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PREFACE

The selected papers you are about to read are the proceedings of the Malaysia International Conference on Languages, Literatures and Cultures 2020 (MICOLLAC 2020) which with the theme of "Embracing Cultural Diversity through Languages and Literature" was held online from 23-25 March, 2021. These papers are in the areas of Language, Linguistics, Literature and Cultures. We hope you find these papers useful.

Editors

22 March, 2021

MARVEL COMICS IN INTERNET-OUTRAGE ECONOMY

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ABSTRACT

This paper focuses on the theme of identity politics in modern comic books (the material of Marvel New Warriors series) examining the reasons behind (allegedly) progressive *cultural agenda* vs. *Internet outrage culture "war"*, i.e. the most problematic and important part of modern customer management, or rather the absence of such. Thus, a cross-disciplinary literary/socio-economical study is conducted, as the mentioned comic-book series are analyzed through the framework of the visionary media-theorist Marshall McLuhan, who in the 1960s has predicted the rise of Internet-based media and offered a road-map for potential crisis of trust that the entertainment industry is currently facing. Therefore, finding out what precludes their connection to the audience (in terms of comic-book poetics and narratology) is the main goal of the study. The literary aspect of modern-day comic-books poetics is by definition directly linked to consumer psychology, as the socio-economical analysis focuses on a number of far-reaching economical issues pertaining to comics (e.g. small-time comics shop owner and distributor crisis), thus explaining what issues modern-day comic-book culture (and business model) is dealing with from two interlinked points of assessment.

INTRODUCTION

"The medium is the message", – suggested a Canadian philosopher and media-scientist Marshall McLuhan in *Understanding Media: The Extensions of Man* (1964). In other words, the medium itself, not the message it carries, should be considered the primary focus of the study.

Creators of modern-day comics – as it is one of the most popular medium of information on- and off-line – are tailoring the Internet with regard to the needs and wants of their readers, who simultaneously constitute the audience of super-hero movies and customers at the merchandise shops themed after various comic-book characters. With the advent of access media, more and more of its users voice their opinions on the matters they deem important, and it just so happens that the most intriguing topics on-line as of 2020 (besides COVID-19 effects) are unsurprisingly related to pop-culture, the cornerstone of which is American sequential art.

Thus, miscommunication of mass-media induced values (e.g. identity politics, on-line virtue signaling, BLM activism etc.) may result not only in the loss of popularity of a

particular series, but also in local economic turmoil, as it did during small-time comic-book shop crisis during the pandemic in summer 2020 [7].

One of the factors in the setback turned out to be the low sales of Marvel's "New Warriors" series, which by admission of retailers and pundits were overcharged with "progressive" agenda [4], i.e. characters representing LGBT minorities; principles of "social justice" on- and off-line; history of Native American people etc. The newly produced Marvel comic-book failed to find its readership, as the printed issues were recalled en masse, with only a minuscule number of exemplars having been sold. In such an economically challenging time as summer 2020, it had markedly affected small-time comic-book retail, as the fresh product by a leading comic brand was generally expected to be a success, but turned out to be anything but.

Consequently, the objective of the current study is to discover the reasons for the mentioned comic series' failure through the prism of McLuhanesque media-theory and its unexpected impact on present-day understanding of customer experience management (CEM) and comic-book poetics in general. In the assessment of the author of the present study, the example of "New Warriors" (2020) is illustrative of a global issue stemming from overall disparity between customer expectations and particular qualities of contemporary media-products to be researched in the following paper.

RELATED LITERATURE

The author of the study considers McLuhan's *Understanding of Media* and *The Mechanical Bride: Folklore of Industrial Man* to be foundational for the paper, as those which analyze comics in evolution from "immature mind's barbaric games" [5, p. 73-76] (about Superman's crime fighting depiction) to "a necessary reminder about the vital faculty we have omitted from our daily routines" (on the genre of satirical sequential art in late 60s). Furthermore, with the help of M. Dixon's, K. Freeman's, N. Toman's study of the modern CEM trends, as well as Tom Walters' article on how a fiasco of modern CEM could be explained through McLuhan's understanding of media, constitute the second half of the following research pertaining directly to the problem comic-book publishers have encountered in the current atmosphere of "media backlash" and "cancel culture".

METHODS

The study is carried out via the methods of literary deconstruction and comparativistics: the former delves into historical and cultural background of "New Warriors" (2020) narrative, as the latter contrasts the moderately successful "New Warriors" (2016) to their modern counterparts – with a view to discern what led to the readership's rejection of the new series. In addition to that, the medium-message model offered by Marshall McLuhan constitutes a method unto itself and, if combined with socio-economic data, is to yield relevant results in the field of comic-book studies and CEM.

RESULTS AND DISCUSSION

Comic-book – just like any other art-form – can only serve as emotional conduit for the reader's fascination and frustration with the world, but only if it is an artistic extension of a meaningful cultural trend or a process that directly influences the reader in reality.

Accordingly, the fundamental drawback in the narrative of the studied series is that, in McLuhan's terms, the characters did not belong to any world appealing to the majority of the previous comic-book's readership (unlike NW of 2016 and before, where the topics of teenager's transition to adulthood; hopelessness in fighting evil; relationship with loved ones, while leading a double-life, maintaining a superhero persona etc. are touched upon).

As of 2020, the characters, however, did not manage to establish a connection based on socially-relevant issues, as many readers found a Native American character named *Trailblazer* unpleasantly associative with the infamous Trail of Tears where countless indigenous peoples were displaced from their homes; furthermore, *Screentime* – a superhero whose main characteristic is "being obsessed with memes" and superpower – essentially being able to browse the Internet faster than a normal person (an attempt to delight the so-called Internet-culture) [4].

As research by Dixon et al. concludes: "Firstly, delighting customers doesn't build loyalty; reducing their effort—the work they must do to get their problem solved—does" [Ibid]. The "problem" that needed to be solved by the "New Warriors" series was to give the customer an intriguing story with relatable characters (the scheme that worked since the dawn of the genre); however, Marvel opted for "exceeding customers' expectations", while prompting them to look at their world through the prism of what is systematically called progressive values, to which the readers remained unresponsive at best, and at worst – were "outraged" by it.

In other words, the freshly created "New Warriors" of 2020 were supercharged with dubious (hence the poor sales and thousands of copies returned) market-studies of what the modern youth wants to see in a comic-book, which is also indicative of progressive agenda being able to serve neither as the selling point, nor the emotional conduit for artist-audience communication; at least in the realm of modern sequential art.

CONCLUSION

Based on the pertinent market research and literary deconstruction of "New Warriors" (2016 vs. 2020), we may draw the conclusion that the analyzed comics came out of alignment with their own medium, having abandoned traditional good vs. evil story-line that made sequential art of old easy to understand and easier yet to relate to. Nowadays, though, comics often come off as morally zealous, bordering on the genre of illustrated pamphlet with their plot transforming from a fairy tale to a cautionary one. At the same time, the defining factor in terms of CEM, is the employment of virtue signaling "method" as commercial strategy, apparently brought about by misled market research aiming to please the segment of audience that did not in fact exist in reality. Declaring a moral high-ground while pretending to educate the consumer at best amounts to short-lived on-line ridicule, at worst – to *casus belli* for an Internet war and an example of why the phrase "*the medium is the message*" is to be reckoned with not only by comic-book authors, but also by CEM-specialists across the board.

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DETECTION AND VISUALIZATION OF EMOTION IN FICTIONAL COVERAGE ABOUT IMPRISONMENT IN IRANIAN DIASPORIC LIFE WRITINGS

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ABSTRACT

The present century has witnessed an enormous surge in the publication of life writings by Iranian diasporic writers. Published in the aftermath of 1979 Islamic revolution and infused with feelings of estrangement, dislocation, loss and nostalgia, most of these narratives are filled with negative feelings about the present state of the writers' home country. This study aims to identify the prevalent emotion of Iranians as displayed within a corpus of 28 selected life writings. To achieve this goal, a sentiment analysis model is programmed in Python and applied to study writers' emotions towards their home country. The initial findings reveal that sense of imprisonment is the most common emotion that is experienced and expressed by Iranians throughout the corpus. The results also show that the feeling of imprisonment is not only related to physical spaces of jail and prison, but also to love and hope. In other words, the detected notion of imprisonment in the corpus is expressed as both external and internal experience. Even though the dominant sentiment is more toward negativity as shown by frequent repetition of words like torture, pain and death, the findings also reveal that the writers are looking for a new beginning. Some writers left the home country and move d to the West, and appreciate and feel happy for the freedom they finally have.

KEYWORDS

sentiment analysis, text analytics, imprisonment, emotion, Iranian diaspora

INTRODUCTION

Iran, a rich and strong country, one of the biggest petroleum exporting countries, generates enormous yearly income from petroleum exporting. The Iranians could be wealthy and peaceful, but the reality is the other way around. The civil war, religious war and imprisonment seem never-ending in Iran. An author wrote that nearly all Iranians have to create a perfect image of themselves in the public to avoid disobeying the strict religious and country laws. The consequences of disobeying the law, is being detained in the Evin Prison, a jail that does not practice human rights, but torture. The strict laws and inhumanity are the main reasons that Iranians are leaving. In this project, 28 literary works written by Iranians were studied to understand people's opinion and emotion towards the imprisonment in Iran which are believed to be the main reason people leave Iran. As the corpus is huge, analysing

the corpus manually is impractical and inefficient. Hence, a Sentiment Analysis Model was programmed via Python to analyse the literature.

RELATED LITERATURE

Sentiment Analysis was used to collect user comments toward an object or a topic and determine whether the polarity of the comment of a selected topic is positive or negative. There are four common techniques for Sentiment Analysis, which are Machine Learning approach, Lexicon-Based approach, Semantic Analysis and Hybrid Approach. Machine Learning methods offer high accuracy but required significant training time, and the train text classifier is domain-based. Lexicon-Based methods determine sentiment based on linguistic resource, which is fast but does not consider the context of the words. The sentiment of the topics is decided by the number of positive and negative words around the topic. Hence, Semantic Analysis is introduced as an improved method from Lexicon-Based approach, using a dictionary with domain specific and sentiment attached terms. Hybrid methods combine Machine Learning techniques and Lexicon-Based techniques to obtain better performance.

METHODS

Before performing Sentiment Analysis, the corpus was first explored by studying the frequently used words to have a rough idea on the content. Based on Word Cloud, a hypothesis of Iranian females looking forward to have a brand-new good life was made. As the main concern of this study was imprisonment and in order to reduce the dimensionality of the huge corpus, a list of keywords related to imprisonment were prepared. The sentences were extracted from the corpus if they contained any of the listed keywords. Based on the extracted sentences, the idea of the content was clear, as shown below:

1. The prisoners either broke the law, political prisoners, or war prisoners from World War II and Iran-Iraq War, and were held in Evin Prison.
2. Woman are demanding for woman right and family protection law to get a new and better life.
3. There are prisoners from United State (US), as there are newspapers from US, New York Time occurred.
4. The prisoners are demanding their human and civil rights.

In this study, two Sentiment Analysis libraries in Python, TextBlob and VADER, which are Lexicon-Based sentiment analyzer, were used to calculate the sentiment score of the sentences. In Vader libraries, the analyser calculated the score of negativities, neutral and positivity of the sentences, the calculation of the compound score was based on the three scores mentioned earlier. While in TextBlob, the analyser calculated the polarity and subjectivity of the sentences. For both compound score and polarity, they ranged from -1.0 to +1.0, while subjectivity was in the range from 0 to 1, where 0 means the sentences are very objective, and 1 indicates that the sentences are very subjective.

RESULTS AND DISCUSSION

VADER generated more meaningful results, and the classification of the sentiment was more accurate. The top 10 positive and top 10 negative sentences from the corpus were

retrieved and analyzed. Based on the sentences, positivity comes from appreciation, freedom, intellectual companion, power and wealth and glory. As the text extracted was related to imprisonment, it was expected to have the output related to freedom. The authors appreciated that they had the freedom after moving to the West. The freedom brought happiness, and in the eyes of some of the authors, this happiness is more important than being rich, famous and beautiful. The authors of the novel also feel that freedom was the source of creativity and vitality of American. Based on the top 10 negative sentences, the main negativity of the Iranians is coming from torture. The man and woman could be tortured in the war and in the prison, while the woman could even be tortured in the house or raped. This is because the females in Iran have no equal rights to men. Torture has traumatized the victims.

In short, the opinion of Iranians toward imprisonment was negative. Imprisonment is not only referring to the prison, but also family, community and religion. For males, the source of the feeling of imprisonment are mostly from prison, but for female, the feeling could be come from a bad family or an unjust community, where they are not protected by the law, and do not even have equal rights to men.

CONCLUSION

In conclusion, this project was aimed to analyse the emotion of Iranians writers toward imprisonment in Iran by studying the 28 selected writings from Iranian writers. Based on sentiment analysis, the sentiment attached to each theme was obtained. The main contribution to positive sentiment was freedom. After they left the country of war and crime, true freedom brought true happiness and appreciation of freedom. Negative sentiments come from the war, where people are tortured when they are captured as war prisoners, and the inequalities, where women's rights are not protected and lead to crime cases on women. Two sentiment analysers from Python libraries were used, which were VADER and TextBlob. The output of VADER was more insightful and interpretable.

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DIFFICULTIES FACED BY NIGERIAN LEARNERS IN THE USE OF ENGLISH LANGUAGE

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ABSTRACT

This paper addressed the difficulties associated with Nigerian learners' use of the English language. English is Nigeria's educational means of communication, which may have an impact on students' academic achievement. This can be linked to the fact that lectures and examinations are carried out in the English language. In recent times, however, the poor performance of students in the *English language* at public examinations has been a major cause of a decrease in their academic performance. This may be due to the weaknesses of the learners in the English language. In addition, the factors that make English language teaching and learning difficult for the students were also addressed in the paper. Moreover, suggestions to make English language teaching and learning less difficult for the students were given.

KEYWORDS

English language, difficulties, Nigerian learners, public examination

INTRODUCTION

English is the official and language of education in Nigeria. Although the English Language has been accepted as the official language in Nigeria, Nigerian learners still face difficulties in the use of English language (Fatiloro, 2015). These difficulties are noticeable in the West African Examination Council (WAEC) of the students which is the public examination. Additionally, when lamenting the poor performance of students in the (WAEC), Abubakar (2005) assert that the problem is severe because English has an impact on the academic performance of the students in other subjects.

Moreover, the failure rate of WAEC was 44.07% in 2001, 43.02% in 2002 and 33% in 2003. The percentages of candidates who got credit and above in English were 23.5% in 2008, 25.99% in 2009, 24.94% in 2010, 30.70% in 2011 and 20.04% in 2012 (Fakeye, 2010). Equally, Yusuf and Yinusa (2016) reported that the percentages of the candidates who passed the WAEC English exam was 29.27% in 2014 and 38.68% in 2015. This indicates that the failure rate in the English language exams is high (Nnamani et al., 2018).

Furthermore, the WAEC Chief Examiners' report (2008) showed that the weakness observed in the student's scripts was due to their inadequate exposure to writing skills.

Similarly, the 2009 report of the WAEC Chief Examiner reveals that candidates' weakness includes students' unfamiliarity with the written words. Although deliberate attempts were made to give candidates tests within their experience and capabilities, it was noted that most of them fail to show understanding of the questions. They attempted to answer the questions but their essays were dominated by grammatical errors, poor expressions, wrong spelling, use of inappropriate punctuations and wrong combination (WAEC, 2012).

FACTORS THAT MAKE ENGLISH LANGUAGE DIFFICULT FOR STUDENTS

The number of family members at home, the degree to which English is used in conversations, the concern and the in-house contact services have consequences for the success of language learners. Therefore, Udida et al., (2012) identified the home environment as impacting language learning in Nigeria. Besides, learners with access to radio, television, internet, magazines, newspapers and a home library are more likely to speak, listen, read, and write than those who do not. The latter will rely on the minimal opportunities provided in the school setting to learn the skills (Olajide, 2010). Sa'ad and Usman (2014) have suggested that mother tongue interference is one of Nigeria's main causes of difficulties of English among students. Oluwole (2008) argued that interference in the mother tongue is at the Centre of the problems affecting Nigerian learners from acquiring English as a second language. This is because each Nigerian is endowed with his or her mother tongue but compelled to learn English as the second language (Fatiloro, 2015).

Equally, Mohammed (2015) identifies lack of infrastructural amenities as another cause of Nigeria's difficulties in English. She pointed that specific challenges of infrastructural facilities include large and overpopulated class sizes, absence of language laboratories, unavailability of chairs and tables in the classroom; and unqualified teachers with insufficient command of English to teach it properly. Thus, the nonexistence of such facilities cannot make it possible to learn English properly.

Additionally, Idogo (2005) cited that the poor foundation of English has been one of the reasons for the student's difficulties in Nigeria. She followed back the roots of most of these difficulties to primary school, where the foundation for learning English is poor. Besides, Idogo (2005) investigated the Nigerian Universal Basic Education Project (2003) and claims that Nigeria's education system did not meet the primary educational objectives. Moreover, Idogo (2005) emphasized the objectives of primary education from the 1955 western government primary school syllabus to the published National Education Policy (FGN, 2004); that stated that a sufficient command of everyday English is anticipated of primary school products to enable them to write better and read well.

