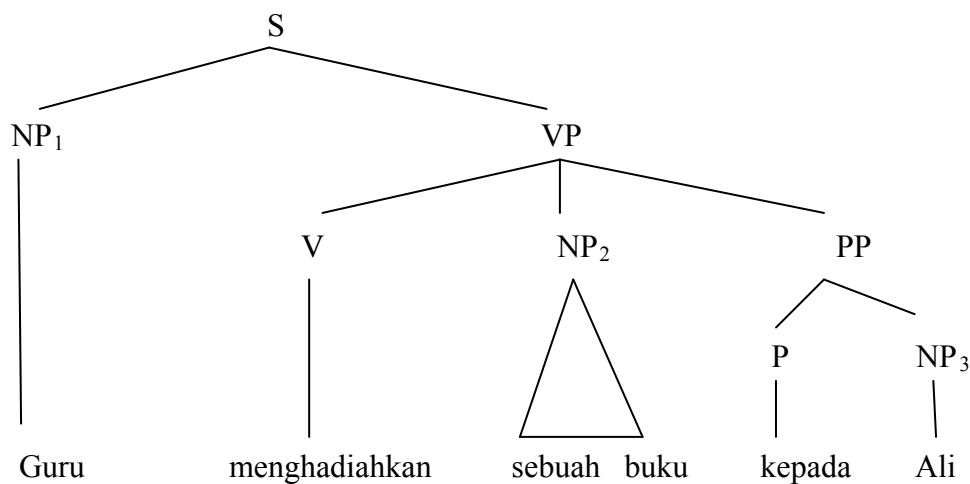
A good example of structural diversity can be observed in sentences active-passive pairs involving ditransitive verbs in Malay. As noted in *Tatabahasa Dewan* (Nik Safiah et. al 2008), verbs in the language can be grouped into two, namely transitive verbs and intransitive verbs. Based on the noun phrase that follows, the transitive verbs can further be sub-categorized into ditransitive and monotransitive verbs. The latter requires two noun phrases that serve as objects (eg. direct object and indirect object), whereas the latter needs only one. Although sentences active-passive pairs with ditransitive verbs have various constructions, they basically have the same propositional meaning as illustrated in the following examples.

1. Guru menghadiahkan sebuah buku kepada Ali
Teacher present ACTIVE a book to Ali
'The teacher presents a book to Ali'
2. Guru menghadiahi Ali sebuah buku
Teacher present ACTIVE Ali a book
'The teacher presents Ali a book'
3. Sebuah buku dihadiahkan oleh Guru kepada Ali
A book present PASSIVE by teacher to Ali
'A book is presented to Ali by the teacher'
4. Ali dihadiahi guru sebuah buku
Ali present PASSIVE teacher a book
'Ali is presented a book by the teacher'
5. * Ali dihadiahkan sebuah buku oleh guru
Ali present PASSIVE a book by teacher
'Ali is presented by the teacher a book'
6. * Sebuah buku dihadiahi Ali guru
A book present PASSIVE Ali teacher

‘A book is presented Ali teacher’

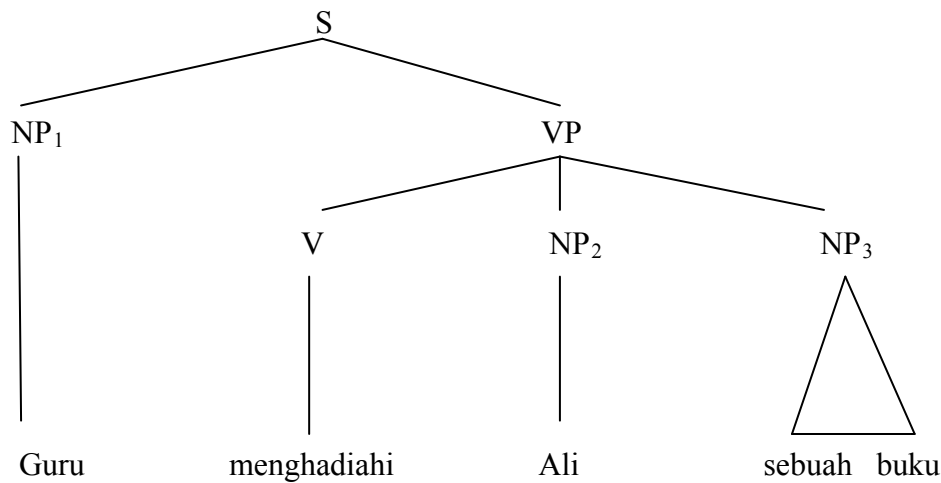
1 and 2 are active transitive sentences, whilst 3 and 4 are the passive ones (Nik Safiah et. al. 2008). 5 and 6 are ungrammatical sentences because their derivations are violating the general rule of passivisation. As established in *Tatabahasa Dewan* (Nik Safiah et. al. 2008) the active transitive sentence in 1 is postulated as the underlying form and the other constructions are derived from here by transformational rules which will be discussed below. The underlying structure of sentence 1 can be represented in terms of tree diagram as in (7) below.