Furthermore, Adegbile (1999) describes the choice of instruction method for teachers among the key factors responsible for the students' difficulties in the English language. Similarly, lack of knowledge, inexperience and lack of commitment to the teachers' job, combined with the attitude of the learners towards learning English led many Nigerian learners to fail to achieve the status of a bilingual coordinate (Olateju, 2006).

Additionally, Alexander (2014) conducted a study which showed that the poor performance in public examinations in Nigeria is a reflection of poor quality of teaching by teachers who themselves are incompetent. In the report for (2003, p.7), the WAEC chief examiner has this to say: "The students made a lot of grammatical errors in answering their comprehension question. They did not understand the questions very well which reflected in the answers they gave in the comprehension passage. Their construction was wrong and filled

with unclear expression. Their expressions were badly constructed which caused some marks to be deducted from them. Likewise, in (2004:7), the Chief Examiner states: "The students failed to comply with the directions for the passage of comprehension. Instead of addressing the question in their own words, they were engaged in undemanding explanations which express their lack of understanding of the comprehension''.

SUGGESTIONS TO MAKE ENGLISH LANGUAGE TEACHING AND LEARNING LESS DIFFICULT FOR STUDENTS

As a way to address the problems, scholars have conducted researches related to teachers and students. Among the suggestions they offer is the need to develop modern teaching methods. Adeyemi (2017), believe it is necessary to improve methods of teaching the English language in Nigerian schools. Thus, in the classroom, teachers should make an effort to use new teaching techniques, including communicative methods as the combination of appropriate methods is thought to be the secret to improved results. In addition, there is a need to help students strengthen their English skills by providing required infrastructural facilities in the schools. Likewise, there is a need for better teaching of grammar structures (Adeyemi, 2017). Teachers need to develop their knowledge of English since correct knowledge is necessary for the transfer of knowledge (Muhammad et al., 2018).

Moreover, English teaching and learning are achieved mainly with the use of textbooks, dictionaries, chalkboards, workbooks and posters in Nigeria. Modern technological devices such as audio and videotapes, language laboratories, e-textbooks, internet services etc. are missing in most schools. This issue must be addressed to empower the teaching and learning of English in Nigeria (Fatiloro, 2015).

CONCLUSION

The paper highlights the difficulties faced by Nigerian learners in the use of the English language and offer solutions. There are many challenges in teaching and learning English teachers and students face. Therefore, both the teachers and the students have a part to play in tackling such circumstances.

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TRANSCENDING TIME AND SPACE: TRAUMA NARRATION IN *THE HARMONY SILK FACTORY*

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ABSTRACT

Tash Aw is one of the contemporary Chinese-Malaysian writers who is talented in introspective novels, reflecting characters' memory and cosmopolitan novels with broader visions of different countries, such as Malaysia, China, Britain, Indonesia and Japan. Based on Cathy Caruth's theory, the study explores the repetition and belated features of memory of characters in Tash Aw's *The Harmony Silk Factory* (2005), caused by trauma of war, colonial oppression, death of a loved and domestic violence. The study also investigates the process of narratives of characters in the selected novel through the aspects of chronological discourse order and spatial discourse patterns. It adopts circular discourse time order which could present the belatedness and repetition of trauma. Jungle and home are the locations of suffering of story space and garden and sea are considered as spatial symbols of salvation from trauma of discourse space. The narration sways from past to present, from Hell (jungle, home) to Heaven (garden, sea), and vice versa, from which trauma brings fragments of memory and shapes the victims' narratives. In turn, narratives may heal trauma and may reconstruct linear time order by contact, conversation, reading, listening and telling out of the traumatic experiences. If the narrative has been done, it will become a witness and cultural healing to other collectives. The cross-disciplinary study between Narratology and Trauma Theory becomes possible and feasible, in which the interrelationship between narrative and trauma is needed to be studied. This is the gap in the research on Tash Aw 's works, which is to be analyzed by combining Narratology（Mieke Bal）and Trauma Theory (Cathy Caruth). The study demonstrates some reasonable narrative approaches to relieve or even overcome the negative impacts of trauma towards the protagonists in the novel.

INTRODUCTION

Malaysian culture is mainly made up of the cultures of Malay, Indian and Chinese. A common theme in Malaysian novels in English written about the early and middle of the 20th century is that of the British and Japanese occupation. Chinese Malaysian culture has its own ethic culture and China complex (Qiao 3), which includes Sinophone Malaysian literature. Some Chinese Malaysian writers deal with trauma of the marginalized community in the early 20th century Malaya in their works. Tash Aw is a contemporary Chinese-Malaysian writer whose masterpieces not only reflect the history of oppression of Britain and Japanese towards Malayans, but also trauma and discrimination of the marginalized communities,

especially the Chinese-Malayan community. He explores psychological and cultural disorder which is caused by war, colonial oppression, racial discrimination, loss of a relative and even domestic violence.

RELATED LITERATURE

Previous studies have focused largely on three issues. The first focuses on multicultural conflict and combination. These are legacy and zen of Japanese Imperialism (Wang, 2019; Lim, 2015), racism in the Malaysian context and cosmopolitan nature of global literary production obscuring the racial underpinnings of its cultural productions (Lee, 2019), colonialist conceptions of identity (Gabriel, 2016), and postcolonial Gothic entrapment (Denison, 2009). The second is about duality of postcolonialism and aestheticism of memory, which run the risk of making memory an artistic object so precious and rarefied as to counter the more avowedly political function of memory - that of bearing witness to history (Poon, 2016), and although it is in the context of post-colonialism and violence, the Garden is endowed with a non-materialistic ecological vision of the world, and they are able to attain creative freedom (Fincham, 2014). The third one is about postcolonial nostalgia, absence and trauma (Saxena, 2020; Hsiung, 2018). There are other aspects, such as the relationships and identification between history and fiction (Janoory, Sidik, 2016) and metaphysical meaning and healing of nature (Zainal, 2009; Leon, 2014). Therefore, former studies mainly centralize on colonialism, identity, memory, trauma, fiction and nature. For trauma, focus has been on the traumatic symptoms and traumas caused by war (Saxena, 2020) and absence of father (Hsiung, 2018). There is a gap in study of cross-disciplinary study combining Narratology and Trauma Theory to analyse the novel. Natasha Rogers in her Phd thesis "The Representation of Trauma in Narrative: a Study of Six Late Twentieth Century Novels" compared six contemporary novels. These six contemporary novels engage in late twentieth century concerns about the interrelationship between trauma and narrative. Putting traumatic experience into discourse can also heal or at least comfort the inner world of individuals. No matter what kind of novel it is, and what the content is, stories must happen in two dimensions——time and space, which are like a large container to obtain everything in it, including characters, actions, emotions, psychological activities, perspectives, conversations, and trauma, etc. Due to Time and space, two important terms in Narratology, there is a gap in the study of Narratology and Trauma Theory on Tash Aw's *The Harmony Silk Factory*.

METHODS

Narratology and Trauma Theory are combined to analyse the selected novel, adopting the circular time order and spatial structure to find out the process of discourse time moving for the victims in their traumatic memories and corresponding to the notion of latency in terms of Caruth's theory. Textual analysis is used as the main method to analyse the selected novels. Cathy Caruth's trauma theory and Mieke Bal's narrative concepts are employed to examine the psychological and chronotope features of trauma.

RESULTS AND DISCUSSION

"Trauma is an assimilated event that shatters identity and remains outside normal memory and narrative representation"(https://literariness.org). Thus, trauma is related to memory and identity, and can cause unspeakability toward traumatic events. Trauma shapes

narrative, and causes unspeakablility (Caruth); in turn, narrative shapes trauma and even cures trauma through written or spoken discourse (Michelle Balaev). Chinese Malaysian novelist Tash Aw deals with the marginalized communities' fragment memory, unconscious unspeakability and dissociate identity caused by trauma, which may be relieved or healed by narration.The protagonists in the selected novel suffer from the vision of traumatic events often in the form of nightmares, flashbacks or intrusive images. Jasper's loss of mother tortures him in the form of nightmares. Similar landscape with the site of traumas or even the same things and people in the place where traumas occur may also trigger repetition of hurt. The same genre of flowers in Malaya can bring Peter's memories of violence in England. The chronological discourse order and spatial discourse patterns could present the belatedness and repetition of trauma, but finally reach the normal linear time sequence which is in accordance with story time in normal consciousness, so that the narrators or the protagonists can understand what has happened to them when they encountered catastrophic events in the past. Garden and sea are as spatial symbols of salvation from trauma and home and jungle are as the Hell of suffering in the selected novels. The narrations sway from past to present, from Hell to Heaven, but finally reach the balance to the healing traumas.

CONCLUSION

In Caruth's Trauma theory, "trauma describes an overwhelming experience of sudden or catastrophic events in which the response to the event occurs in the often delayed, uncontrolled repetitive appearance of hallucinations and other intrusive phenomena" (11). Thus, trauma can strongly influence people's memory, which will become belated and repetitive of images or recalling of catastrophic events. Narratology is a kind of study which deals with the approaches of telling stories. Discourse time has two forms as circular time and linear time. In order to reflect the traumatic effects of "repetition" (Caruth 17) and "belatedness" (Caruth 17), circular time is usually adopted in the novel. After the narration of events in circular time, victims' psychological disorder may be healed because they finally comprehend what has happened to them and form the normal linear time sequence in their consciousness. Except for time, the story space usually is the site of trauma or even the triggering of traumatic memories, because "landscape is always a cultural construction; it is a product of 'imagination' projected onto wood and water and rock (Hartman 48). However, some discourse space of telling stories may become the healing space of trauma.

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RESEARCH ON THE VARIATION OF THE MEANING OF CHINESE WORDS IN MALAYSIAN CHINESE LITERATURE

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ABSTRACT

Being an important part in the Chinese language system, Malaysian Chinese is one of the three major languages used in Malaysia. It is a localized Chinese language commonly used by Malaysian Chinese. Influenced by the history, culture, and social environment of the country, it has developed a considerable difference from modern Chinese after years of variation, which is mainly reflected in daily spoken language and written words. Variation is the essential characteristic of languages. In the process of language variation, the variation of vocabulary is most obvious and rapid. Therefore, studying vocabulary variation is an important part of studying language development. Using the language of Malaysian Chinese literature, which is more formal and stable than oral and ordinary language - as the corpus, it is easier to discover the difference between Malaysian Chinese and modern Chinese. This study explores changes of word meaning in Malaysian Chinese, analyzes the variant expressions of the vocabulary in the works of Malaysian Chinese literature in terms of lexical meanings, illustrates the characteristics and trends of the development and variation of Malaysian Chinese words, and analyzes what triggers the semantic change in Malaysian Chinese vocabulary from the aspects of nature, society, culture and so on.

KEYWORDS

Malaysia Chinese literature, modern Chinese, variation of lexical meaning, expansion of word meaning, transfer of word meaning

INTRODUCTION

The lexical meaning system of modern Chinese words is relatively complex, which includes not only lexical meaning but also grammatical meaning. This paper mainly discusses lexical meaning. From different points of view, lexical meaning can be divided into conceptual meaning and emotional meaning, basic meaning and extended meaning, original meaning and derivative meaning. At the same time, lexical meaning not only contains all aspects of meaning of words, but also often limits the collocation objects of words. From the perspective of word meaning, the use of some words by Malaysian Chinese literature writers is different from that of modern Chinese in mainland China. This paper will discuss the classification of word meaning variation in Wang Li's *Chinese Language History Draft* (2004). There are three main ways of word meaning variation: the expansion, the narrowing, and the transfer of word meaning. Due to the limited corpus in this paper, only two kinds of variation phenomena are involved: the expansion and the transfer of word meaning.

RELATED LITERATURE

Malaysian Chinese is an important variant of modern Chinese. Similarly, Malaysian Chinese literature is also an important part of Chinese literature in the world. Studies that focus only on one of them have a long history and fruitful results, yet interdisciplinary study about the two is still rare. On the one hand, most of the researches on Malaysian Chinese vocabulary mainly focused on the unique words in Malaysian Chinese, such as Zheng Na's "On the Unique Words of Chinese Regions" (2006), Shao Shuping's "Malaysian Chinese Word Culture" (2011) and Huang Huaying's "An Analysis of Malaysian Chinese-Unique Words" (2014). The research on the overall variation of Malaysian Chinese vocabulary is not comprehensive, and few have combined the analysis of literary corpora; on the other hand, mainland China's research on Malaysian Chinese literature started relatively slowly which gradually deepened researches starting from writers to works, then to literary history. The study of Chinese literature in Malaysia at present, such as Li Guozheng's "A Study of Chinese Literature for the 21st Century", involves a wider field, but it is mostly analyzed from the perspective of literature or culture, rather than from the perspective of linguistics.

METHODS

Contrastive analysis: Based on lexicology in Chinese Malaysian literature, the corpus selected from modern Chinese with those filtered from Chinese Malaysian literature during the same period in terms of word meaning were compared to conclude the variation.

Description method: After the contrastive analysis, by combining with specific Malaysian Chinese literary works, the vocabulary variation phenomenon in literary corpus was described in detail, then the characteristics of the variation and analyzes the types of variation were explained.

In addition to the above-mentioned major research methods, reference is made to the dictionary of peculiar words and dialect words when referring to Malaysian Chinese vocabulary. For those not included in the dictionary, references were sourced from web search results that are reliable.

RESULTS AND DISCUSSION

This paper mainly discusses the phenomenon of the expansion and the transfer of word meaning in the lexical meaning variation in Malaysian Chinese Literature. The expansion of the meaning of words refers to the expansion of the scope of the objects generalized by the old words, which is mainly manifested as the expansion of the collocation objects. In other words, objects that cannot be collocated with a word in modern Chinese can be collocated in Malaysian Chinese Literature. This phenomenon is mainly divided into two parts: the expansion of conceptual meaning and emotional meaning. In the expansion of conceptual meaning, there are a large number of homographic quantifiers both in Malaysian Chinese Literature and modern Chinese, including dialect quantifiers and generalized quantifiers, and the omission of morphemes of the directional verb is also the semantic expansion of the directional verb "Lai". The second is the investigation of other words. These words mainly rely on neglecting the qualifiers before the core meaning of words or adding the objects in thet meaning of words to achieve the effect of enlarging the scope of the objects of a word's meaning. The expansion of emotional meaning is mainly executed

through increasing the use of the neutral meaning of the word, to achieve the effect of enlarging the scope of the objects of a word's meaning.

CONCLUSION

In conclusion, not only the meanings of common words but also those of words that show other variations have changed. The reason of word meaning variation is complicated, which is influenced by dialect, such as the quantifier of dialect. A lot of times Malaysian-Chinese writers look at words literally, judge their meanings and then use them. However, the meaning of words often cannot be simply derived from the surface. Therefore, this strategy will lead to the variation of the meaning of words, and at the same time, it will also simplify the way of using words and expand their application scope. It is a strategy of language simplification.

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SPACE IN MARIO VARGAS LLOSA'S *THE WAR OF*
THE END OF THE WORLD

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ABSTRACT

Mario Vargas Llosa's *The War of the End of the World* revolves around an epochal religious campaign in late nineteenth century Brazil. Although the oeuvre of this Peruvian author is typically critiqued in regards to his sophisticated writing style and his political orientations, I aim to explore the conflicts in *The War of the End of the World* by drawing upon Gilles Deleuze and Félix Guattari's philosophy of space. Principally, Deleuze and Guattari explain space as the intersection between two distinct sets of traits. Space, hence, can be probed in regards to an invariable commixture of features pertaining to the striated space versus the smooth space. From this perspective, space is not a geographical location but a social as well as a mental construct emerging from a network of interactions, technologies, praxes and modes of perception. I analyze space and its portrayal in the novel in terms of three interrelated oppositions: fabric technology versus leather technology, the regular army versus the rebels, and blindness versus intuitive perceptiveness. Whereas leather technology in the novel explains the flexibility and resilience of warriors, the military uniform corresponds to the rigidity of military tactics. Moreover, the smooth space of the rebels is generally the space of haptic vision, differing from the space of military forces who rely on maps and categorical conceptions of battle and adversary. Finally, a Deleuzo-Guattarian approach to the novel engenders a theoretical ground for the investigation of Vargas Llosa's fiction regardless of his political visions and allegiances.

INTRODUCTION

The War of the End of the World, originally entitled *La guerra del fin del mundo* and published by Peruvian author Mario Vargas Llosa in 1981, revolves around the massacre in Canudos in late nineteenth century caused by the use of military force against a mystic leader and his followers who believe the secularization of Brazil is a piece of "conclusive evidence that the end of the world is approaching" (Kristal 131). The novel, analogous to many other novels of Mario Vargas Llosa, is often analyzed in regards to the political orientations of its author. Williams argues that *The War of the End of the World* exemplifies the mature years of this author's rising "interest in free-market economies and classic liberal political thought" (50). Bell-Villada emphasizes that the polyvocality within the novel is reflective of a period of transition in Vargas Llosa's political thought and reorientation from radical Marxist perspectives toward less radical, more centrist, anti-militant, and humanistic conceptions of life (148). The novel has also been criticized for certain shortcomings, as its author, for instance, demonstrates sympathy with a feudal character in the novel or fails to refrain from

stereotypical depiction of women in a "sexist society" (Kristal 130). In the present research, I intend to investigate this novel by drawing upon Gilles Deleuze and Félix Guattari's philosophy to highlight the importance of spatial delineations in the novel regardless of the novelist's ideology or political orientations.