7. Underlying representation of active transitive sentence with double objects



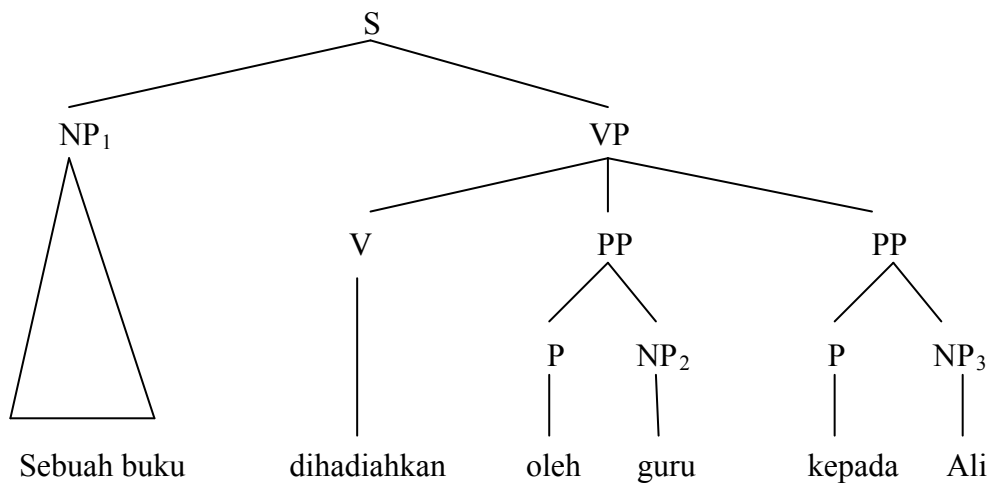
NP₁ in the above sentence is the subject, NP₂ is the direct object and NP₃ is the indirect object. The sentence can undergo dative transformation in which NP₃ is moved to direct object position and NP₂ to the indirect one. The suffix *-kan* which functions as a transitive verb marker is now being replaced by the suffix *-i*, and the preposition *kepada* ‘to’ is dropped. The surface representation of the sentence is as follows:

8. Dative transformation – reordering of direct and indirect objects

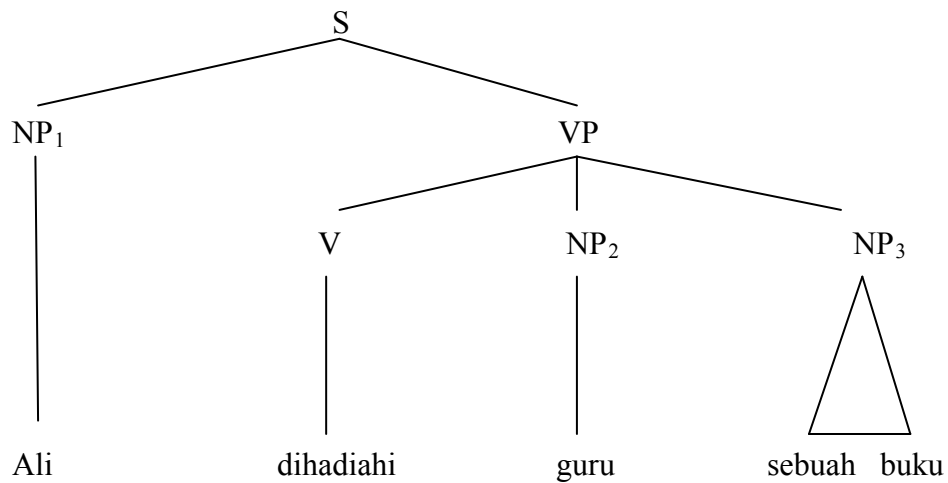


Another transformational process that is eminently relevant to grammatical relations is passivization, which converts a direct object (e.g. NP₂) into the subject of the passive and the former subject into an oblique. The application of passive transformational rules are represented in (9) and (10) consecutively where the direct objects *sebuah buku* 'a book' and Ali (e.g. NP₂) are promoted into the subject positions.

9. Passivization transformation – direct object is promoted to subject position

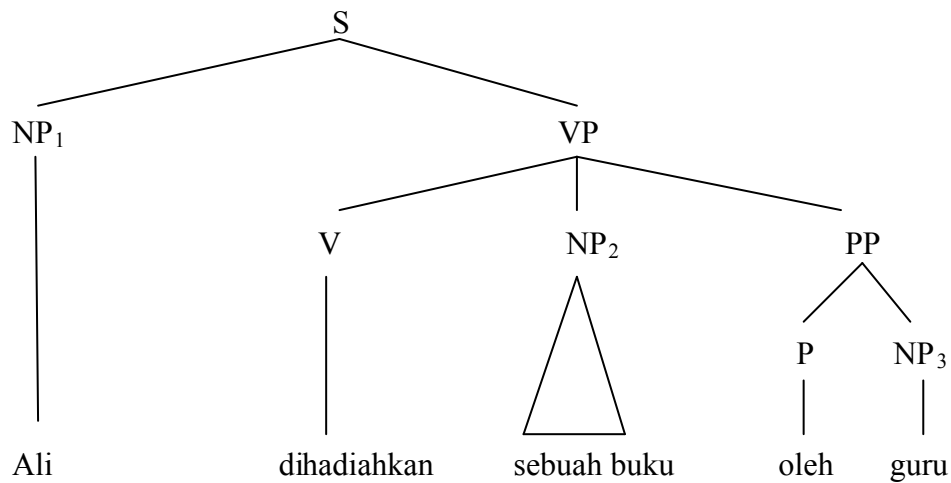


10. Passivization transformation – direct object is promoted to subject position

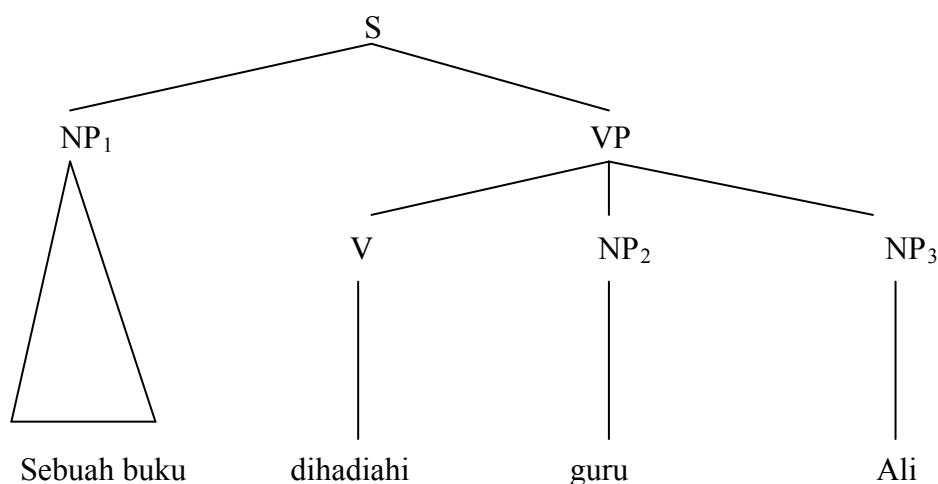


Passivization transformation only allows direct objects to be moved to the subject position, but not the indirect ones. This explains why 5 and 6 are ungrammatical sentences in the language, as the following representations illustrate.

11. Indirect object cannot be promoted to subject position - ungrammatical



12. The indirect object is promoted to subject - ungrammatical



Based on syntactic diversity given above, it is apparent that *Tatabahasa Dewan* does recognize the existence of structural variation in Malay providing that the variants in hand are derivable by grammatical rules.

Structural Diversity: Evidence from UKM-DBP Corpus

The present study utilizes a collection of data extracted from the data-based corpus of UKM-DBP (Universiti Kebangsaan Malaysia and Dewan Bahasa dan Pustaka) consisting of five million words. The corpus does not have any structural and grammatical markup. It is just a collection of texts of various types of written Malay as shown in Table 1. Various constructions and forms can be generated from the corpus by a software called Wordsmithtools, and the desired outputs are listed in terms of concordances.

Table 1: Data composition of UKM-DBP corpus

Writing types	Number of words	% of written corpus
Newspapers	2,500,000	50
Utusan Malaysia	1,250,000	25
Berita Harian NSTP	1,000,000	20
Harakah	250,000	5
Magazines	1,500,000	30
Published by DBP	500,000	10
Other publishers	1,000,000	20

Books (by DBP and others)	1,000,000	20
Fictions	500,000	10
Nonfictions	500,000	10
TOTAL	5,000,000	100

As mentioned, structural diversity in this study is confined to variation of grammatical patterns or constructions in Malay which can be observed at all grammatical levels, namely phonology, morphology and syntax. In the earlier discussion of syntactic diversity, we have seen that active-passive pair sentences with ditransitive verbs have many forms of constructions. It is claimed that all these sentences are derived from a single underlying structure by transformational processes such as NP movement, deletion and insertion rules.

In the case of phrasal diversity, different forms of phrasal constructions are attested in the corpus which include verb phrase and adjective phrase. Diversity in the former concerns the ordering of verb, object and adjunct, whilst the latter affects the sequence of modifier and adjective.

13. Verb + Object + Adjunct (kembali/semula/lagi)

...berbelas ribu ringgit untuk **mendapatkan haknya kembali...**

get his right back

...sebagai pemangkin untuk **menghidupkan kesedaran budaya semula...**

revive consciousness culture again

...senarai PN4 membantu **mempercepatkan proses itu lagi.**

quicken process that more

14. Verb + Adjunct (lagi/kembali/semula) + Object

...berusaha kuat untuk **mendapatkan kembali haknya...**

get back his right

...program untuk **menghidupkan semula kesedaran budaya...**

revive again consciousness culture

...bahan campuran yang boleh **mempercepatkan lagi proses itu.**

quicken more process that

The words *kembali* ‘back’, *semula* ‘again’, *lagi* ‘more’ are classified as adjuncts, and they are syntactically omissible which means that dropping an adjunct will not result in ungrammaticality of a sentence. Adjuncts in Malay occur in two different environments, that is pre-object position and post-object position. In the latter, the adjunct evidently separates the verb and the object as a bound constituent.

In addition to verb phrase, structural diversity is also attested in adjective phrase. As common in many languages, prototypical adjectives are ‘gradable’ and as such take modifiers indicating degree. In Malay, gradable adjectives denoting superlative degree take modifiers categorized as intensifiers, such as *sekali* ‘very or once’ and *paling* ‘extremely’. The intensifiers can be either pre-head modifier or post-head modifier, or combination of both, as illustrated in the following examples.

15. Adjective + Modifier

...keologi prasejarah yang **baik sekali**. "Formasi bukit batu kapur...

good very

...sekarang ini begitu **ketara sekali** iaitu mereka menghadapi mas...

obvious very

...tapi disebabkan begitu **ramai sekali** ahli baru, kerja-kerja mere...

many very

16. Modifier + Adjective

...bagai hutan seumpamanya yang **paling baik** diurus di dunia, di sam...

extremely good

...jatuhan 16.4 mata itu adalah **paling ketara** yang pernah dicatat...

extremely obvious

...mbar tahun ini, orang Melayu **paling ramai** menjadi mangsa. Jadi...

extremely many

17. Modifier + Adjective + Modifier

...pengguna, cara yang **paling baik sekali** untuk mendapatkan...

extremely good very

...nutur normal. Perbezaan yang **paling ketara sekali** ialah penutur...

extremely obvious very

...Kumpulan pekerjaan yang **paling ramai sekali** di Semenanjung...
extremely many very

Structural diversity is also observable in the morphology of the language, particularly with respect to morphophonology. As generally known, when morphemes combine to form words, some of the phonemes in the morpheme undergo phonological alternation. For instance, the root base *pukul* 'hit' surfaces as *dipukul* in the passive form and is realized as *memukul* in the active counterpart. The alternation in the latter is generally regular in simple word formation but visibly irregular in the context of complex word formation. For example, when a nasal final prefix *meN-* is attached to the base *ketepi* 'marginal', there are three different realizations of active verb forms surface in the output representation, namely *mengetepikan*, *mengketepikan* and *mengenepikan*. Although these words are phonologically diverse, semantically they are indistinct because all of them denote the same lexical meaning that is 'cause to be marginalised'.

18. Variation of word realizations

...mereka tidak sewajarnya **mengetepikan** aspek inovasi...

...perniagaan tempatan **mengetepikan** pemikiran negatif kerana ia tidak...

...yang baik di sana sebelum kita **mengketepikan** isu itu," katanya...

...bukan kerajaan (NGO) untuk **mengketepikan** perkara itu. Baru-baru...

...pengurusan sudah **mengenepikan** pemain dari Republik Indonesia...