REVIEW OF LITERATURE

The War of the End of the World, an extremely complex commixture of facts and fiction, possesses the immensity of a Tolstoyan novel, with a broad spectrum of characters in confrontation with cataclysmic events (Davis 511-512). It is an epic in transition between mythological narration and historical reality (Wasserman 464). The central confrontation demonstrates the tenets and sentiments of two antithetical sociocultural camps: one, adhering to the medieval Christian worldview entrenched in the backlands, and the other, seeking to enforce the modernist ideology of the fledgling republican government of Brazil (Erickson and Erickson 12). Previous literature on the novel often conceives the tensions in the novel in terms of ideological polarizations of civilized versus primitive, urban versus rural, or secular versus religious. This essay tends to move beyond such polarizations and their inherent valorization of the secular, the urban or the civilized in the narration.

THOERETICAL FRAMEWORK

I investigate the conflicts in *The War of the End of the World* by drawing upon Gilles Deleuze's philosophy of space. Deleuze's philosophy of space intends, as its primary objective, to revise the typically geometrical postulates that traditionally constitute our conception of space (Saldanha 3). His philosophy, which is extensively developed in his collaborative work with Félix Guattari, explain how a variety of technologies, arts, sciences, perceptions, economies and so on produce two specific configurations of space, namely the smooth and the striated. Although the notions of 'smooth' and 'striated' ostensibly imply dualism, this must not be construed as a structuralist binarization (West-Pavlov 234), for certain technologies and praxes engender neither the smooth nor the striated (Deleuze and Guattari 413). One can, in general, contend that the two spaces possess ubiquity, with one always predominating over, or, dissolving into the other. Moreover, none of these two spaces is inherently superior and although the specificities of each space can be defined and probed independently, 'smooth' and 'striated' can only "happen simultaneously" (474-475). Deleuzian space is not a Euclidian space (488), for it conceptualizes spatiality in terms of interrelated pairs such as state apparatus versus war machine, systematic versus nomadic, optic versus haptic and so on. These pairs engender, or, are associated with, disparate forms of signification, politics, technology, organization, and even our perception of reality. I analyze space in *The War of the End of the World* in regards to three principal confrontations: fabric technology versus leather technology, the regular army versus the rebels, and blindness versus intuitive perceptiveness. The properties of each pairs of space are, more or less, interrelated.

DISCUSSION

The bifurcation of the space into the smooth and the striated does not valorize a particular mode of space; nor does it obviously presume space as a location or void with geometrical dimensions. The delineation of space in *The War of the End of the World* is, in a

considerable measure, explicable in terms of Deleuzian 'smooth' and 'striated' and their corresponding elements in the novel. Canudos, for the most part, is associated with leather technology and the insurrectionist behavior. Striated space, on the contrary, is almost manifested in the military dress codes, governmental activities and perceptions of all those who, in one form or another, represent the State apparatus or have complied with it in its campaign against Canudos and its people. The relation between thought corresponding to either textile or leather technology is significant. Leather technology usually corresponds to the insurgents' war machine, with leather rendering the packs of warriors versatile and creative in their defense of Canudos and its people. The armies, conversely, not only wear uniforms, but are also deprived of the sufficient flexibility in both war strategies and in understanding the packs of rebels, their combat codes, and their emotions and allegiances. Remarkable is also the association between the army's strategies and the military personnel's misunderstanding and miscalculation of the war strategies utilized by the rebels.

CONCLUSION

Space is a key problematic in literary studies, and a Deleuzo-Guattarian approach to space provides a novel ground for the multifarious almost rhizomatic analysis of several social, political, emotional and intellectual interactions in *The War of the End of the World*. This approach also critiques previous readings of the novel, as it demonstrates how the civilized and urban population, in comparison with the so-called primitive people in the backlands, is ironically less democratic, more hierarchical, and less prone to realize the intricacy of social bonds and interactions in Canudos. This research also emphasizes the importance of analyzing Vargas Llosa's works beyond the chronology of his political philosophy.

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THE SEMANTIC EXTENSIONS OF VISUAL AND AUDITORY PERCEPTION VERBS IN HAUSA FICTION WRITINGS

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ABSTRACT

In the field of semantic change, a number of studies have recommended that perception verbs have a polysemous structure. This means that, apart from the prototypical (literal) meanings, they have extended meanings to non-prototypical ones, referred to as semantic extensions. Such extensions could either be physical or abstract whereby the abstract ones are mainly metaphorical. In this regard, the perception metaphors has been a much focused topic within the field of cognitive linguistics. Whilst some cognitive linguists purport that semantic extensions of visual perception verbs are closely linked to the verbs of higher intellection and are universal cross-culturally, others have debunked this view as they argue that verbs of higher intellection can be developed from the auditory perception, depending on the cultural affiliations of the people. With this in mind, the current article aims to examine the claim regarding the association between verbs of visual perception and intellection, providing evidence from Hausa perception verbs in Hausa fiction writings. The study employed a qualitative corpus-based approach as a means of data collection. Various literary texts of Hausa were selected as the data source. The AntConc software was used to extract data from the texts, and the data were analysed based on the cognitive semantics framework. The findings revealed that Hausa language develops verbs of higher intellection such as 'understand' from 'audition', while 'think' from 'vision' suggesting that semantic extensions of perception verbs is culture-specific.

INTRODUCTION

A considerable amount of contemporary literature on cognitive semantics have shown that perception verbs related to vision (see), audition (hear), tactile (touch), gustation (taste) and olfaction (smell) are polysemous in nature, motivated by our experiences and understanding of the world in which we live. It was found that only non-contact perception verbs such as 'vision' and 'hearing' show any form of extension to the domain of cognition (e.g., Evans & Wilkins, 2000). The perception verbs are mostly mapped onto the cognitive domain of experiences (Sweetser, 1990). They are also classified into three, according to semantic roles of their subjects: activity verbs, experience verbs and copulative verbs (Viberg, 1984). According to Manasia (2016), *experience* verbs (eg., *see* and *hear*) are more polysemous than active or copulative verbs.

Further, any lexical item that is considered polysemous has more than one meaning. Studies which have investigated perception verbs have shown that such verbs contain prototypical meanings, that is, the original meaning from which all other meanings can be formed, and non-prototypical meanings which are all extended meanings (Neagu, 2013; Manasia, 2016) as in the following example,

(1)   I *see* a rat in a cage

In example (1) above, the meaning of the perception verb *see* is prototypical (literal meaning) as it shows physical experience. However, apart from the literal meaning, it has additional meaning(s) known as extended meaning.

These meaning extensions, henceforth, semantic extensions of perception may be intrafield or transfield. Whilst intrafield extensions occur within the perception verbs (sensory modalities) themselves where one sense modality lexicalises its meaning to another modality, transfield extensions take place between a particular domain of experience to another domains of experience. Transfield semantic extensions of perception verbs, which is the focus of the present study, could either be *physical* or *abstract* (Ibarretxe-Antuñano, 1999, 2002; Li, 2013) as illustrated in the following example:

(2) I'll *see* you at nine

Sentence (2) above indicates a non-prototypical meaning but having a *physical* meaning extension. The verb 'see' here extends its meaning to 'meet' which is a physical activity. In contrast, example (3) below shows a non-prototypical but with an *abstract* meaning extension in which the original meaning of vision, as previously exemplified, has changed to 'understand'.

(3) I *see* what he means

Similar to other languages, Hausa (Afro-Asiatic) language has five perception verbs but uniquely categorised them into visual and non-visual ones. Hausa has one verb for 'gani' (see) and only one verb 'ji' for hear, touch, taste and smell (Ritchie, 1991).

Since the influential study of Sweetser (1990), sense perception has received a tremendous attention of a number of scholars in both linguistics and anthropology. However, previous studies seemed to mainly rely on questionnaires, dictionaries and thesaurus or researcher's intuition, as their data sources and have shown contradictory findings (e.g., Viberg, 1983; Gunnarsdóttir, 2013), regarding the claims about universality and cultural-specificity of semantic extensions of visual perception verbs to higher intellection. In contrast, some other studies, have provided support for the claim especially on Indo-European languages, which revealed the universal status of such verbs (e.g., Neagu, 2013; Viberg, 2008), while others such as Australian languages provided evidence for auditory verbs, suggesting culture-specificity. To date, the evidence in support of aforementioned claims are mainly from Indo-European languages; there is hardly any published studies on this topic in Afro-Asiatic languages. Thus, the current study provides evidence from Hausa, an Afro-Asiatic language. It examined both visual verb *gani* (see) and auditory verb *ji* (hear) in fiction writings in Hausa, to find out which claim it is likely to support the universality or culture-specificity claim and the status of visual verbs to higher intellection.

RELATED LITERATURE

The semantic extensions of the perception verbs refer to a change from concrete meaning to a more intellectual and abstract meaning which is mainly metaphorical in nature (Sweetser, 1990; Vanhove, 2008; Yu, 2008). In support of this, Raffaelli & Kerovec, (2017) stressed that, in cognitive linguistics, meaning extension from the source domain to the target domain is explained through conceptual metaphors. Since everyday cognition is metaphorically shaped, this enables us to understand how the senses of polysemous words are correlated (Lakoff & Johnson, 2003). Metaphor being one of the cognitive tools that structures this range of meanings is omnipresent in everyday language (Lakoff & Johnson, 1980; Manasia, 2016) and consequently affects our ways of language use, our ways of thinking and our ways of action.

Examining perception verbs in Indo-European languages, Sweetser identified the metaphorical mappings between the vocabulary of physical perception as a source domain and the vocabulary of internal self and sensation as the target domain. Sweetser (1990) discovered a systematic network of metaphorical links between the physical domains of five sensory modalities and other corresponding abstract domains of experience. Sweetser, (1990; 37), hypothesised that objective knowledge and intellection are connected to with sight verbs. Correspondingly, her hypothesis was supported by other Indo-European studies (eg, Ibarretxe-Antuñano, 1999, 2002; Neagu, 2013). However, some similar studies conducted on non-Indo-European languages tend to provide contrasting findings. The most influential study was that of Evans and Wilkins (2000) who studied 60 Australian Aboriginal languages and found out that majority of the languages examined develop their verbs of higher intellection from auditory verbs rather than visual verbs claimed by Sweetser (1990). They claimed that semantic extensions of perception verbs are more culture-specific than universal.

METHODS

The study employed a qualitative approach. It utilized data comprising Hausa linguistic expressions which contains use of verbs of visual perception in fiction writings. Specifically, four novels written in Hausa were selected as the data sources, for it allows the researcher to examine the occurrences and behaviour of the perception verbs *gani* and *ji* in linguistic contexts (Deignan, 2005; Weisser, 2016). A programme of AntConc 3.5.7 was used to retrieve data from the Hausa fiction writings. The data is displayed in Key Word in Context (KWIC), whereby the verb *gani* or *ji* is shown in the centre of the page bounded by co-text. Different morphological forms of each of the two verbs, consisting of *gani*, *ga*, *ganin*, (for gani) *ji*, *jin* (for ji) were keyed in individually to the software to identify their metaphoric uses as well as determining the frequencies of their occurrence, while taking into consideration their co-text. The Metaphor Identification Procedure proposed by The Pragglejaz Group's (2007) was used to identify the verbs of visual perception which were used prototypically or non-prototypically. The data were then analysed following the Sweetser's Mind-as-body analytic framework (1990), which represents a systematic connections between the physical (bodily) perception and abstract domain of mind.

RESULTS AND DISCUSSION

The data revealed 122 occurrences containing non-prototypical meanings, specifically, extended metaphorical meanings. The data analysis revealed eleven types of metaphorical semantic extensions of the verb '*gani* (see) such as: 'to think, 'to consider', 'to find out', 'to imagine', 'to study/examine', 'to witness', 'to notice', 'to make sure', 'to meet', 'to visit' and 'to decide'. Of all these, the semantic extension 'to think' is the most frequent with 36 tokens, while 'to decide' is the less frequent with only 1 token.

The data also revealed four different kinds of semantic extensions underlying the English verb *ji* namely: 'to understand', 'to obey', 'to be told/informed' and 'to pay attention'. The metaphorical semantic extension of verb *ji* 'to obey' seems to be the most frequent in the data with 15 tokens, whereas the less prevalent extensions are that of *ji* 'to understand' and *ji* 'to pay attention', with 2 tokens each, respectively.

In addition, the results indicate that Hausa verb *gani* has meanings related to *abstract* and *physical* extensions. The abstract extensions such as 'to study/examine', 'to think', 'to consider', 'to imagine' etc concern with intellect and mental activity, is related to the cognitive domain. In other words, the extension is from the domain of perception (physical) to the domain of cognition (abstract). On the other hand, other extensions are from the physical perceptual domain to the domain of physical experience for the verb *gani,* such as 'to meet, 'to visit', and 'to receive'.

A noteworthy finding emerging from this study is that the verb *ji* extends it meaning to 'understand', which contradicts Sweetser's hypothesis on the claims that knowledge and intellection are regularly linked with the sense of vision. For example,

Ko kaɗan bai yi kama da mai jin Hausa ba.

He does not in any way look like someone who *understands* Hausa

This finding may be attributed to the fact that Hausa community is basically oral-based where people rely on 'hearing' for knowledge and intellection unlike literate Indo-European communities that privilege 'sight' instead. The finding is in congruent with the findings of studies by Evans and Wilkins (2000) and Vanhove (2008) on non-Indo-European languages, which indicated that hearing verbs consistently extend to 'know' and 'think'. Thus, current evidence suggests that the transfield semantic extensions of perception verbs are subject to cultural variability.

CONCLUSION

The current study has provided evidence in support of cultural-specificity of transfield semantic extensions of perception verbs, in that Hausa non-contact perception verbs are polysemous and metaphoric. The transfield extensions are both physical and abstract. The study also revealed the association between verbs of auditory perception and intellection, such as experience verbs *gani* and *ji,* have extended meanings mainly related to cognition, which shows that not only visual verbs but auditory verbs are also linked with objective knowledge and intellection.

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THE CONFLICT OF WORLDVIEWS AND THE BIRTH OF ANXIETY: AN INTERPRETATION OF *THE LOVE SONG OF J. ALFRED PRUFROCK*

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ABSTRACT

Thomas Stearns Eliot (1888 – 1965), one of the major English literary figures, lived and wrote in an 'age of anxiety'. His poems, particularly his early poems, are said to have embodied the anxiety of his age. In this paper, I have chosen one of his early poems *The Love Song of J. Alfred Prufrock* to interpret the nature and extent of anxiety suffered by Prufrock, a modern subject. Externally, in the structure of modern social setting, Prufrock struggles to accommodate and suffers from isolation, alienation, confusion and indecision. Internally, his condition can be related with the problems related to his unbounded freedom which is endowed upon him as a modern subject. I will argue that Pruforkian anxiety in modern times is born out of the inescapable conflict between modern liberal worldview and traditional worldview.

KEYWORDS

traditional worldview, modern worldview, anxiety, alienation, freedom

INTRODUCTION

The Love Song of J. Alfred Prufrock (1917) by T. S. Eliot is a poetic monologue. Throughout the poem, Prufrock, the protagonist of the poem suffers from acute indecision arising out of an imaginary encounter with a woman that never occurs. It is ironical that 'The Love Song' does not depict the robust feelings and commitment of a lover; rather, it portrays the dilemma and inability of a lover that makes him retreat from love. The poem becomes "more than a retreat from love" (Guven, 2015: 80) and a battleground for a modern subject for smooth accommodation in a modern setting.

Both external and internal factors contribute to Prufrock's dilemma and inability. Externally, Prufrock spends his time in a modern urban setting. Modernity is a condition which has brought historical shifts in various spheres of life and it is often associated with the notion of fragmentation and alienation. The emergence of modern condition has been replacing old patterns of traditional life and culture institutionally and culturally. Modernity accompanied by industrial revolution brought 'profound transformation in human modes of life' (Lewis, 2015: 11). In a large scale, people have migrated from agricultural rural life to modern urban settings. It has been a break with the age-old traditional patterns of lifestyle and it has invited dislocation and disorientation in the lives of people inhibiting in urban spaces. Thus, modern features of life are indicative of uprootedness from a culture characterized by social life in relation to others whose guiding factors are identified with religious worldviews/traditions. Internally, Prufrock is suffering from alienation and

fragmentation in a fractured urban setting. Dislocated from the relatedness with others in a harmonious social relationship, Prufrock is left with unbounded freedom which he is unacquainted with and incapable of dealing with. In this context of encounter between the legacy of tradition and modernity, Eliot finds the necessary background to sketch an anxious, reluctant and self-interrogative modern subject like Prufrock.

RELATED LITERATURE

Prufrock is "haunted by a disabling sense of futility and powerlessness that isolates him from the social world" (Cuda, 2014: 451). According to Bradley, "man is a social being; he is real only because he is social, and can realize himself only because it is as social that he realizes himself (qtd. in Childs, 1988: 696). Disassociated from a harmonious social relationship, Prufrock is burdened with unbounded freedom which he is incapable of shouldering. In this regard, Cooper (2006: 54-55) comments: "The poem silently laments the absence of an external or historical measure or standard for human agency, a criterion embodied in institutions (such as a church, for example) that give individual identities not only metaphysical density but meaning as well." Prufrock's "anguished diffidence" accompanied by "crippling absence of self-esteem" has been responsible for his failure in making any effective and affectionate relationship with others (Methven, 2008). In portraying the wretchedness of men in dreary urban spaces, Methven (2008) remarks: "'Prufrock' and, indeed, several of the early poems that explored personal and urban wretchedness, changed the way that emotions and images were poetically conveyed and received; moreover, they heralded the remarkable poetry that Eliot would later create (51)." There are certain external and internal conditions that mark the crisis of Prufrock. Externally, the conditions are identified as Prufrock's struggle to accommodate in a modern setting. Internally, the condition is identified with the problems related to his unbounded freedom which is endowed upon him as a modern subject. But, Prufrock's internal and external crises as manifestations of cultural anxiety arising out of encounter between traditional and modern worldviews have not been adequately explored.