...ekonomi dan teknologi tanpa **mengenepikan** pengukuhan iman dan...

Diversity and Issue of Grammaticality

It is apparent that structural diversity is transpired at all grammatical levels in the language, such as in sentences, phrases and word forms. Some variants or diverse forms are regarded ill-formed and ungrammatical by *Tatabahasa Dewan* simply because they are violating the standard rule postulated by the grammar. Nevertheless, the so-called 'incorrect' variants are widely and productively used by the speakers of the language as reflected in the UKM-DBP data-based corpus. The issue that arises here is that there is a conflict between the

rule postulated in the grammar and the data represented in the corpus. The issue of grammaticality becomes crucial in the context of language learning when it has an impact on student's performance in the examination.

As mentioned, one of the basic syntactic rules governing the verb phrase is that a transitive verb requires an obligatory object. The two elements are syntactically bound and therefore they cannot be separated or independently deleted. In other words, the constituent cannot undergo any transformational processes such as insertion, deletion and movement. Thus, sentences in 14 are considered ungrammatical simply because there are intervening elements called adjuncts that separate the verb and the object of the phrase.

In the case of diversity involving gradable adjective phrases signifying superlative degree, *Tatabahasa Dewan* recognizes structures in (15) and (16) but discarded (17) as ungrammatical. The latter is violating the basic constraint in the language called redundancy which is not permitted in the language (Nik Safiah et al. 2008). A combination of intensifiers *paling* 'extremely', and *sekali* 'most' in the structure is undesirable because the connotation of superlative can be conveyed by any one of the modifiers.

For morphophonological diversity concerning the word *mengetepikan*, *mengketepikan* and *mengenepikan*, *Tatabahasa Dewan* only accepts one variant that is *mengetepikan* as the standard form, while the others are considered ungrammatical or ill-formed. The phonological rule that governs the formation of the standard variant is called nasal substitution rule which is analyzed as a result of the application of two extrinsically ordered rules, namely (i) nasal assimilation rule, and (ii) voiceless obstruent deletion rule (Asmah 1986, Abdullah 1987, Farid 1980 and Zharani 2008b). Both rules are applicable to consonant initial base stems. Word internal segment is not affected by the rules. This analysis is very difficult if not impossible to account for nasal substitution word internally, such as in *mengenepikan* which is naturally and widely used as attested in *Kamus Dewan* (Reference Dictionary of Malay) (1970, 1984, 1994) as well as in UKM-DBP data-based corpus.

Interestingly, the same morphophonological pattern is observed in many other verb forms as illustrated in 18 below, indicating that the phenomenon is visibly productive and not merely accidental. And again, the forms that are accepted are those listed in the A column as they are in accordance with the standard rule postulated in the grammar.

19. Variation of word realizations

Base	Affixed forms derived from meN-kan affixation		
	A	B	C
ke tepi	mengetepikan	mengketepikan	mengenepikan
ke tengah	mengetengahkan	mengketengahkan	mengenengahkan
sekutu	menyekutkan		menyengutkan
ke samping	mengesampingkan		mengenyampingkan
ke bumi	mengebumikan	mengkebumikan	
ke bumi	pengebumian	pengkebumian	

In sum, the ungrammaticality of certain grammatical constructions or forms are simply because they do not adhere to the prescribed rule established in *Tatabahasa Dewan*. Prescriptive approach is arguably counterproductive to linguistic analysis in general and the Malay grammar in particular. Like any other scientific studies, linguistic analysis should be descriptive rather than prescriptive. As noted by Aitchison (1978:13),

First, and most important, linguistics is descriptive, not prescriptive. A linguist is interested in what is said, not what he thinks ought to be said. He describes language in all its aspect, but does not prescribe rules of 'correctness'.

Apparently, it is the task of current linguists or researchers to pursue the study on linguistic diversity and come out with regular rules so that the grammar can be improved and easily learnt. The grammar that negates the existence of empirical data does not fulfill the central facet of linguistic analysis that is observational adequacy. Accordingly, this paper attempts to propose new grammatical rules which can account for structural diversity that occur in the language.

Structural Diversity and Its Impact on Language Learning

Bahasa Melayu or the Malay language is one of compulsory subjects taught in schools in Malaysia starting from early age of primary years up to tertiary educations. Despite the language is long-windedly taught and learnt, it is reported that many students particularly the native Malays cannot score good grades for the subject. This is based on students' performances in the national examinations, namely the *Ujian Peperiksaan Sekolah*

Rendah (UPSR) (Primary School Examination Test) and the *Peperiksaan Menengah Rendah (PMR)* (Lower Secondary Examination).

Nor Hashimah's et. al. (2004) preliminary study shows that the causal factor of this predicament is the type of questions asked in the examinations which is dubbed as problematic questions. Apparently, there is a correlation between student's performances and the total number of problematic questions asked in the examination, particularly in relation to the issue of grammaticality of certain forms and constructions (Nor Hashimah et. al 2004). It is observed that the grammar taught in schools is incompatible with the grammar used outside the school. In other words, there is a conflict between the school grammar and the corpus grammar. Corpus grammar is a grammar that widely and practically used by the language community as reflected in the corpus. Students are more inclined to use corpus grammar as compared to school grammar. Some of the identified problematic questions are given below. For ease of presentation, the questions are classified based on the general rule prescribed in the school grammar.

Verb-Object Dislocation

As mentioned earlier, one of the basic syntactic rules in constructing an active transitive sentence in the language is that the transitive verb cannot be dislocated from the obligatory object by any grammatical element. In the examination, students are asked to identify or determine the grammaticality of such sentences given in (20) and (21) below. The research finding shows that the majority of the students opted that sentences in (20) are correct. They failed to identify why these sentences are ill-formed or ungrammatical. However, it is affirmed in the school grammar that the standard version of these sentences should be represented as in (21).

20. Ungrammatical sentence

- a. Mereka melebarkan **lagi** jalan itu
They broaden more road the
'They broaden the road a bit more'
- b. Perempuan itu telah mendapatkan **kembali** haknya
woman the has get back right her
'The woman has got back her right'

21. Grammatical sentence
- a. Mereka melebarkan jalan itu **lagi**
They broaden road the more
'They broaden the road a bit more'
 - b. Perempuan itu telah mendapatkan haknya **kembali**
woman the has get right her back
'The woman has got back her right'

Grammatical Redundancy

Trask (1996) defines redundancy as "The central property of speech and language by which more information is provided than is strictly necessary for the message to be understood, so that, if some information is lost or misheard, the remaining information will still often be sufficient for the message to be received correctly". Most grammarians claim that redundancy is not permitted in Malay (Nik Safiah et. al. 2008, Abdullah 1987, Asraf 1989). For instance, nominal reduplicated word forms indicating plurality cannot take modifier categorized as quantifiers to mark plurality, such as *semua* 'all', *seluruh* 'entire', *banyak* 'many' and *kebanyakan* 'majority'.

22. Ungrammatical structure
- a. semua rumah-rumah 'all the houses'
 - b. banyak buku-buku 'many books'
 - c. kebanyakan penyanyi-penyanyi 'majority of the singers'
 - d. seluruh murid-murid 'entire students'
23. Grammatical structure
- a. semua rumah 'all the houses'
 - b. banyak buku 'many books'
 - c. kebanyakan penyanyi 'majority of the singers'
 - d. seluruh murid 'entire students'

Another typical example of redundancy that is frequently asked in the examination involves the morphological process of *memper-kan* affixation. Circumfix *memper-kan* is a

transitive verb marker used to derive transitive verbs from nouns and verbs by causation. For instance, from the base stem *lihat* ‘to see’ and *hamba* ‘slave’ it can form *memperlihatkan* ‘to cause to be seen (active)’ and *memperhambakan* ‘to cause to be made a slave (active)’. It is argued that *memper-kan* cannot occur with adjectival base stems because its formation is morphologically redundant (Nik Safiah et. al 2008, Asraf 1989, Abdullah 1987). The prefix that should be used here is *memper-* which can be glossed as ‘to cause to be more...’.

24. Ungrammatical forms

luas ‘wide’	memperluaskan ‘to cause to be more wide’
dalam ‘deep’	memperdalamkan ‘to cause to be more deep’
kemas ‘neat’	memperkemaskan ‘to cause to be more neat’
besar ‘big’	memperbesarkan ‘to cause to be bigger’
cepat ‘quick’	mempercepatkan ‘to cause to be quicker’

25. Grammatical forms

luas ‘wide’	memperluas ‘to cause to be more wide’
dalam ‘deep’	memperdalam ‘to cause to be more deep’
kemas ‘neat’	memperkemas ‘to cause to be more neat’
besar ‘big’	memperbesar ‘to cause to be bigger’
cepat ‘quick’	mempercepat ‘to cause to be quicker’

Similarly to the case of verb-object dislocation, the research finding shows that the majority of the students opted for the so-called incorrect forms discarded by *Tatabahasa Dewan*. Nor Hashimah et. al (2004) concludes that the underlying motivation of this option is that those forms are widely used and the students are more familiar to this usage.

Engaging Structural Diversity in the Grammar

This paper argues that structural diversity, particularly the varieties that are productively used in the corpus should be reexamined and restudied for the following reasons. First, the variety signifies a current usage of contemporary Malay which undergoes structural development to sustain its multifunctional role as a modern language in a complex society. Second, the variety has an influential effect on student achievement in the examinations.

Students should not be ‘victimized’ by problematic questions regulated by prescriptive rules which are unfamiliar and not faithfully representing the real language use in the community. Third, structural diversity reflects cultural creativity of the speakers in using their language. Diversity is most often motivated by communicative functions of the language in different context of situations. Finally, it is the nature of language to have structural variety and never be uniformed.

It must be mentioned, however, that not all structural diversity attested in the corpus must be incorporated into the grammar. There are cases where diversities are genuinely incorrect used of language as a result of speakers incompetency, errors, and other factors. This type of diversity is not productive, and its recurrence in the corpus is very low in terms of percentage. Furthermore, there is no structural pattern that can be generalized from the forms or constructions.

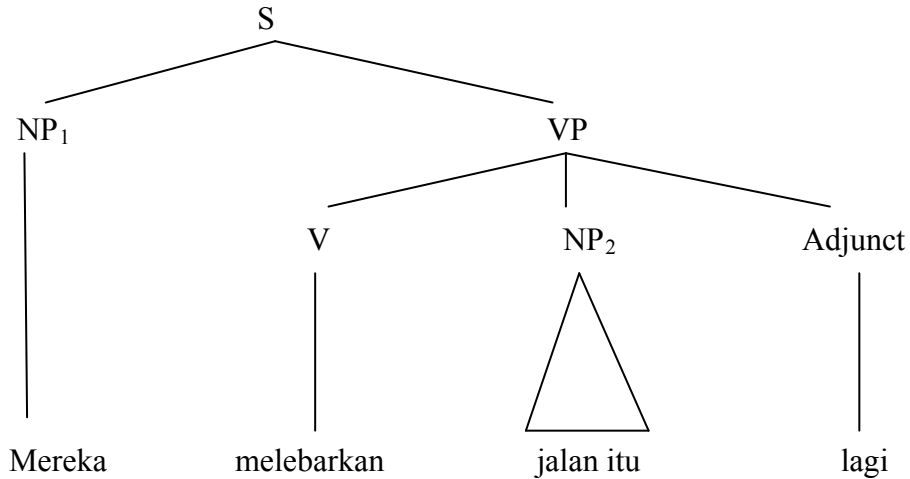
The kind of diversity that is relevant to our discussion is the one that is visibly significant in terms of distribution and has linguistically motivated structural pattern. The regularity patterning the variants needs to be generalized and formalized into rule. If the formation of the so-called ‘incorrect variant’ is rule-governed, it must be accepted as well-formed and should be incorporated into the grammar. It is now the task of current linguists to pursue the study on linguistic diversity and come out with regular rules so that the reference grammar can be improved and easily learnt by the students. In what follows I will demonstrate a few cases of diversity which shows certain regular pattern and can be regularized and formulated into rule.