METHODS

The Love Song of J. Alfred Prufrock is considered as the 'swan song' in Eliot's poetic journey. It is said that his early poems mostly portray the crisis of an age which is referred as " age of anxiety" in recent researches (Mukamal, 2017). This paper is an attempt to interpret the nature and extent of anxiety suffered by Prufrock, a modern subject. I will argue that Pruforkian anxiety in modern times is born out of the inescapable conflict between modern liberal worldview and traditional worldview. For this, this paper will draw on a method of textual analysis aiming at connecting texts to social and cultural contexts. Mckee (2003) observes, "when we perform textual analysis on a text, we make an educated guess at some of the most likely interpretations that might be made of that text."

RESULTS AND DISCUSSION

In *The Love Song of J. Alfred Prufrock*, Prufrock is the poetic persona to reveal before us the crisis he undergoes. Though he is an individual, he represents the crisis of modern predicament experienced by almost all living under modern condition. Thus, he is a

representative or typical character as it is evident in the repeated words of 'we' in the concluding verses of the poem:

We have lingered in the chambers of the sea

By sea-girls wreathed with seaweed red and brown

Till human voices wake us, and we drown.

The modern condition has brought "profound transformation in human modes of life" (Lewis, 2015: 11) which are fundamentally different from the traditional modes of life or traditional worldview. Throughout the poem, Prufrock suffers from indecision, failure of communication and the overwhelming sense of ennui. Internally, he remains unresolved and externally, he fails to maintain any meaningful communication with the society he lives in. Thus through indecisions and inarticulations he lives a life of death-in-life like of the people of wastelanders as depicted in one of the more reputed poems by Eliot. Tragically enough, Prufrock suffers from the feeling of dehumanization: "I should have been a pair of ragged claws / Scuttling across the floors of silent seas." In the modern settings of life, Prufrock does not find any standard to live by, any organic social life to be related with and any space to feel rooted. But in pre-modern traditional societies, people usually did not suffer from these crises. In this regard, I argue that Prufrock's crisis can be located in the crisis of modern modes of life/ modern worldviews which have replaced the traditional modes of life.

CONCLUSION

Ironically enough, no love song is sung in the poem *The Love Song of J. Alfred Prufrock*; rather, it is "the elegy of a modern man" (Hussein, 2015: 133) lamenting over the failure of human agency mostly in the traditional sense of the term. Pruforkian anxiety is a creation of modern condition being felt in modern space. In *The Waste Land,* another poem by Eliot this space is identified as "Unreal city". Thus the birth of Pruforkian anxiety "progressing to represent a whole community" (Al-Jumaily, 2013: 116)) is grounded in the conflict of traditional and modern worldviews and their subsequent institutional and cultural practices.

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THE USE OF ENGLISH LEXICAL ELEMENTS IN BANGLA SPEECHES AND CONVERSATIONS

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ABSTRACT

English has turned to be a vehicular language for international and intercultural communications. The language is no longer owned solely by the English but shared by bilingual and multilingual users all over the world in different locations and for different purposes. Likewise, in Bangladesh, the use of the language is displayed in various forms, namely, borrowings, code-switching, code-mixing, transliteration, etc. As observed in written texts, the conscious or unconscious trend of using English lexical elements in Bangla conversations and speeches of Bangladesh's multi-professional people is a common phenomenon. However, the phenomenon has not seemingly received much scholarly attention. Therefore, the present researcher has explored these English lexical elements to understand how much influence they carry in Bangla spoken texts' progressiveness. And to that end, the present study made close observation of a collection of conversations and speeches of multi-professional people selected employing a purposive sampling method. The analysis of the textual data has drawn upon qualitative content analysis. The findings display English lexical elements of various natures in the everyday communications of Bangla speakers. This paper is meant to argue that the use of some English lexical elements is, though seemingly superfluous, the judicious use of some lexis may enhance the vitality of Bangla's verbal communications.

KEYWORDS

English lexical elements, Bangla speeches & conversations, multi-professional people, Bangladesh

INTRODUCTION

Since the British colonial regime in the Indian sub-continent, the phenomenon of contact between English and Bangla led to the emergence of English lexical elements into Bangla. English, being synonymously linked with development, modernity, scientific, and technological advancement (Phillipson, 1992), multiplied the entrance of lexical elements from the language into Bangla. English lexical use has, consequently, impinged on all the spheres of Bangla. As a part of a former British colony and a third-world country, as Akteruzzaman & Islam (2017) observe, Bangladesh has seen a dramatic escalation in English language use. The language having been associated with honour, money, and power in the Bengali society, now and then its use is noticed in the speeches of everyday life. Yet, there has been very little research on the phenomenon. Given this practically intense contact, it is reasonable to expect that Bangla may have been influenced by English at its lexical level, possibly leading to noticeable changes in Bangla speeches and conversations of mixed-professional people. Therefore, this article seeks to examine how these lexical items spread in

various domains of Bangla enhance the language's vitality. It also discusses these lexical borrowings in terms of their morphological integration.

RELATED LITERATURE

Some studies similar to the present one dealt with English lexical contribution to Bangla. In a study dealing with *Banglish* (i.e., the phenomenon of coining words from English into modern Bangla), Mostafa & Jamila (2012) analysed 500 English loan words from different Bangla short stories, novellas, daily newspapers, and oral discourse, such as talk shows, interviews and news broadcasts on TV and radio. They have written down the words whenever they heard them in daily conversation in university, bank, company, shopping centre, etc., and analysed their both positive and negative impacts on Bangla.

The phenomenon of *Benglish* or *Banglish* has also been studied by Banu and Sussex (2001b), Hassan (2011), Alam (2006), Basu (2009), Mostafa & Jamila (2012), and Akteruzzaman & Islam (2017). According to Hassan's observation, due to the colonial legacy, the use of English is seen as "power and prestige". So, English has been diffused deeply in Bangladesh. Here, a conversation, usually, is as much as 30% to 40% in English. *Banglish* is especially popular in media today, such as in television and private radio stations. Hosts of public events and concerts are often specifically asked to speak *Banglish*. The development of *Banglish* is connected with historical and social factors, having its function, context, and usage. Thus, the use of English with Bangla in Bangladeshi media has become a regular Bangladeshi culture practice. However, *Banglish*'s popularity has raised questions concerning identity and its practical usage in non-native English surroundings.

Dash, Chowdhury & Sarkar (2009), in another study, have tried to focus on how English lexical items are naturalised in Bangla and contribute to increasing the total lexical stock to meet the language's requirement. As observed by them, various Bengali life frontiers are influenced by English words through their reflection in science, technology, entertainment, administration, politics, culture, foreign affairs, mass media, information exchange, etc. The impact of these English words, terms, idioms, and phrases is seen in the ordinary Bengali people's speech and writing habits.

The above literature reveals that the use of English lexical items in Bangla   has become common in Bangladesh. The present study has had similar findings. However, the current research focuses on English lexical elements spread out in various domains in everyday speeches and conversations of multi-professional people and their use with necessary adaptation using primary data.

METHODS

The present study uses 42 sample speeches and conversations of multi-professional people selected employing a purposive sampling method (Mason, 2005). Each conversation continued between two, three, and four participants. The participants in each conversation knew each other beforehand, and therefore it was easy to initiate conversations between them. The researcher wrote down several English words whenever he heard them in daily formal and informal speeches and conversations of educated and ordinary people in urban and rural settings.

RESULTS AND DISCUSSION

The findings reveal a total of 244 English lexical items. They have been found to spread out in various domains. For example, Education makes use of a good number of words, e.g., *school*, *college*, *lesson*, *degree*, *routine*, *intermediate*, *honours*, *math*, *thesis*, and *research*. The Health Science domain emerges as an important domain where many English lexis, namely, *doctor*, *medical*, *life support*, *brain stroke*, *heart stroke*, *blood*, *donation*, *operation*, *accident*, *fracture*, *inhaler*, and *diabetes,* have been identified. Of the words specified in Office, Management and Administration domain, words like *office*, *admin*, *off day*, *chairman*, *vice-chairman*, *grand ambassador*, *officer in charge*, *joint secretary*, *promote*, *board*, *constitution*, *chair,* and *admin* are worth-mentioning. Fashion and Clothing is another field wherein words like *pocket*, *shirt*, and *pants* are identified. Building and Construction domain present words like *building*, *bridge*, *flat,* and *lift*. Unit of Measurement is seen to make use of *KG, minute, hour,* etc. Roads and Transport domain presents *train*, *road*, *flight*, *fly over*, *truck*, *local train*, *CNG*, *overtake, etc*. In the Business and Banking domain, *logistic support*, *commerce*, *contract*, *factory*, *target*, *customer*, *bill*, *company*, *bank*, *warranty*, *guaranty,* etc.*,* are marked well. The Science and Technology domain presents *calculator, mike*, *net* (internet), *cc camera,* etc. The domain of Food and Drink makes use of words like *rice* and *cake*. In Power and Politics, Bangla uses English words like *party*, *vote*, *select*ion, *election*, *gazette*, *panel*, and *presiding officer*. Mobile Business and Technology field shows words, namely, *phone, model, balance*, *call,* and *mobile*.

In many cases, the English lexical items undergo operations in various phonological and morphological levels to get them fit well for Bangla. For example, *original* is found to be pronounced as *orginial*, *luggage* as *lakis*, *intact* as *intak*, *off* as *ouf*, and *thoroughly* as *through,* are of this category. However, modification is done more by the ordinary class than the educated class.

Like Ferdous (2016), this study observes the presence of clipping, e.g., *net* for *internet*, *inter* for *intermediate*, *net* for *mosquito net*, *bed* for *bedroom,* and *phone* for *telephone*. Like Dash et al. (2009), the present study identifies Epenthetic adaptation, e.g., *forom < form*. Ferguson and Chowdhury (1960, cited in Banu and Sussex 2001a, p.54) observe, "Since final consonant clusters are almost nonexistent in standard colloquial Bengali, /ɛ/ is inserted to satisfy Bengali phonological rules." Like Ferdous (2016), this treatise also discovers the final consonant elision, e.g., *lif<lift* in which the final consonant /t/ of the word is deleted. Sometimes, in some local dialect /r/ is substituted by /l/, e.g. *load* for *road*.

CONCLUSION

Whether detrimental or beneficial, English lexical items play a pivotal role in faster, more comfortable, and smoother communication skills in Bangla. According to Mostafa and Jamila (2012), English borrowings make it easier to talk about certain topics.

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ISLAMIC LEXICON: REFLECTIONS IN EARLY MALAY DICTIONARIES

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ABSTRACT

This article examines the frequency and function of one particular lexical item which relates to Islam from two early *Malay dictionaries: A Dictionary: English and Malayo, Malayo and English* published by Thomas Bowrey in 1701 and *A Dictionary of the Malayan Language, in Two Parts, Malayan and English and English and Malayan* published by William Marsden in 1812. The Islamic term presented in glossaries and dialogues in both dictionaries will be assessed on the closeness of translation and lexicographic description to their original meanings in the Malay language. Some shortcomings in the definition and translation of this Islamic term will also be highlighted. The frequency with which this term appears in the dictionaries indicates a strong reference to Islamic culture in general conversation throughout the Malay Archipelago from the eighteenth to nineteenth century. The definitions and usage of the Islamic term in both dictionaries have revealed the understanding of the term from an English cultural perspective, particularly of an English merchant and an English officer during their sojourn in this region. The differences and similarities in the treatment of this term also reflected the way in which the religion of Islam was generally regarded, understood, or perceived up to the 19th century.

KEYWORDS

bilingual dictionary, Islamic terms, Malay dictionary, translation, Malay Archipelago

INTRODUCTION

When English merchants arrived in the Malay Archipelago in the early 17th century, they were greeted by many thriving entreports under Muslim rule. These ports and surrounding local communities were governed by Islamic law and this applied to trade regulations as well. Thomas Bowrey's nineteen-year career as an independent merchant throughout the Malay Archipelago resulted in the publication of *A Dictionary of English and Malayo, Malayo and English*, published in 1701. Bowrey achieved a high proficiency in spoken Malay, though he was not able to read or write in Malay, which at the time used the Jawi script. Despite this, he was able to compile an extensive collection of Malay lexical items. William Marsden's many roles serving in the English East India Company afforded him opportunities to acquire a comprehensive knowledge of Malay language and culture. In order to provide cultural knowledge to English merchants and officers, and help them acclimate to the local environment faster, Bowrey and Marsden's dictionaries gave detailed information on Islamic traditions and culture observed at the ports and kingdoms in the Malay archipelago. Though their dictionaries were published more than a hundred years apart, both lexicographers believed knowledge in Malay language was crucial to English

merchants and officers who visited these ports and resided in this region. Given the thriving economic and social climate of major port cities in the Malay archipelago up to the 19th century, Bowrey and Marsden understood the importance of including Islamic terms for their target users. These Islamic terms would have been commonly used in conversations and in correspondence by local and foreign merchants, port officials, and in royal courts.

At its most basic level, a bilingual dictionary provides essential information about a target language (L2). The aim of this type of dictionary is to meet the needs of a specific type of user who is trying to understand a new language. Users often rely on the bilingual dictionary as an "authority" on knowledge about what is acceptable in that target language (L2) community. This will eventually lead to acculturation which will determine the success of second language acquisition. The lexicographical description of religious and cultural terms should be carried out thoughtfully and objectively since it may influence the user's perceptions. As Malay language is considered to be a language rich in religious, social and cultural context, lexicographers need to be meticulous in providing accurate translations and equivalents of lexical items, especially Islamic terms. The implications of misinformation in a bilingual dictionary can have significant effects on the development of the target language if it goes unchecked and unrectified.

This paper aims to examine and compare the treatment of Islamic terminology, Allah and two other compound words that include the term Allah, in Thomas Bowrey and William Marsden's dictionaries. The description and examples of the word *Allah* in various contexts reflects the authors' understanding and perceptions at the time their dictionaries were compiled.

RELATED LITERATURE

The lexical items in a bilingual dictionary are written records of common words used by a particular community for a particular period of time. It reflects the norms of society and provides a window into the lives of people who lived in the Malay archipelago up to the 19th century. The quality of a dictionary depends on the depth of knowledge and experience of their lexicographers. In this respect, Moon (1989) warns lexicographers of the influence they yield in their treatment of religious and cultural lexical items which may be potentialy distorted or misrepresented according to their own western perspectives and views. Prejudices and values of the lexicographer are often reflected in their work. They have a responsibility to provide objective translational equivalents and description of religious and culture-specific terminologies. Ismail Al-Faruqi (1995) identifies distortions through transliteration and translations of Islamic names which have both religious and cultural significance, and he recommends immediate rectification. Faruqi proposes a remedy with the introduction of an "Islamic English" to facilitate transliteration efforts and preserve Islamic terms and symbols within their original Islamic context. Similar to the present predicament of the Malay language, where the transliteration of Malay from Jawi to Roman script has caused numerous distortions in the pronunciation and meaning of many words. Md. Mahmudul Hasan (2014) finds the rate of Islamic theological terms borrowed from Arabic although minimal, the common practice of spelling to suit the western tongue and describing the term in the wrong context jeopardises the meaning and sacredness of the term itself.

The term *Allah* in roman script which first appeared in Malay literature was written by Albert Corneliszoon Ruyl. This particular literature was the Malay translation of the gospel of Mark 1629–1630. Ruyl translated God with *Allah* and used other Islamic terms in his translations, such as *Beitul Allah* for temple or House of God and *Radjat Allahi* for Godly

Kingdom (De Vries, 2018). This Dutch merchant's pragmatic decision to use the term *Allah* in his 17th century translation for God set a precedent 390 years later in Malaysian religious discourse. In this respect Amriah Buang (1990) maintains that the term *Allah* must be considered as a unique all inclusive term incorporating all of His qualities. She rejects the use of God as a translation equivalent for *Allah*. Amriah finds compound words, such as godfather, godmother and godless derived from the word God trivialise the greatness of Allah. It is apparent that these western terminologies have settled in the Muslim society, accepted and used in daily conversations. In their study on Islamic terms found in three English dictionaries, Hassan Ajmi & Abdullah Otaibi (2006) identified a number of shortcomings that require attention in the definitions. Despite definitional inconsistencies found, the reaeachers conclude that the compilers were influenced by their social values and inadequate knowledge on Islamic traditions. This appears to be a common deficiency in many English dictionaries which is easily avoided as access to Islamic source texts and Muslim linguists are easily obtained.