Let us begin by observing the syntactic behavior of transitive verb phrase in the language. As previously mentioned, in a transitive verb phrase construction, the noun phrase that serves as an object must immediately follow the verb in order to be grammatically acceptable. The two elements are syntactically bound and therefore the constituent cannot undergo any transformational rules such as movement, insertion and deletion. In other words, they must remain intact as a constituent. The ungrammaticality of the sentences given in (20) are the consequence of violating this basic syntactic rule.

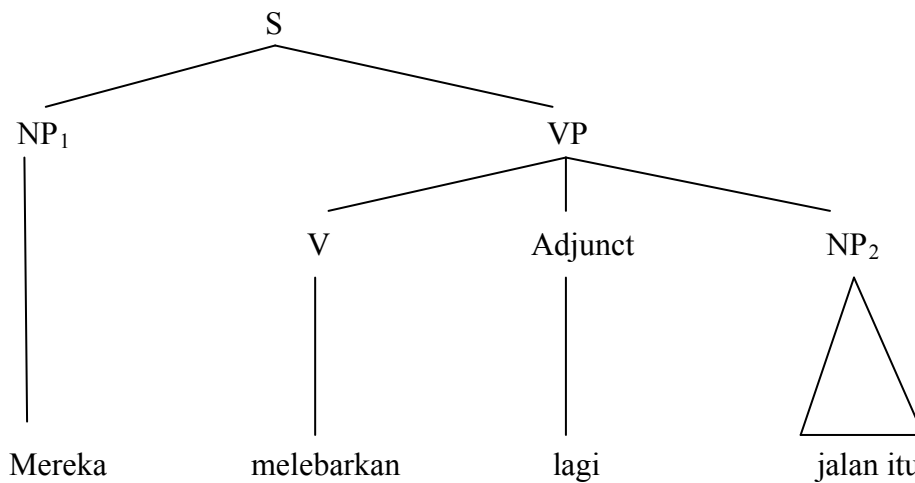
However, this paper argues that the sentences in (20) have undergone the process of transformation which is the basic tenet of generative grammar adopted by *Tatabahasa Dewan*. In the underlying representation, the words *lagi* ‘more’ and *kembali* ‘again’ which are categorized as adjuncts occur word finally as in (26). A transformational rule labeled as

adjunct raising rule moves the adjunct in between the verb and its object (Zaharani and Mohd Ra'in 2008), as illustrated in (27).

26. Underlying representation



27. Adjunct transformation - adjunct is moved to pre-object position



A process of moving syntactic elements from one position to another position by transformational rules are not uncommon in the language. Before this we have seen the application of dative and passive transformations which move NP objects from different positions in a sentence. If these transformational rules are acceptable, there is no reason why an adjunct raising rule could not be incorporated into the grammar. A different version of transformational rule was proposed by Fazal et. al. (2010) where his analysis suggests that the verb gets moved instead of the adjunct.

Another prescriptive rule established in *Tatabahasa Dewan* that needs to be reexamined is the issue of redundancy. Zaharani (2008a) argues that grammatical redundancy is rampant in the language. As attested in UKM-DBP corpus, there are a lot of cases which can be inherently identified as redundancy. Interestingly, some of them have never been addressed as ill-formed and therefore can be regarded as grammatical. The first type of redundancy involves a combination of two content words which generally have an identical meaning, such as in (28) below. *Tatabahasa Dewan* classifies this as noun phrase with head+head structure which denotes a similar meaning (Nik Safiah et. al. 2008).

28.	tubuh badan	hubung kait	cerdik pandai
	‘body body’	‘connect connect’	‘clever clever’
	hamba abdi	tokok tambah	susah payah
	‘slave slave’	‘add add’	‘difficult difficult’

Another type of repetition can be observed in a noun phrase comprises a combination of simple word plus complex word derived by a morphological process of affixation. The derived words normally have new grammatical meaning depending on the type of affixes that are attached to the base forms. For instance, nominal word-forms derived from *peN-* prefixation are names of instruments or tools (e.g. *buka* ‘to open’ *pembuka* ‘a tool that opens (opener)’). Circumfix *peN-an* is used to derive nominal word-forms denoting a ‘process of performing the action of the base’ (e.g. *siasat* ‘to investigate’ *penyiasatan* ‘a process of investigating (investigation)’). Suffix *-an* is a nominal marker which conveys a meaning of ‘result or product of the action’ (e.g. *tulis* ‘to write’ *tulisan* ‘result of writing (written)’). Although the affixes have specific grammatical meanings such as ‘instrumental’ ‘process’ and ‘resultative’, the derived words can still occur with simple content words that have the same lexical meaning, such as *alat* ‘instrument’, *proses* ‘process’ and *hasil* ‘result’.

29.	alat	pemadam	api
	instrument	a tool that extinguishes	fire
	alat	penyaman	udara
	instrument	a tool that soothes	air

proses pembinaan
 process a process of constructing
 proses penyiasatan
 process a process of investigating

hasil tulisan
 result a result of writing'
 hasil keluaran
 result a result of producing

A similar pattern of repetition is manifested in a verbal phrase containing verbal reduplicated word-forms as well. For instance, in verbal reduplication only the stem is fully repeated and the reduplicated word-forms convey the following meanings: continuity, repetition, intensity, reciprocity. The grammatical meaning of continuity, repetition and intensity is also derivable from the affixational process of *ber-an* circumfixation. The two morphological processes then interact each other to derive a more complex word formation, a purely instances of grammatical redundancy.

30.	berlari 'to run'	berlari-lari 'to run repeatedly' berlarian 'to run repeatedly' berlari-larian 'to run repeatedly'
	kibar 'to fly (flag)'	berkibar-kibar 'to keep on flying' berkibaran 'to keep on flying' berkibar-kibaran 'to keep on flying'

In another type of construction, verbal reduplicated word-forms denoting reciprocity and nominal reduplicated ones denoting plurality are most often appeared together with simple content word with an equivalent lexical meaning, such as *saling* 'reciprocate' and *pelbagai* 'various'.