METHODS

Thomas Bowrey and William Marsden's dictionaries have been selected because they represent two different lexicographers' perspectives: an English merchant and an English officer. The dictionaries were published in the early phases of English scholarship on Malay language and paved the way for future Malay lexicographic publications. The Islamic term selected is *Allah,* based on the initial finding that it is the highest frequency Islamic term to appear in both dictionaries. It is assumed that the inclusion of Islamic lexical items reflect the prevalence of use during the early 18th and 19th century in the Malay archipelago. The qualitative method with content analysis technique is applied in this paper, and content analysis is applied to reveal and understand any distortion through transliteration and translation of the term. This term is examined and compared across entries in both dictionaries to determine how similar or different the meanings and descriptions of these terms from their original meaning in Malay. The scope of this paper is confined to the use of the term Allah in English-Malay and Malay-English entries in both dictionaries.

Bowrey's dictionary was written based on his own understanding of the Malay language. It was arranged and organised to benefit English merchants who were conducting trade in the Malay world in the early 18th century. The main entries in his dictionary are in roman script except for a list of words written in English and Jawi which served as a specimen of the "Malayo character". The simple definitions Bowrey used for the term *Allah* will be examined to discern if his approach was suitable for his intended users. On the other hand, Marsden's dictionary was targeted at users or learners who desired to master Malay beyond the spoken words and explore Malay literature. Marsden was fluent in spoken and written Malay, and the entries in his dictionary reflected his proficiency in Jawi. In the first part of his dictionary, the entries are arranged according to Jawi alphabets and included romanised version of entry words. The examples provided are accurate representations of the entries in both dictionaries.

RESULTS AND DISCUSSION

A brief examination of the definitions of the Islamic term *Allah* in two early bilingual dictionaries has revealed a number of deficiencies that continue to occur in current lexicographic works. One recurring deficiency is the errors committed in providing

translational equivalence. One word is not sufficient to describe a term or concept that may be foreign to the target user. The Islamic term *Allah* appears 177 times in Bowrey's dictionary and 85 times in Marsden's dictionary. This indicates a strong presence of religion in early Malay bilingual dictionaries and suggests common usage of religious terms in spoken and written communication amongst the inhabitants and visitors of port cities in the Malay archipelago.

English – Malay

Bowrey

God   - Allah, an Idol God, Berallah.

                   - God grant us, De bree allah pada camee.

                   - God speed you, selamat padamoo.

                   - I begin in the Name of God, Dungan nama Allah memoolay ako.

                   - I take God to witness for me, Saya mengambil allah acan saxee

            padako.

Marsden

God   - الله allah, الله تعالي Allah-taala, توهن tuhan; (by -) والله wallahi, دم الله Demi allah, (O -)

               يا الله ia-illahi; (in the name of -) بسم الله bism'illahi; (- willing), انشا الله insha-allahu;

 (Jehoviah) هو huwa. Godly بقتي bakti, تقي taki.

Bowrey's description of Allah as an Idol God points to al-Faruqi's (2007) second identified distortions, which is distortion through translation. It is essentially a biased description and reflects the western understanding of matters relating to Islam. Bowrey also provided additional descriptions of how the term is used in various contexts. His descriptions appear to allow for the terms God and Allah to be used interchangeably. Marsden merely transliterated the terms and provided examples of how they can be used in English. He did not describe nor translate the terms and the meaning is open to various interpretations by the target user.

Malay - English

Bowrey

Allah   - God,

Marsden

الله allah - God, the God.

The definitions given by Bowrey and Marsden are short, simplified and ambiguous. They both translated *Allah* with God without any reference to the religion of Islam, which indicate neither of them considered *Allah* as a a term restricted to Islamic contexts. The translations given in both dictionaries are very general in nature, which may lead to possible confusion among users. Similar to the previous example, both definitions seem to allow for the term Allah and God be used interchangeably and applicable to any religion.

Bowrey

      Allah taallah - Jehovah, Lord, Lord God

Marsden

      الله تعالي *Allah-taala* - God the most high, equivalent to our formulary expression of

      God Almighty.

Bowrey provides a translation that refers to *Jehovah* which is an English translation of the Hebrew name for God. This term also appears in Marsden's translation in the first example. This suggests he recognises that some of his users may be of Jewish faith but it does not differentiate from his first translation for the term *Allah.* Marsden's translation provides a direct translation of the word in Arabic and his comparison to the Christian expression offers a point of reference for his Christian users, though it is still not an accurate description of the term.

CONCLUSION

There are several considerations involved in incorporating religious terms in a bilingual dictionary. A bilingual lexicographer should possess linguistic competence and the ability to search for evidence of meanings and usages of religious terms or phrases in both source language and target language. He/she should also be able to use this evidence and his/her own judgement and experience to assess and decide on the most appropriate translational equivalence or description for the terms. In the case of Bowrey and Marsden, translations for the term *Allah* in their dictionaries reflect their inadequate knowledge of Islamic traditions. Though Marsden's work does display some effort on his part to transliterate and translate related terms, he fell short in giving detailed explanations for the benefit of his target users. Though Bowrey's description for the terms provided examples of how they can be used, he did not include detailed explanations. As a remedy, corpus evidence which include translational equivalents produced by Muslim lexicographers may help maintain the objectivity and accuracy of description in future bilingual dictionaries. These examples reveal to us the perceptions and limited understanding of Islam that were common up to the 19th century. Both dictionaries were part of the EIC's (British East India Company) required handbook for English merchants and officials who came to this region for trade purposes. This recurring spread of misinformation on Islam in English dictionaries finds its

origin 320 years ago. Despite these deficiencies, both Bowrey and Marsden have made tremendous contributions to the scholarship of Malay language and Islamic knowledge. Their dictionaries remain to be a source of valuable information on the early development of Malay language in this region.

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MARINE ENGINEERING CADETS' LEARNING PREFERENCES, PERCEPTION AND MOTIVATION TOWARDS THE INTEGRATION OF KAHOOT! IN LEARNING MARITIME VOCABULARY

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ABSTRACT

Due to advanced technological development in the maritime industry, learning specialized vocabulary in Maritime English is difficult and almost impossible to teach them explicitly. Since globalised online learning has been identified as one of the ten shifts in Malaysia Education Blueprint 2015-2025 (Higher Education), the integration of gamification is crucial to engage the digital natives in more meaningful lessons of maritime vocabulary as they are more intrigued in their learning particularly through the use of technological tools. The adoption of Bring Your Own Device (BYOD) further helps the students maximize technology usage, which will later shift from the current teacher-centered to student-centered paradigm. Through a quasi-experimental methodology, this study compares two groups of marine engineering cadets to determine the effectiveness of using the Kahoot! application in the learning of maritime vocabulary. It investigates how the cadets' learning preferences affect their perception of maritime vocabulary learning through Kahoot! and compares the relationship between cadets' perception and their motivation to learn maritime vocabulary via this online tool. The study's findings supported the use of Kahoot! in the learning of maritime vocabulary and received a positive reaction from the cadets with various learning style preferences in the gamification methods. However, the association of the cadets' perception and their motivation in gamified learning is relatively insignificant. The study is revolutionary in terms of pedagogical delivery in Maritime English classroom.

KEYWORDS

gamification, Kahoot!, Maritime English, maritime vocabulary

INTRODUCTION

The role of maritime vocabulary is noteworthy with the development of a set of terms to refer to the parts of ships, equipment onboard ships, and the procedures involved in sailing them. By drawing on the importance of maritime vocabulary in past studies, it shows that learning maritime vocabulary is fundamental for the seafarers before they step into the industry and performing their duties as required. However, finding the most suitable strategy for learning the technical vocabulary is quite challenging. Besides, learning specialized vocabulary in Maritime English is problematic because it "evolves and renews itself according to changing interests within communities of practice" (Camiciottolli, 2007, p. 138). It is almost impossible to teach all the course vocabulary explicitly; therefore, one of the

trainer's tasks is to encourage students to develop individual vocabulary learning strategies to continue acquiring vocabulary after completing the course.

In learning maritime vocabulary, the researchers intend to integrate technology in aiding the learners to have a better grasp of the vocabulary before serving on board ship. This paper shares the experience of authors in employing the gamification method of learning through the use of Kahoot! application that will further enhance maritime vocabulary learning among the marine engineering cadets.

RELATED LITERATURE

Technical vocabulary is an established term that refers to a specific category of specialised words typically known in a specific profession and are used within diverse activities related to the field (Nation, 2013). In this study, the technical vocabulary refers to the maritime vocabulary used by the seagoing professionals, which involves diverse maritime industry activities. Although the researchers have explored many strategies and methods, vocabulary acquisition is generally seen as a challenging process as it requires an understanding of a word in many aspects.

According to Kapp (2012), the notion of gamification can be applied in various areas of studies covering diverse kinds of activities that involve the cognitive, affective, and psychomotor. The gamification method's effectiveness is also irrefutable and has contributed to the formalisation of media usage as learning instruction. As an innovative learning instruction, gamification in education can provide the learners with a better learning environment and enhance their learning experience (Al-Azawi et al., 2016).

Besides, the growing popularity in implementing gamification as learning instruction has been employed across various education levels and is not restricted to only learning English. However, it can also be seen in foreign language learning such as Japanese (Udjaja, 2018), Arabic (Zailani et al., 2019) and German (Ryder & Machajewski, 2017). Numerous studies have attempted to investigate the effectiveness of Kahoot! implementation as a gamification platform in various field of studies as well as in learning vocabulary. The features that Kahoot! offers may catalyse learning as it has some apparent advantages over other applications and promptly acknowledged by the education system (Palma et al., 2018). On a different note, the fun element presented by Kahoot! has also increased learners' engagement (Zucker & Fisch, 2019), promotes active participation, and makes the learners more active and focus in class (Bicen & Kocakoyun, 2018).

METHODS

This quasi-experimental research design adopted the pretest-posttest design (Creswell, 2012), at which the experimental group was given a pre-test, underwent Kahoot! intervention (as experimental treatment) for ten consecutive weeks and then given a post-test. On the other hand, the pre-test and post-test were administered to the control group, but they did not undergo the ten-week Kahoot! intervention.

The research respondents were 135 first-semester marine engineering cadets. The control group cadets were required to learn the maritime vocabulary through lectures and activity-based learning, while the experimental group cadets were exposed to the learning of maritime vocabulary through Kahoot!.

A questionnaire survey was given to the cadets in the experimental group to study further the relationship between marine engineering cadets' learning style preferences and perception and investigate the correlation between cadets' perception and motivation in learning maritime vocabulary via Kahoot! The questionnaire was constructed by the researchers based on the questionnaire designs on perceptual learning style preference (Reid, 1984), general perceptions about gamification method (Bicen & Kocakoyun, 2018), and finally, the Instructional Materials Motivation Survey (Keller, 2010).

RESULTS AND DISCUSSION

Preferred Learning Styles of Cadets in General

In exploring the cadets' preference on three prominent learning styles, it is apparent that the Kinaesthetic learning style was the most preferred learning style with an average mean score of 4.37, compared to Visual (3.84) and Auditory (4.21). Thus, we can deduce that the majority of the marine engineering cadets have a preference for hands-on activities and practical learning. Furthermore, the gamified learning through Kahoot! allows the cadets to carry out sort of physical movement while in class.

Student Perceptions on Gamification Methods

In discovering the cadets' perception on gamification methods, the highest mean score was recorded for the statement 'Gamification methods are fun' (M = 4.74, SD = .683) at which the cadets believe that the gamified learning has provided them with the fun elements that make the lessons more exciting. In terms of maritime vocabulary retention, the cadets could recall the information more quickly (M = 4.57, .698).

Relationship between Marine Engineering Cadets' Learning Style Preferences and their Perception in Learning Maritime Vocabulary through Kahoot!

A Pearson product-moment correlation coefficient was computed to assess the relationship between each dimension of the cadets' preferred learning styles and their perception in the gamified learning. The result indicates a highly significant correlation between all three learning styles (VAK) with cadets' perception, at which the p-value is < .001. Moderate correlation is shown between the Visual learning style and cadets' perception on gamified learning (r = .427, p = .000) while strong correlation was found in the Kinaesthetic learning style (r = .650, p = .000). The highest correlation between learning styles and cadets' perception of gamification methods were found in the Auditory learning style (r = .680, p = .000).

Instructional Materials Motivation Survey (IMMS)

Based on the analysis of the data from IMMS, the researchers found that the internal consistency (Cronbach Alpha) was recorded as .948 at which was ≥0.75 for the entire IMMS subscales. Due to that, it suggests high reliability of the items. In the attention subscale of IMMS, the total mean score was 3.01, while for the relevance subscale, M = 3.57. In the confidence subscale, M = 3.42, and the highest mean score was recorded in the satisfaction subscale from the four subscales (M = 3.70).

From the statistical point of view in assessing the correlation between cadets' perception and overall motivation in integrating Kahoot! in learning maritime vocabulary, the result indicates a very weak correlation between the cadets' perception and their motivation.

Therefore, we can conclude that the relationship between the two variables was not significant.

The Effectiveness of the Kahoot! Application

Based on the independent samples t-test, the differences between the control and experimental groups' mean scores were statistically significant ($P < 0.05$) in the pre-test and post-test. The researchers adopted an equal variances assumption when conducting the t-test, and the results show that the difference in the mean scores between the two groups was not significant in the pre-test ($P = 0.570$). Meanwhile, the post-test P-value was 0.006, signifying a significant difference in the control and experimental groups' mean scores. Therefore, it indicates that the experimental group performed better than the control group. The experimental group's positive results signified a preference for online gamification and thus indicated a significant impact in integrating gamification methods.

CONCLUSION

The study's findings reveal that the most preferred learning style was the Kinaesthetic learning. Besides, the cadets perceive the implementation of Kahoot! in the learning of maritime vocabulary positively, and the highest correlation between learning styles and cadets' perception was found in the Auditory learning style. Meanwhile, the highest mean score was obtained from the Satisfaction subscale of the IMMS. However, the relationship between the cadets' perception and their motivation was not significant. Finally, the statistical evidence indicates that the cadets in the experimental group experienced Kahoot! intervention performed better than the control group.

The integration of Kahoot! in learning maritime vocabulary has received a positive reception from the cadets. Their perception is consistent with other studies' findings at which gamified learning improved learners' engagement and boosted their motivation level. The difference between the pre-test and post-test results for both control and experimental groups corroborates with the statistical results of a study by Yip and Kwan (2006). Thus, this further supports the integration of Kahoot! in improving students' performance in learning maritime vocabulary.

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THE POLITICS OF SPACE IN LIFE WRITINGS BY MIDDLE EASTERN DIASPORIC WOMEN WRITERS:

A TOPIC MODELING AND SENTIMENT ANALYSIS

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ABSTRACT

The rapid socio-political changes of the present century together with the advancement in information technologies have pushed matters of space and spatiality to the forefront of literary and cultural studies. This study seeks to explore the politics of space in contemporary life writings by Middle Eastern women writers. Specifically, the study aims to identify the prevailing correlation between theme, geography and sentiment as portrayed in diasporic women's narratives. To this end, a corpus of 36 life writings by Middle Eastern diasporic women writers that were produced in the aftermath of 9/11 events in America have been selected as primary data. To carry out the text analysis, the study proposed an analytical model by employing a machine learning approach called Natural Language Processing (NLP). In the designed model, a Latent Dirichlet Allocation (LDA) algorithm from Topic Modeling, TextBlob library for Sentiment analysis, and Python as analytical tool were used to identify collocated place names and to give a general sense of the correlated themes and sentiments depicted in the corpus. The model gives a scoring of each topical clusters and reveals that the diasporic authors are more likely to write about their hometown than America as their host land. It is hoped that the combination of topic modelling and sentiment analysis helps literary scholars in textual analysis of large corpuses.

KEYWORDS

space, Middle East, life writing, topic modeling, sentiment analysis

INTRODUCTION

Despite the amount of research done in Topic Modeling and Sentiment analysis in social networks, the study on literary geography for autobiography novel is limited. The Middle East in Post-9/11 Life Writing by diasporic writers provides a very interesting autobiography about life before and after migration. This study focused on literary geography and mapping the places that appear in a corpus of 36 autobiographies about the Middle East in post-9/11 life written by diasporic writers from the Middle East. This task cannot be done manually and needs other tools to solve this problem. If done manually it will be time-consuming and may cause a controversy. This work can be done by a computer but it cannot accurately identify place-names in the literature autobiography and sometimes words can have different meaning and interpretation. This paper will introduce how the Topic Modeling and Sentiment analysis will overcome this problem. This paper is organized as follow:

Introduction: Background to what this research is about. Related Literature: Presents what kind of approaches were used by other researchers for extracting and analyzing the spatiality to the forefront of literary and cultural studies. Method: Presents the implementation of the Latent Dirichlet Allocation (LDA) algorithm for topic modeling and TextBlob library for Sentiment analysis. Results and Discussion explains and discusses the results from the method that have been implemented. Conclusion, the last section, concludes the outcome and discusses future work.

RELATED LITERATURE

Data science is a combination of computer science, statistics, and visualization in decision making. Natural language is reliant processing on the parsing of human language into structure, which later can be linked to other certain values. It is like computational linguistics that work well within the same field of AI and computer science. Besides, it helps human to focus on human-computer interaction of language (Nygaard & Hilborg, 2016). Jockers (2016) used Named Entity Recognition (NER), Topic modelling and sentiment analysis for 3500 novels and found 500 themes with certain locales and sentiment.

Natural language processing (NLP) is also about how the computer deals with human language and how it is performing the task that human can do. There are several NLP techniques such as NER, Topic Modelling and Sentiment Analysis. NER is a NLP tool that identifies places using statistical model that is sensitive to semantic and syntactic information in the text. NER is not completely perfect but it can overcome topic modelling because it is very effective as it has a way of identifying and measuring the textual features (Jockers, 2016). Latent Dirichet Allocation (LDA) is Topic Modeling algorithm and it is a Bayesian used in natural language processing to discover latent topics in a collection of documents that was introduced by Blei, Ng, and Jordan (2003). Sentiment analysis systems are being applied in almost every business and social domain because opinions are central to almost all human activities and are key influencers of our behaviors. The beliefs and perceptions of reality that have been made nowadays often seek out the opinions of others (Liu, 2010). Sentiment is often represented by two important properties which are subjectivity and polarity. A lexicon-based sentiment detects word-carrying thoughts in the corpus and then interpret the views expressed in the text. This approach counts the number of positive and negative words in each text and the larger count will be in the sentiment text (Sharma & Dey, 2012).

METHODS

There are two parts of analysis in this study which are Topic Modeling and Sentiment Analysis. The dataset consisted of 36 novels written by Middle Eastern women writers. Firstly, all the novels that were in PDF format were merged and converted into Text files using a certain coding in python as the main analytical tool. After that, the whole text was split by sentences and all the extra spaces were removed before the text and sentences were stored into a dataframe. The number of the sentences was 359 303 and after that all the sentences that contain only one word was dropped, the number of sentences in the data frame was 178 447.

Before conducting LDA in Python, there were several packages that needed to be installed in command prompt. In data pre-processing for LDA step, all the sentences are tokenized, punctuation, irrelevant characters, and stopword were removed. After that the

bigrams and trigrams were built. The last step before building the Gensim model was to create the dictionary and the corpus. The Mallet model was built using Gensim wrapper and implemented within Gensim itself. LDA has two types of algorithm which are Gensim and Mallet. The time taken to build the model of the LDA with gensim is 654.2989 seconds and mallet is 118.8928 seconds. Both algorithms took a long time because the dataset that was run in the model was quite big. The time taken to build LDA with gensim took a longer time compared to LDA with mallet, but it was not very important and it just gave additional information of the model. The coherence score for gensim was 0.3700 and for mallet was 0.4436. The result from LDA with mallet was used because it had the highest coherence score. The number of topic was set to be 36 topics.

For sentiments analysis, there were 15 text files imported. The data was stored in a data frame for each file. There were several packages that needed to be installed in Command Prompt and Python Jupyter Notebook 3. In the data pre-processing step, all text was changed to string, all the irrelevant data dropped, text changed into lowercase, and punctuation and stop words removed. Then the polarity was calculated and recorded in the same data frame.

RESULTS AND DISCUSSION

Results from LDA with Mallet showed that out of 36 topics, only 15 topics showed the place and country names. 37 names of places were figured out: 'America', 'United States', 'Europe', 'Middle East', 'Saudi Arabia', 'Dhahran', 'Riyadh', 'Mir Ali', 'Iraq', 'Iran', 'Mosul', 'British', 'Kuwait', 'Tehran Damascus', 'Baghdad', 'Egypt', 'Cairo', 'Mahad', 'Beirut', 'Somalia', 'Palestine', 'Sidon', 'Israel', 'Syria', 'ISIS', 'Turkey', 'Daesh', 'Germany', 'Aleppo', 'Mecca', 'Afghanistan', 'Pakistan', 'Holland', 'Jeddah', 'York', 'Samarra'. Here, it shows that authors are more likely to mention about their hometown compared to their current residence in their novel. Alongside that, one of the practical applications of LDA was to determine the dominant topic and what topic a given document was about. The theme for each topic was determined based on the salient words found in each cluster of topics. There were 15 themes which are: 'Political', 'Economy', 'Food', 'Saddam Hussein's Regime', 'Syrian Civil War', 'Medium Media', 'Women's Rights', 'Refugees', 'Terrorist/activist', 'Knowledge', 'Violence', 'Osama's Family', 'School' and 'Prison'. Besides that, the polarity score was generated from Sentiment Analysis. Each topic was scored on a scale from -1 to +1 where -1 is a negative perspective, 0 is a neutral perspective and +1 is a positive perspective. Based on results that were drawn, 14 topics have positive sentiments and only 1 topic have negative sentiments. It shows that the locales correlated to the themes and the sentiments.

CONCLUSION

Overall, there are 37 places listed down with 15 themes found that writers have given a positive sentiment on how they face challenges and endure the pain and difficult situation in their journey of life. For future work, there are a lot of things that can be improved such as uses of machine learning approach or different dictionary.

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THE NEEDS OF INTERCULTURAL COMPETENCE FOR 21ST CENTURY HIGHER EDUCATION IN MALAYSIA

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ABSTRACT

Malaysia's education is generally embedded with multicultural society, comprising of Malay, Chinese, Indian and other ethnicities. The different cultures in a learning environment contributes to a unique social interaction between educators and students. Despite the fact that having distinct cultures encourage individuals to work together, many educators are found to lack competency in grasping intercultural knowledge in the scope of higher education context. With regards to intercultural competence, this paper examines the interaction between educators and students in a classroom setting during the teaching and learning process. Therefore, it is aimed to obtain the perspectives of educators towards the importance of intercultural competence in higher education and also to identify the intercultural values needed for an educator to have when dealing with intercultural context in higher education. Due to that, the questionnaire and interview will be conducted based on Behavioral Approach to Intercultural Communicative Competence by Ruben (1976). It is hoped that the findings can benefit educators in terms of recommending better alternatives to improve social interaction with students of different cultural groups. Besides, it can contribute to the pragmatic knowledge between educators and students in tertiary education. Consequently, this may improve individuals' sensitivity and understanding when engaging with people from all walks of life.

KEYWORDS

intercultural competence, tertiary education, higher interaction

INTRODUCTION

The 21st century requires individuals to be able to adapt with different cultures i.e. learning ways to interact appropriately with others who uphold different belief systems. In Malaysia, the need for addressing intercultural competence is crucial. Hence, the Malaysian Education Blueprint (Higher Education) 2015-2025 aspires to form an education system that produces graduates who are furnished with culturally appropriate communication to thrive in the global setting. Advances in intercultural communication have raised concerns for more views on intercultural competence (IC) of people from other cultures, particularly within the Asian region. Culturally healthy communication occurs when individuals converse based on shared understanding with an open mind. When language skills and intercultural competency works in unison in a classroom, students become equipped for participation in a global world. Consequently, this study will analyse the needs of IC among educators of higher learning institutes in Malaysia based on their own experiences with students.

RELATED LITERATURE

In a higher education framework, IC can be regarded as an integration process between educators and students towards understanding different cultures throughout the learning course. Syarizah, Mizan and Norhafezah (2016) centralise the significance of cultural understanding in IC which requires an immediate improvement in asking the speakers to clarify their messages. Besides, not all educators are trained with sensitivity and skills interculturally in fostering the IC among the students. Cushner and Mahon (2009) note that appropriate understanding about the concept would benefit the educators. In understanding IC, there have been some studies done in Western parts. Karabinar and Guler (2012) emphasise the incorporation of the cultural elements in teaching while Pinto (2018) shared other elements needed in integrating IC such as attitudes (acceptance, respect, curiosity and openness, knowledge in terms of self- and cultural self-awareness) and skills (listening and observation). In Malaysia, some studies undertook the educators' perspectives of IC at the schools level. Tengku, Noreiny and Manisah (2015) stress that tolerance, acceptance, respect and equality are the primary values which should be focused in schools through curriculum and norms besides the teachers' effort to realise the concept in the classroom. The consistent view by Norwaliza's et al. (2012) study show that the application of positive values like tolerance and understanding in subjects lead to mutual respect and empathy between different cultures. Other studies which issue the same concern can be found in studies (Singh et al., 2016; Rosna & Mohammad, 2017; Qismullah, Marimuthu & Yunisrina, 2018; Kaur, 2018). Much studies on gaining educators' perspectives are often conducted at school level, marks lack of studies involving the higher education context especially focusing on educators' perspectives in Malaysia. For instance, a study by Syarizan et al. (2016) stated that students regard cultural understanding and language ability as the factors contributing to understand the IC concept better. Therefore, this study aims to attain the educators' perspectives towards the importance of IC in higher education while recognizing the intercultural values needed for an educator to have when dealing with intercultural context in higher education based on Ruben's (1967) Behavioral Approach to Intercultural Communicative Competence (BAICC). It consists of respect, interaction posture, orientation to knowledge, empathy, role behaviour, interaction management and ambiguity tolerance.

METHODS

To achieve the objectives an exploratory research design was used to gain insights of the needs for intercultural competence among educators in tertiary education. Daniel (2014) mentioned that the approach is significant to gain an in-depth understanding towards human behaviors which are 'interaction, thought, reasoning, composition and norms' (p. 93). To support the qualitative finding, quantitative data collected through questionnaires is used. Codo (2009) stated that questionnaires are useful for data collection on practices and abilities while the interview helps to elicit extended information from individuals. Therefore, 30 academic staff were involved in answering the questionnaire and five (5) of them participated in the interview. Despite the small numbers, the two main instruments provide contextualised details that are based on a theoretical framework for a phenomenological study (Pope, Mays & Popay, 2007).The questionnaire was formulated based on Ruben's (1967) BAICC which comprised of *respect, interaction posture, orientation to knowledge, empathy, role behaviour, interaction management* and *ambiguity tolerance.* Each approach served three (3) to four (4) sub-statements related which required the respondents to rate their answers within the range

of *strongly agree, agree, disagree* and *strongly* disagree. Meanwhile, the interview was an open-ended question to seek a wider view from the educators on the related subject matter.

RESULTS AND DISCUSSION

Through the interview, the findings suggest that upholding IC in the classroom is crucial among the educators. Most educators view intercultural competence as the understanding of dealing with cultural differences in terms of interaction, social norms and ways of thinking between educators and students. Acknowledging the concept of having IC in the classroom is important as it leads both educators and students to cultural awareness and better understanding as different cultures are unique in terms of their social norms, religions and perceptions. In an education setting, promoting IC among different cultures is an ideal thought but creating a more harmonious student-teacher relationship should be a priority. Regarding unity, the majority of the participants noted that an educator should always make "*an effort to learn pronouncing their student's name correctly*". This item falls under "respect" which further illustrates the educator's effort in ensuring the students would not feel disrespected by an educator from a different culture. This is related to an item under "empathy" in which educators strongly agreed that they need to be "*aware of their students' feelings and thoughts over matters discussed in the classroom*".

In addition, it is emphasized that every culture is unique in its own way; the understanding and learning of different cultures should be significantly made known to students. When learning about cultures, findings from the questionnaire suggest that the educator "*...should encourage students from different cultural groups to have chances to speak in class and share their ideas with others*". This statement under "interaction management" was agreed by the majority of the participants. Not only that, more than half of the participants would "*...encourage discussion with students who have different understanding regarding any concerns in the class*". As a result, the students will learn to respect each other's cultures better and be more sensitive. This finding echoes to Halls' (1959) view in which culture is similar to people's learner behavior patterns and attitudes. Thus, engaging with students from various backgrounds and beliefs will shape the ways they interpret things which are done differently.

The educators mentioned that students would have their opinions and interpretations when discussing cultural-based topics in class. Despite the variations of views given by the students, they take this as a new side of getting to know their students further. In response to the educator's orientation to knowledge, they notably agreed that "*it is not problematic if there is a difference in perception between students*". Instead, this matter has encouraged most educators to conduct activities such as presentation and group discussion while letting the students of different cultural groups to be in the same group. It would also acknowledge students' cultural knowledge. Besides that, the educators highlight their roles in centralizing the importance of IC in the classroom. They should set themselves as a role model by incorporating the IC during classroom activities. Also, they should be more sensitive and treat the students fairly so that everyone would feel included in the classroom. Almost all of the participants would "*encourage students to form a group with mix members from different cultural groups*" when asked on "role behavior". Additionally, they believed that educators need to "*demonstrate willingness to suspend judgement and appreciate the complexities of communicating and interacting interculturally*". It is likely it will influence the students to showcase a similar attitude when interacting with peers of different cultural backgrounds.

CONCLUSION

This paper set out to identify the needs of IC among educators in tertiary education. Based on the interview, the findings suggest it is crucial for educators to be more aware and sensitive on the issue of intercultural particularly in the classroom.

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METAPHORICAL EXPRESSION OF GUEST HOUSE IN THE WRITINGS OF MEWLANA RUMI AND SAID NURSI

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ABSTRACT

This paper analyses the metaphorical expression of 'guest house' in the writings of Jalal-ad-Din Muhammad Rumi (1207-1273), a well-known Persian poet and Bediuzzaman Said Nursi (1877-1960), a prominent Turkish scholar. There are many studies on these scholars, but studies on their conceptualization of 'guest house' are limited. Thus, this study aims to reveal the spiritual effects of this metaphorical expression. This interdisciplinary qualitative research analyses the metaphorical expression of 'guest house' through an explanatory case study based on the selected writings of Rumi and Nursi. Rumi's poem on *The Guest House* and Nursi's selected writings in his *Risale i Nur* are analysed to reveal the spiritual effects. The findings reveal how these scholars used the concept of 'guest house' to convey their implied message. Rumi views the human body in terms of a 'guest house' through his conceptual metaphor, THE BODY IS A GUEST HOUSE while Nursi views this world in terms of a 'guest house' through his conceptual metaphor THE WORLD IS A GUEST HOUSE. These two conceptual metaphors are interrelated as they reveal the concepts of transitory life in this temporary world and eternal life in the hereafter which is everlasting. Eventually, the findings reveal the spiritual effects of these conceptual metaphors on the journey of a human's life. This study contributes to the field of language, psychology and religious discourse by revealing the effectiveness of metaphorical expression for psycho-spiritual wellbeing.

INTRODUCTION

Mewlana Rumi, a 13th-century Persian poet and Said Nursi, a Turkish thinker convey their message through metaphors that functions at the levels of thinking which is known as conceptual metaphors. These scholars left a profound legacy but their contribution in psychology, spirituality and metaphors that leads to wellbeing is scarce. Psychospiritual wellbeing has been broadly discussed as an emerging scope incorporating spiritual, psychological, emotional and social aspects with spiritual emerging as an extremely beneficial factor (Aisha, 2011). Cognitive science has revealed the ground breaking facts on how human minds correspond to metaphorical expressions. Lakoff and Johnson (1980) view metaphors as pervasive in thoughts and conceptual in nature. There are many studies on

metaphorical expressions in religious discourse (Byron, 2003; Harrison, 2007; El-sharif, 2010), but studies on how these metaphors reveals the spiritual effects are scarce. Therefore, this study attempts to explain the spiritual effects of metaphorical expression, an area least studied in religious discourse.

RELATED LITERATURE

El-sharif (2011) has examined the emergence of metaphorical expression in religious discourse using the Conceptual Metaphor theory (CMT) which provides an impact within the realm of spiritual life and draws attention for more studies in the related field. Richardson (2013) suggests the use of metaphors in religious domain and human response to relate to the nature of our existence, while Najcker (2016) investigates the use of metaphorical expressions to explain abstract religious concepts in religious discourse. Kibbey (2017) studies the structural complexity of metaphors in religious discourse which relates to the expression of divinity bringing a new understanding of religious language in light of CMT.

Mirdal (2010) states that the role of religion and spirituality has become more visible in psychological treatment due to societal changes and scientific advances, and has introduced the concepts of metaphors based on Rumi's philosophy for therapeutic purpose. He proposed that the universal wisdom of Rumi's philosophy originated from Islamic thoughts has healing potentials. Naficy (2016) further explores the writings of Rumi as therapy and develops a handbook for group psychotherapy as a clinical tool to treat patients. In the same vein, Kaya (2016), has studied Rumi's contributions regarding human nature in thought and spirituality within themes of spiritually oriented counselling and psychotherapy. Yucel (2017) states that Rumi's 'heart-centred' system of mental culture approach brings the mind and spirituality together. Sairi (2012) reveals one of Nursi's methods to gain influence is through his metaphorical expressions and more recently, NS Thomas (2019) has explained the role of Nursi's *Risale-i Nur* in sustaining psychological wellbeing from the spiritual dimension. Therefore, this study focuses on the spiritual dimension of conceptual metaphor that leads to psychospiritual wellbeing.

METHODS

This study employs qualitative research methodology through an explanatory case study. The data are metaphorical expressions of 'guest house' taken from Rumi's poem and Nursi's *Risale i Nur*. The expressions are analysed using CMT by Lakoff & Johnson (2008) which identifies conceptual metaphors as a cognitive mechanism that helps people make sense of their experience and a mode of thought. These are two conceptual domains in the structure of conceptual metaphor which are target domain and source domain (Lakoff, 1993). Target domain is the conceptual domain that we try to understand as it is an abstract domain while source domain draws metaphorical expressions.