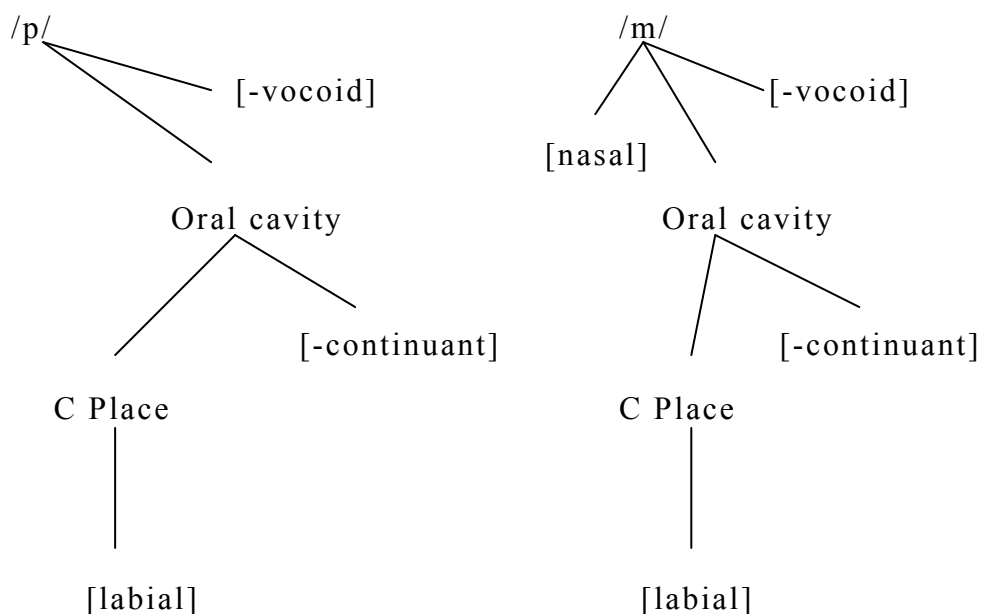
31.	tolong 'to help'	tolong-menolong 'to help one another' saling tolong-menolong 'mutually to help one another'
	pukul 'to hit'	pukul-memukul 'to hit one another'

	saling pukul-memukul ‘mutually to hit one another’
tolak ‘to push’	tolak-menolak ‘to push one another’
	saling tolak-menolak ‘mutually to push one another’
kuih-muih	‘many kind of pastries’
pelbagai kuih-muih	‘various many kind of pastries’
kayu-kayan	‘many type of woods’
pelbagai kayu-kayan	‘various many type of woods’

Given the fact that the so-called redundancy or repetition of grammatical structures are regular and consistent in the language, their existence should be recognized by incorporating them into the grammar. It is apparent that redundancy has grammatical and socio-cultural functions that is to confer emphasis on the linguistic information to be conveyed. It also gives an amplified effect on communication to indicate the importance of something.

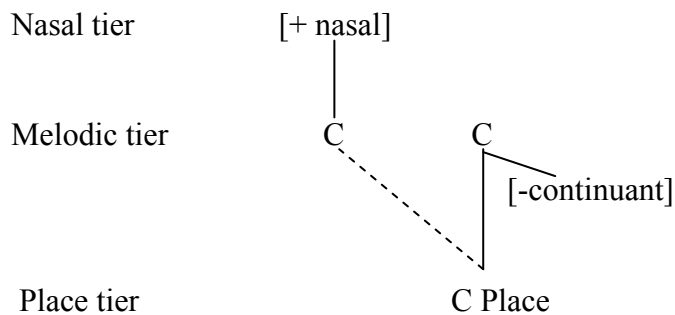
The next issue that needs to be addressed is morphophonological alternation involving the rule of nasal substitution word internally (e.g. *mengenepikan*). As commonly known, stop segments can be classified into two, namely oral stops (/p, t, k/) and nasal stops (/m, n, ŋ/). The two are distinguished by a [nasal] feature, and their difference in terms of autosegmental representations is at the nasal tier (Clements and Hume 1996).

32. Autosegmental representation of nasal dan oral segments



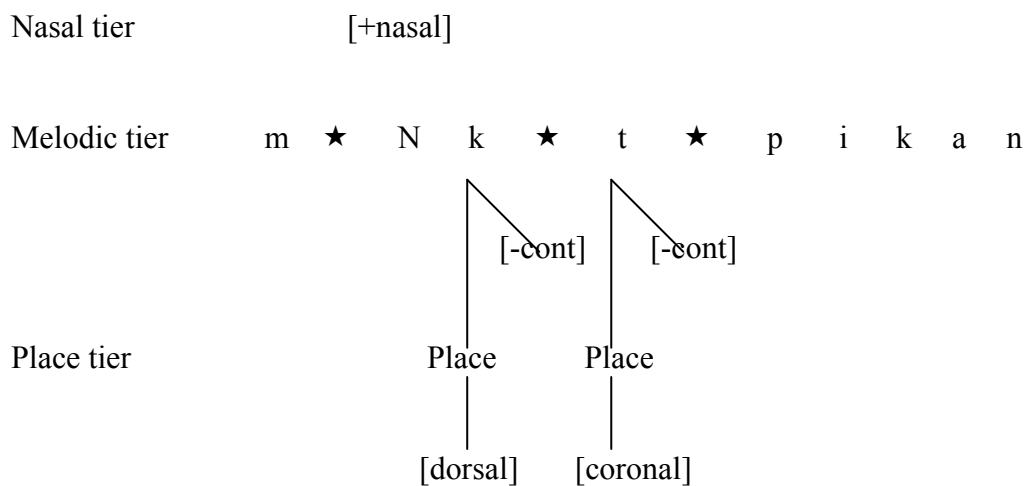
In the present analysis, the lexical representation of the final nasal prefix is /m★[+nasal]/ with a final underspecified nasal (Zaharani 2008b). The underspecified nasal has only nasal feature, whilst the place feature is not specified because its presence can be predicted and governed by nasal assimilation rule which is interpreted as spreading of place feature from the following obstruent.

33. Nasal assimilation – spreading of place feature

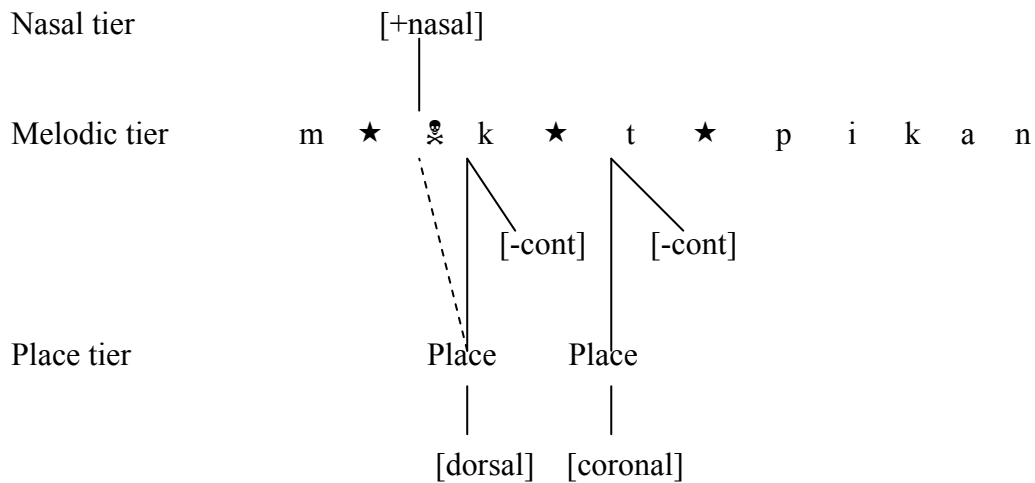


The above rule states that the place feature of the obstruent consonant spreads from right to left towards the C slot which consists only the nasal feature. To illustrate how the variant *mengketepikan* is derived can be shown in the derivation below.

34 a. Input



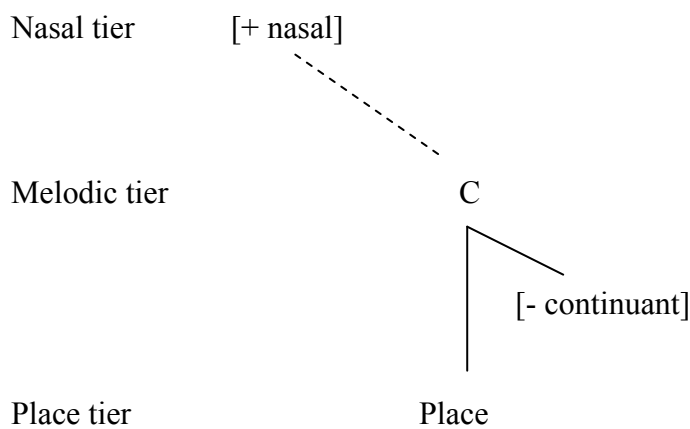
b. Assimilation rule – spreading of place feature



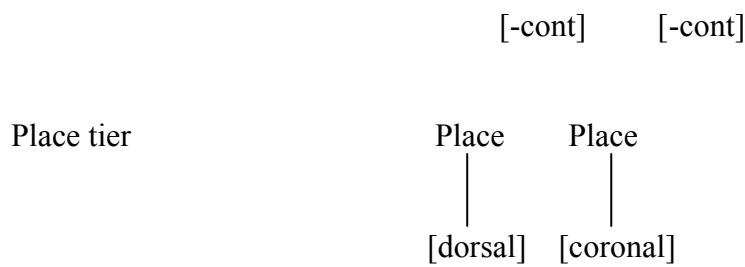
As can be seen in (34a), the final nasal prefix has only the nasal feature without a place node. Thus, the surface realization of nasal consonant can not be determined. This triggers the application of nasal assimilation rule which involves the spreading of [dorsal] feature from the velar stop /k/. The combination of [dorsal] and [nasal] features eventually granted the realization of dorsal nasal [ŋ], and the final output is [m ★ŋk★t★pikan] <*mengketepikan*>.

Next we attempt to account for the phonological phenomenon of nasal substitution which derives the variant *mengetepikan*. As mentioned, in the previous analysis the process was captured by two successive rules ordered extrinsically, namely nasal assimilation and voiceless obstruent deletion rules. In the present study, nasal substitution is reinterpreted as an assimilation process that involves spreading of nasal feature to the following obstruent, as can be seen in (35).

35. Nasal substitution rule – spreading of nasal feature



Based on the formalization given above, nasal substitution rule differs from the previous nasal assimilation rule in two respects, namely the autosegment involved and the



The general rule that operates here is an assimilation rule which is interpreted as a spreading of an autosegment. The rule needs to apply because the underspecified nasal segment cannot be realized phonetically. Diversity of linguistic forms emerge as the result of parametric differences of the spreading process, namely (i) the autosegment involved, (ii) the type of assimilation that has taken place either contact assimilation or distant assimilation.

Conclusion

As a reference grammar, *Tatabahasa Dewan* should be a descriptive grammar rather than a prescriptive one. Prescriptive rules are not describing the actual use of language by the speech community, and therefore they are difficult to be learnt. It is evident as the so-called the standard forms prescribed by the school grammar are not generally preferred by the students. They are more inclined to use the ‘incorrect’ variant or diverse form which is productively attested in the corpus grammar.

It is argued that structural diversity with regular linguistic patterns in the language must be recognized. If the derivation of the so-called ‘incorrect variant’ is rule-governed and culturally motivated, it must be accepted as well-formed and should be incorporated into the grammar. The challenge to current linguists is to reexamine structural diversity and generalize the regularity patterning the variants and formalize them into formal rules.

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