RESULTS AND DISCUSSION

The metaphorical expressions of 'guest house' revealed by Rumi and Nursi generally convey an implied message which evokes the emotions and thoughts through their conceptual metaphors. Rumi conveys his views of the human body in terms of a 'guest house' through THE BODY IS A GUEST HOUSE while Nursi conveys his view of this world in terms of a

'guest house' through THE WORLD IS A GUEST HOUSE. The source domain of the two conceptual metaphors is 'guest house' which entails a message that relates to spiritual domain and the target domains refer to the human body and the world. Metaphorical entailments are rich additional knowledge about source domain which is mapped into a target domain in conceptual metaphors (Kövecses, 2010). The interrelatedness of these conceptual metaphors conveys the metaphorical entailments of the concepts of transitory life in this temporary world and eternal life in the hereafter which is everlasting. 'Guest house' conveys the idea of a temporary entity which entails the transitory aspect of life and the world. The verses "…and indeed the Hereafter is better for you than the present" in Surah Ad-Dhuha (93:04) and "...this life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last" in Surah Ghaafir (40:39) reveal the nature of life in this world and the next. A Hadith narrated by Imam al-Bukhari states: "Be in this world as though you were a stranger or a wayfarer" also supports the notion of 'guest house' which is temporary and entails the spiritual effects on the journey of a human's life as it arouses the emotions and thoughts to acknowledge weaknesses, awareness of neediness, compassion and contemplation. These guiding principles in the spiritual dimension of psychological wellbeing framework leads to the universal values of hope, courage and sincerity (NSThomas, 2019). Contemplation is a prerequisite to settle the mind and develop advanced meditative skills (Dahl et al., 2015). Besides, conscious awareness occurs by focusing on our inner and outer acceptance (Kabat-Zinn, 2003). Conceptual metaphors need further elaboration by analysing the mappings that reveal implicit meaning (Kochis & Gillespie, 2006). The implicit meaning of this expression entails the positive and negative emotions, thus human's soul should be connected to the Creator as the soul will be internally strong by connecting back to the source of existence. The soul requires a spiritual connection to its source, the Creator to avoid anxiety, depression and despair (Aisha, 2011).

CONCLUSION

This study differs from other studies as it reveals the effectiveness of metaphorical expression from the spiritual perspective. The spiritual effects of metaphorical expression reveal the connection of the human's soul to the Creator. This study will have implications for researchers, authors and experts as it contributes to the field of language, psychology and religious discourse and it reveals the effectiveness of metaphorical expression for psychospiritual wellbeing.

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MOVING THE BOUNDARIES: RECONSTRUCTION OF STEREOTYPED IDENTITIES BY TARGETS OF STEREOTYPING

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ABSTRACT

Stereotypical representations are overgeneralised assumptions about a particular group of people, which are co-constructed and perpetuated in discourse. The targets of stereotyping face the risk of being evaluated negatively due to the negative stereotypes imposed on their group. However, targets of stereotyping might use several coping strategies to negotiate and reconstruct the stereotyped identities actively. Moving the boundaries of group identity categories is one of the coping strategies as the categorisation of people in different groups is an essential feature in stereotyping. This study focuses on the construction and shifting of in-group and out-group boundaries by looking at how social actors are constructed, represented and categorised into different groups by Chinese students when confronted with stereotyping discourse. Focus group discussions were conducted with the participants after watching a video lecture that stereotypes Chinese people. Participants' responses to the stereotypical representations of Chinese identity and behaviour were recorded and transcribed. Analysis of the data was informed by van Leeuwen's representation of social actors (2008). The result shows that the participants reject the stereotyped identities by narrowing the boundaries of their grouping to exclude the group of people who are ascribed negative traits and behaviours. The study reveals that reconstructing damaged identities involves the process of moving group boundaries to include or exclude some social actors.

KEYWORDS

discourse studies, social actors, identity reconstruction, stereotyping discourse, Chinese stereotype

INTRODUCTION

Stereotyping occurs when certain characteristics assumed to be associated with all the members of a particular social group. The categorisation of people in different social groups is an essential feature in stereotyping (Tajfel, 1981). A critical point of social categorisation is how people perceive social actors and in which category people place them, whether as a member of in-group (their own group) or out-group (the other social group). In the categorisation process, the naturally occurring tendency towards ingroup favouritism and outgroup derogation causes harmful effects to targets of stereotyping such as negative evaluation and unfair behaviours towards the stereotyped group (Dovidio et al., 2010). Researchers have long been interested in studying various strategies to cope with stereotyping. Among the strategies proposed is decategorisation-recategorisation model that suggests targets of stereotyping to move the group boundaries to remove themselves from the negative identity imposed on them. Decategorisation approach states that personal identity is

more salient than group identity in intergroup interaction to remove targets of stereotyping from the negative traits associated with their group. Recategorisation occurs when the group boundaries are changed to involve both in-group and out-group members in a broader common group, perceiving all the members as in-group members and emphasising the common in-group identity (Dovidio & Gaertner, 1999). This might generate positive attitudes and behaviours towards the stereotyped group. However, the process of shifting the group boundaries remain unclear in discourse. As stereotypes are co-constructed and perpetuated in discourse, the discourse analytical approach was used to study the participants' immediate reaction to the stereotyping discourse presented to them. Specifically, it concentrates on the construction and shifting of in-group and out-group boundaries by looking at how social actors are constructed, represented and categorised into different groups by Chinese students when confronted with stereotyping discourse.

METHODS

Focus group discussions were conducted with 16 participants after watching a training video about the negative stereotypes of the Chinese produced by a famous intercultural communication trainer. The video was selected from the YouTube channel of the intercultural trainer. The length of the video was around 15 minutes. The video was presented in a formal lecture style, and the language used in the video was English. Sixteen participants who are Chinese university students from the People's Republic of China studying in a Malaysian university were recruited to participate in this study. The selected intercultural video was screened to a group of 2 to 4 participants. Five focus group discussions were conducted with each discussion spanning between 60 and 90 minutes. The discussions were conducted in Chinese (Mandarin) as it was the language the participants were comfortable with. The participants' discussion about the stereotypical representations portrayed on the Chinese were recorded and transcribed. The analysis was conducted using the data in the Chinese language. The examples that were presented in this paper were translated into English. The analysis of data focused on the construction and representation of social actors based on van Leeuwen's framework of representing social actors (2008).

RESULTS AND DISCUSSION

Four social actors (the Chinese, the participants themselves, westerners, and the trainers) were foregrounded and constructed the most by the participants in confronting the stereotyping discourse. The participants actively constructed their collective identity as the Chinese and assimilated the Chinese as a group. The participants represented the group of Chinese people with positive traits such as kind, having better endurance, and hardworking. When the participants faced attacks on their collective identity, they created a subgroup within the group of the Chinese and transferred the negative traits to the subgroup. The participants narrowed the boundaries of their grouping to exclude the group of people who are ascribed negative traits and behaviours. However, in some cases, the participants enlarged the boundaries of their grouping and included everyone in the world within their grouping. Then the negative traits were considered as normalised and universal traits. Conversely, the personal identity of the participant is also constructed in certain situations, especially when they accept or contest the stereotypes by using their personal experiences as justification. For example, "*talking about experiences such as travelling, I have the same experience…*". In this example, the personal identity of a tourist was constructed by the participant rather than the collective identity of the Chinese to justify the acceptance of negative stereotypes.

Furthermore, the participants genericised the westerners and represented them as a general class rather than specific and identifiable individuals. They were assumed to have similar behaviours, thinking and attitudes. For example, "*unlike westerners who always say 'no' directly*", indicates that the westerners were represented similarly among all the group members. The westerner was represented as the out-group, and associated with the negative traits (e.g. westerners' stereotypical thinking), forming out-group derogation. Differentiation occurs when the social actors are differentiated with the other social actor or group, creating a difference between 'self' and 'other' (van Leeuwen, 2008). The Chinese and the westerners were differentiated as two different social groups.

The two trainers were individualised and represented as a specific individual rather than a group. Both of the trainers were represented with negative traits to discredit the legitimacy of the trainers and reduce the damage of the stereotypes. Some participants were concerned more about the claims made by the co-trainer (Chinese-looking trainer) because the participants perceived the Chinese-looking trainer as one of their in-group members (the Chinese). One of the participants expected the Chinese-looking trainer to associate positive traits with the Chinese to protect the positive impression of the Chinese. If the Chinese-looking trainer has a different opinion and say something negative about the in-group (Chinese people), she is regarded as 'fake Chinese' and a betrayal, "*just think of her statement, is it same as us, for example, I will guess whether she is a fake Chinese*". Due to the negative stereotypes made by the Chinese-looking trainer, the participants excluded her from the in-group and represented her as the out-group member.

CONCLUSION

In conclusion, this study explored participants' response when faced with stereotyping discourse, especially the representation of social actors and shifting of group boundaries. The findings show that all the social actors were categorised into in-group and out-group. In-group was represented positively, and out-group was represented negatively. The findings are in line with van Dijk's ideological square (2011). The findings also reveal that the participants narrowed or enlarged the boundaries of their grouping to exclude or include some social actors to remove themselves from the negative stereotypes ascribed on them when they faced an attack on their collective identity. To reconstruct damaged identity, shifting the boundaries of group identity categories is one of the powerful coping strategies since social categorisation is a fundamental process in stereotyping.

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ISSUES ON THE STUDY OF SINOPHONE MALAYSIAN LITERATURE BY THE ACADEMIC CIRCLES IN MAINLAND CHINA – TAKING LITERATURES IN CHINESE AS AN EXAMPLE

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ABSTRACT

Sinophone Malaysian literature and Chinese literature belong to the same branch; the arrival of south-migrated literati from China enriched and developed Sinophone Malaysian literature. There are two different kinds of literature nowadays due to the different political and historical backgrounds. However, they are still connected; analyzing Sinophone Malaysian literature is also a method to expand the literary consciousness and literary vision of scholars in mainland China. As a field of study in overseas Chinese language literature, Sinophone Malaysian literature studies connects China with the world. However, because of the isolation of mainland China and Malaysia relations after the war, Sinophone Malaysian literature had closed the passage to mainland China and turned to Taiwan and Hong Kong. Thirty years later, after China's Reform and Opening-Up, Sinophone Malaysian literature has reacquired ties with mainland China. As a result of the interruption of the thirty years of communication, there are some problems with academic circles in mainland China studying Sinophone Malaysian literature directly or indirectly. Taking *Literatures in Chinese* as an example, this paper attempts to explore the problems and shortcomings of the academic study on Sinophone Malaysian literature in mainland China by utilizing data statistics and comparison, to improve research in the future.

KEYWORDS

Sinophone Malaysian literature, mainland China, research issues

INTRODUCTION

There is a long history between Sinophone Malaysian literature and China. It appeared in the 19th century due to the south-migrated literati who were exiled or expelled by the Qing Dynasty court. Until the 20th century, due to political instability and wars in China, south-migrated literati transported more literary resources from China to Southeast Asia to provide a steady stream of "milk" in the literature. This has paved the way for academics in mainland China to pay increasing attention to the study of Sinophone Malaysian literature. At present, the communication between China and Malaysia is getting closer and closer, and now that China's The Belt and Road Initiative is proposed, many policies have been introduced to promote communication and cooperation between countries. In recent years, scholars from mainland China who are researching on Sinophone Malaysian literature are also emerging, "as a large number of Chinese left their hometown and went to Southeast Asia to open up a new life, writers also turned their attention to Nanyang society (Hong, 1993)." It was regrettable that after the war in 1945, due to the difference in political consciousness between the two countries, the study of Sinophone Malaysian literature in mainland China was almost suspended, as Malaysia and mainland China were in a state of isolation. From the

end of 1940 to 1978, before mainland China's Reform and Opening-up, the study of Sinophone Malaysian literature in mainland China was almost non-existent. Over the past three decades however, Sinophone Malaysian literature has grown rapidly and shifted from realism to modernism. It has also increased the complexity of the study of Sinophone Malaysian literature in mainland China. Although mainland scholars have enriched the pool of materials about Sinophone Malaysian literature, there are still some remaining problems. The following article will take the journal of Sinophone Malaysian literature study, *Literatures in Chinese,* as an example to analyze a series of questions.

RELATED LITERATURE

The paper "The Review of the Study of Chinese Literature in Malaysian in Mainland China" *(1990~2009)* by Xiang Yiqiu is mainly about the study of Sinophone Malaysian literature in mainland China from 1990 to 2009. Taking *Literatures in Chinese* and *Forum for Chinese Literature of the World* as examples, Xiang analyzed in detail the changes, trends, and problems of the study of Sinophone Malaysian literature in mainland China in the past 20 years, which provides a better data arrangement for future generations to do related research. However, there are still some gaps in this paper. In addition, there are other scholars, such as Zhu Wenbin, Liu Xiaoxin, Xie Cong, Qin Hong, whose studies have dealt with recent developments on mainland scholars' studies on Sinophone Malaysian literature, as well as the criticism of Malaysian scholars on it.

METHODS

The research method is mainly based on quantitative analysis, case analysis and comprehensive data analysis.

RESULTS AND DISCUSSION

1. The mainland China's academics paid little attention to Sinophone Malaysian literature *Literatures in Chinese* which was first published in 1985 and has been active up to now. Research papers on Sinophone Malaysian literature, including Sinophone Singaporean literature works or studies and research papers on other literature which was written by Sinophone Malaysian literature writers in Taiwan for the statistical analysis showed Sinophone Malaysian literature played a role in the 1980s and 1990s. However, after 2000, *Literatures in Chinese* was revised to an academic journal, and only four works related to Sinophone Malaysian literature were published, accounting for 4.6% of the total. The attention of mainland China to Sinophone Malaysian literature dropped dramatically.

2. The publishing field of Sinophone Malaysian literature works and research papers is thin. After the Reform and Opening-up, a growing number of overseas Chinese language literature research fields have emerged in mainland China. The data of the literature research fields show that not only were there few research papers on Sinophone Malaysian literature, but there were also fewer means to publish literary works. The lack of publishing space leads to a decrease in the channels for readers in mainland China to understand Sinophone Malaysian literature. Though the works of Sinophone Malaysian literature writers have been appearing frequently in mainland China in recent years, few people are concerned about it if they are not interested in Sinophone Malaysian literature.

3. There is one-sidedness in the study of Sinophone Malaysian literature in mainland China:

3.1. The study is regional

The study of mainland China's academic circle on Sinophone Malaysian literature is regional, especially after 1978. The research areas of Sinophone Malaysian literature mainly concentrated in the coastal areas of southern China. With the deepening of the research, the research area of Sinophone Malaysian literature has gradually expanded from the southern coastal area to the eastern coastal area, the north, central and western regions. This trend of expansion is closely related to the composition of Malaysian Chinese.

3.2. The research content is not abundant

Research on Sinophone Malaysian literature in mainland China mainly focuses on the case study of writers and their works. At the same time, there is less research on the literary phenomenon, literary history development, literary theory, and cultural attributes. Apart from the case study papers, literature research on Sinophone Malaysian literature was scarce in the 1980s. In the 1990s, there was an increase in relevant literature research, mainly covering the study of different genres of Sinophone Singaporean and Malaysian literature. It was not until 2000 that the number of literary studies increased significantly. The content still focused on the development and trend of Sinophone Malaysian literature, the study of literary genres, and the discussion of literary and cultural attributes.

3.3. The research team is weak

Taking *Literatures in Chinese* as an example, there are 64 scholars outside mainland China in case study papers and literary research papers, nearly half of which are scholars outside mainland China. Scholars outside mainland China mainly came from Singapore and Malaysia, Taiwan and Hong Kong, as well as overseas scholars from Japan, Canada, the United States and Australia. Mainland China's scholars need to expand their research on Sinophone Malaysian literature. Scholars from mainland China seldom focus on the study of Sinophone Malaysian literature. They mostly study Sinophone Malaysian literature as a branch of overseas Chinese language literature and Southeast Asian Chinese language literature.

3.4. There are mistakes in the research

There are some flaws in the historical materials of Sinophone Malaysian literature research, especially the network resources. Moreover, some scholars in their research on Sinophone Malaysian literature made errors and had problems with the statistics, which will affect and even mislead researchers who want to understand the research path of Sinophone Malaysian literature. It also shows that the Chinese academic community is not familiar with the Sinophone Malaysian literature. Even if there are materials, it is difficult to judge whether it is authentic or not. In other words, the historical data preservation of Malaysia is not good enough, which undoubtedly increases the difficulty to study Sinophone Malaysian literature.

CONCLUSION

Studying Sinophone Malaysian literature is necessary both from the perspectives of mainland China and Malaysia. There are indeed many excellent writers and scholars devoted

to the study of Sinophone Malaysian literature. However, for mainland China's researchers, there is still a long way to go. In fact, to explore the existing problems and deficiencies of research expected that in the process of future research, we can improve the deficiencies and strengthen the research.

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ALCHEMY OF THE WORD: SINOPHONE MALAYSIAN LITERATURE AS MINOR LITERATURE

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ABSTRACT

When discussing Franz Kafka, French philosophers Deleuze and Guattari have put forward the concept of "minor literature", which has three characteristics: the deterritorialization of language; that everything in minor literature is political; and minor literature has collective value. When discussing Sinophone Malaysian literature, scholars often put it under the view of minor literature. However, in the field of Chinese studies, the concept of minor literature is still not clear, which is reflected in the disunity of the translation of the Chinese term "minor literature", which has a certain impact on the current study of Sinophone Malaysian literature. This paper attempts to eliminate the interference of other translations of "minor literature" and to prove the rationality of this translation of "minor literature" in the Chinese world, then outline the possibility of future Sinophone Malaysian literature from the perspectives of history and language writing.

KEYWORDS

minor literature, Sinophone Malaysian literature, deterritorialization, politicalness

INTRODUCTION

In 1975 French philosophers Gilles Deleuze and Félix Guattari published the book *Kafka: Pour une littérature mineur.* On the basis of fully discussing Kafka's novels and combining with Kafka's minority identity, they creatively put forward the concept of "minor literature". It contains three characteristics: one is the deterritorialization of language; the other is that everything in minor literature is political; the third is that minor literature has collective value. Western scholars have transplanted the theory to the literary field of many small languages or ethnic minority countries in Europe and America, trying to find new development space for the literary field of small western countries with small territory, small population and few language users.

RELATED LITERATURE

When discussing Sinophone Malaysian literature, it is necessary to treat Sinophone Malaysian literature equally from an international perspective, and to study it from a broader perspective of minor literature, so as to bring Sinophone Malaysian literature into the discussion space of world literature. However, in the field of Sinophone studies, the definition of the concept of minor literature is still unclear, and the relationship between minor literature and Sinophone Malaysian literature is not clear. Although scholars in

mainland China, Hong Kong, Macao, Taiwan and Malaysia have all discussed this concept, they failed to focus on the use of minor literature theories in the study of Sinophone Malaysian literature. At the same time, these problems are also reflected in the complexity and disunity of the translated terms in Chinese. In view of this, the article mainly touches on the following aspect of Sinophone Malaysian literature: it goes back to Deleuze and Guattari's concept of "minor literature", and illustrates the minority characteristics of Sinophone Malaysian literature by citing Kafka's life and works.

METHODS

According to the book *Kafka: Pour une littérature mineur* written by Gilles Deleuze and Félix Guattari, Kafka, with multiple nationalities and identities, can obviously be used as a literary reference for the early involvement in Sinophone Malaysian literature. In fact, Gilles Deleuze and Félix Guattari's endorsement of minor literature theory was more related to Kafka's minority identity. As for the identity of minority group, we can examine Kafka's language, works, ethnicity, and country, which are obviously the premise of understanding the theory of minor literature, and the theoretical origin of exploring the minority of Sinophone Malaysian literature. From the language perspective, as a Jew in Prague, Kafka used nonstandard German to communicate and write under the siege of Czech language. At this moment, language has broken through the original boundaries like an enclave. From the perspective of his works, Kafka's short story "Hope to be Indian" also reflects his identity as a minority group

From this novel, we can feel Kafka's strong desire to become an Indian. In fact, Kafka had shown great interest in Indians in various aspects, by reading related books, watching Indian movies, talking about related topics with people, and even his appearance was close to the Indians: he was tall, his face was black and thin, and his movements were fast. Even his former lover thought when she met him for the first time, "he must have half American Indian blood."

RESULTS AND DISCUSSION

What are the similarities between Kafka and Indians? First, for the local community, they are both minorities. Secondly, they are all "inland diaspora". As Native Americans, Indians galloped on the American continent all their lives, but were eventually slaughtered and tamed by the colonists. Their population gradually shrank and became a minority group outside the mainstream discourse system of the United States. Except for the last two years of his life, Kafka never left Prague. He was a citizen of the Austro Hungarian Empire, and after the collapse of the Empire, he became a citizen of Czechoslovakia. He was a Jew, but he chose to learn German under the assimilation policy of Austro Hungarian Empire, and he spoke and wrote in German. However, this German is not Germany's German or Austrian German, but a kind of "variant" Prague German. In any case, in Prague, which is surrounded by the Czech, the German-speaking Kafka was a minority. From a secular point of view, we cannot confirm Kafka's identity, a minority identity that blurs nationality and language: he was born in the Austro Hungarian Empire, but it collapsed; he was a Czechoslovak citizen, but it disintegrated; he was Jewish, but he didn't believe in Judaism; he was not German, but he was a German writer; he spoke German, but it was poor and deformed German, he lived in Prague all his life, but died in Berlin.

Therefore, as Kafka has no identity, he is really a minority in the minority group. If we look at the Indians, the label of the minority is no less impressive: on the American continent, the slaves who were enslaved across the sea and the descendants of the European overseas colonists whose status were gradually reduced were all ethnic minorities in their home country, and the Indian people were not comparable in terms of population and status, which showed that they were very few. Minority is Kafka's lingering shadow, just as Hungarian nationalist poet Sandor Petofi described minorities as "an ulcer on the body of the motherland". What is more sad, however, is that he is not even sure of his own country. From this, we can also compare Kafka's minority to Sinophone Malaysian literature. The source of Sinophone Malaysian literature flows out of China, but for a long time it has been scattered abroad and gradually developed a sense of independence. However, the local Chinese literature written in the distinctive local language and landscape makes it in an awkward position between Malay people and Malay language, unable to escape and has a dim prospect. In this way, the situation of Sinophone Malaysian literature and Kafka formed an ingenious "intertextuality" relationship.

CONCLUSION

With the promotion of economic globalization and The Belt and Road Initiative in recent years, and the frequent international cultural exchanges, researchers of contemporary literature in China mainland began to focus their attention on overseas Chinese literature. Due to complicated historical problems, in the past hundred years, many Chinese writers have left the mainland and settled in various countries and regions of the world, including Hong Kong, Macao, Taiwan, America, Europe, Southeast Asia, etc., especially the diaspora Chinese writers in Southeast Asia. This group of Chinese writers settled down in Nanyang and brought the vernacular and realistic writing tendency of the new cultural movement of China. After the fierce political changes in Malaya, they settled down locally and gradually gave birth to the unique Sinophone Malaysian literature. However, after the war, the Malaysian authorities stuck to the Malaysian consciousness, vigorously promoted the Malay language, reduced the funding of Chinese schools, and even closed down Chinese schools, almost relegating the local Chinese as "second-class citizens". Due to the oppression of politics and language, Sinophone literature in Malaysia has become one of the minor literatures in Malaysia. However, in today's Chinese mainland, there is still a view that China's literature is a tributary of Chinese literature, which is, of course, only a framework for placing Sinophone Malaysian literature in China, but neglecting the development of Sinophone Malaysian literature in Malaya.

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CURRENT TRENDS OF IDENTITY NEGOTIATIONS FOUND AMONG SECOND GENERATION MUSLIMS

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ABSTRACT

A new identity of young second generation Canadian-born Muslim students is forming in Canada (Ramadan, 2004; Khan, 2009; Bigelow, 2010; Shannanhan, 2011; Alizai, 2020). This paper reviews the current literature of second-generation Muslim's identity negotiations in hopes to further understand their experiences and identities before embarking upon further investigation of Canadian-born Muslims. The current literature points towards two trends of identity negotiations found among second generation Muslims. One trend involves keeping their national and religious identity separate and the other trend involves merging both together simultaneously. As we will see identity cannot be completely separated, insinuating that identities naturally merge together through a process of cultural hybridity (Bhabha, 1994).

KEYWORDS

Canadian-born, Muslim, identity negotiations, second generation, cultural hybridity

INTRODUCTION

Many Canadian-born Muslims feel they are not considered 'Canadian' due to their languages, religion, or ethnic background (Zine, 2001; Sundar, 2008; Blommaert & Varis, 2011). Since identity is stereotypically believed to be singular it leaves Canadian-born Muslims with questions such as: am I Muslim or am I Canadian? Can I be both Muslim and Canadian? What is a Canadian Muslim? Many express that they do not belong to either group and therefore struggle with their identities (Khan 1998; Rezai-Rashti, 2005; Sundar, 2008; Ladhani, 2018). Canada is their home; however, they experience conflicts because their identities are not completely accepted by other Canadians (Ramji, 2008). Identity conflicts can have repercussions in the school and home (Zine, 2001). It can affect confidence, learning abilities, and academic success (Cummins, 1984; Cummins, 1989; Gutiérrez, Baquedano-López & Tejeda, 1999; Cummins et al., 2005). This poses a problem since the largest amount of Canadian-born Muslim boys and girls are entering elementary school this decade (Hamdani, 2015). Their identity negotiations need to be acknowledged and understood for the oncoming group of Canadian-born Muslims (Ramadan, 2004; Khan, 2009; Bigelow, 2010; Shannanhan, 2011; Alizai, 2020). In this paper I review the current literature and discuss two trends of identity negotiations found among second generation Muslims.

RELATED LITERATURE

This section will review the trends found among second generation Muslims. The literature points towards two common trends of identity negotiations. The first trend involves keeping their "Canadian" and "Muslim" identities separate to 'fit in' to mainstream society.

In Sundar (2008) and Shannahan's (2011) studies, participants expressed that they changed between their identities, names, and faiths depending on the context they were in. Another example of separation can be seen in an interview with a Canadian Muslim woman from Ladhani's study (2018). She said her identity shifted depending on where she was. Insinuating that Islamic identity and Canadian identity were treated as situational since their expressions differed across people and contexts (Zine, 2001; Janhevich & Ibrahim, 2004). These identity negotiations described by participants suggest that they cannot blend their identities into one and instead keep them separated. Identity separation is not just seen through actions and switching between identities, but it is also seen in how individuals identify. When Sundar (2008) asked 26 second generation South Asian Canadians to describe their nationalities, 19% of participants used hyphenated terms (e.g., South Asian-Canadian). The author suggested that using a hyphen to connect the two terms may be a resolution to resolve the contradiction of being Canadian at times and South Asian at other times (Sundar, 2008). These hyphenations have continued to increase in Canada. Just under half of Canadians report to have multiple ethnicities, specifically 4 in 10, equivalent to 43% (Hamdani, 2015). However, some authors suggest that hyphenations keep identities apart as it points out 'union of contradictions' and marks them as 'others'(Gonick, 2000; Mahtani, 2002; Rezai-Rashti, 2005;). By continuing to use hyphenations, Canadian society is othering those from different religious or ethnic backgrounds.

Another approach seen among second generations is merging "Canadian Muslim" to become one identity (Mythen, 2012; Nagra & Peng, 2013; Hameed, 2018). In this case, the Canadian Muslim identity is viewed as a whole rather than as separate parts. For instance, Nagra and Peng (2013) and Hameed (2018) suggested that being Canadian and Muslim is not mutually exclusive. Hameed's (2018) study focused on the outcomes of Canadian Muslims who settled in Canada longer than their generational counterparts in hopes to show diversity and challenges within Canadian Muslim identity for future generations. Hameed (2018) suggested that 'Muslim in Canada' should no longer be used as a term since Canadian Muslim is not mutually exclusive. The research illustrated that Muslim identity did not trump Canadian identity, and vice versa, since these individuals have a hybrid and fluid identity that demands continuous negotiations and renegotiations. Similarly, Nagra and Peng (2013) found that Canadian Muslims in their study considered their identities to coexist and were all equally important.

Mythen's (2012) study displayed similar results to Hameed (2018) and Nagra and Peng (2013). Along with merging their identities, participants challenged hierarchies. Mythen (2012) examined how British Muslim Pakistani youth, aged 18 to 26, negotiated their identities. The author did not specify if participants were second generation, however based on the term "British Muslim Pakistani" it is assumed they had been living in Britain for a long time, if not their entire lives. The findings indicated that participants were able to refuse essentialist identities and binary categories. As a result, participants refused to self-identify as either British or Muslim, illustrating their rejection of static racial and ethnic classifications. What occurred instead was the consolidation of 'and' identities. Instead of their identity being limited to one label they could merge their identities together. Participants suggested "British and Muslim" should be seen as a unit with the same level of hierarchy (Mythen, 2012). These British youth maintained one identity under the label "British and Muslim".

DISCUSSION

Based on the literature there is no consensus or set way for second generation Muslims to experience multiple identities, however some themes emerged. When it came to identity, participants stated they either blended their identities together or kept them separate depending on the context. However, based on the participant's descriptions they were not able to completely separate their identities. Participants appeared to merge and negotiate their identities even if they were not aware of it. These studies illustrated that identities cannot be separated. New identities such as "and" identities (Mythen, 2012) and hyphenated identities appear to be common among second generation Muslims. Moreover, their identities proved to be multiple, ongoing, and nonlinear rather than the static and homogenous assumptions they are typically associated with (Haddad & Smith, 1993; Khan, 1998; Rezai-Rashti, 2005). Lastly, the themes described help to normalize experiences of second-generation Muslims by suggesting they have similar thoughts and feelings while navigating their identities.

CONCLUSION

Brubaker and Cooper (2000) ask the provoking question why do we strive for a singular identity if it is multiple? It is time we begin normalizing identities as multiple, and more importantly, normalizing all Canadian identities. From the studies briefly described it can be concluded that our identities are not separate from another, but rather move throughout each other simultaneously. These trends found among second generation Muslim's identity negotiations may have implications for Canadian-born Muslim experiences.

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JORDANIAN TEACHERS' ATTITUDES TOWARDS LINGUISTIC GLOBALIZATION IN JORDAN: A SOCIOLINGUISTIC STUDY

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ABSTRACT

There is an ongoing process of globalization and this has impacted many aspects of our lives, including the language(s) we use. Certain languages remain more dominant and so, are widely spoken than others. As international relations, alliances and businesses draw nations together, there seems to be a push for the adoption of a global language to be used to bridge communication barrier in the aspects of businesses, education and other affairs. While many would agree that English is the most widely used language in global relations and businesses, an identifiable number of countries do not recognize English as a universal or must-use language. The thrust of this study is thus to examine Jordanian teachers' attitude toward linguistic globalization via a sociolinguistic study. The study focuses on unraveling Jordanian teachers' attitude towards the whole idea of linguistic globalization, and to what extent they regard English language. The results obtained from this study unravel certain facts: Firstly, despite the different views expressed by the respondents, Jordanian teachers agree that English is a global language and also have positive attitude towards the language. Secondly, a majority of the teachers share the view that English language does not affect their values, faiths and beliefs and also see the need to stimulate students to learn the language. Jordanian teachers also hold the view that knowledge of English language implies language diversity and also, is an added advantage to the learners of the language as it is a language of business, social interaction in the international stage, adds to the chance of being employed among other advantages.

KEYWORDS

globalization, English, English language teachers, attitude, Jordan

INTRODUCTION

Background to the Study

While some define globalization in terms of modern age, others believe that globalization has a long history. Either way, there have been exchanges of ideas, cultures, arts, material resources, technologies and also languages across the planet before now. Musa & Smadi (2013) define globalization as the increasing interdependence of the world's inhabitants, on an economic, technological, cultural, as well as political level. It is seen as a general tendency towards the liberalization of economic trade, a wider circulation of capital, goods and products, and a quasi-abolition of national borders. According to the duo, globalization means global, transnational interactions of people, shared cultures, information and technology, education, economy and value systems beyond the cultural divide of West

and East. The onset of globalization has thus, continued to have impact on most aspects of life of the contemporary world.

The effect of globalization can be felt on our culture, education, and consequently, our language. In terms of languages, it is currently considered that globalization has made English the common medium of communication in most countries. Skutnabb-Kangas & Phillipson (2010), argue that corporate globalization has led to linguistic genocide. They stated that capitalist neo-imperial languages such as English supplant traditional ones. While it is true that language diversity exists, with non-existence of a universal language in the world today, certain languages seem to have more impact than others in the communication and information aspects of our society, especially in the international arena. Proponents of linguistic globalization are of the view that the increased interconnectedness and interdependence of peoples and countries presents the need to adopt a common language especially in the field of international relations and businesses.

Today, English seems to be the most dominant language of international business and global communication. This is perhaps as a result of the influence of global media and the former British Empire that had established the use of English in regions around the world such as North America, Africa, Australia and New Zealand. Ke and Cahyani (2014) argue that among the impacts of globalization is the emergence of English as a Lingua Franca. Alba (2004), found that Bilingualism persists more than in the past, but English still dominates. Tsedal Neeley, in her 2012 article titled "Global Business Speaks English" made the assertion that English is now the global language of business. More and more multinational companies are mandating English as the common corporate language. Luka (2011) also posits that English is the nearest thing there has ever been to a global language," and went further to state that an estimated 85% of international organizations have English as at least one of their official languages (French comes next with less than 50%). All these assertions should not be construed as saying English is generally accepted as a global language, because many countries do not recognize English as a universal language. The UN for example, which brings the world countries together as a global community, currently uses five official languages: English, French, Spanish, Russian and Chinese.

Mufwene (2010) states that neither economic globalization nor language spread is new in the history of mankind. Studies about language assimilation, a process where language is shifted from one community and adopted by another have revealed that the transfer of language from one community to the other has more to do with political domination and colonization. This can be seen in most colonized countries that either speaks their colonial master languages as first or second language. The spread of English language and its increasing role as a language of social relations and businesses among nations have been a focus of much research. Over the years, English has moved beyond its traditional linguistic bases like the United Kingdom, the United States, Canada and Australia to other regions due to extended colonization.

While some may agree that there is a pressing need for a common language of communication globally, other countries guide their culture and language with jealousy, as only in few scenarios are foreign languages entertained. Jordan, a country in the Middle East, where Arabic remains the dominant language, doesn't recognize English or any other non-indigenous language as official. Arabic is the official language in Jordan. All the country's communities speak Arabic in their daily lives. It is important to admit that English is also used but rarely, especially by the well-educated people. Also, as an old British colony since 1946, English is the main foreign language adopted in Jordan. English language is though as

a subject in schools. As well, English is a priority foreign language in Tertiary institutions as it knowledge is believe to be an added advantage in the labor market in Jordan. There is however, an impression among Jordanian population that widespread use of English in the country, especially in the light of globalization, detaches Jordanians away from their traditions, culture, values, customs and even religion. The English language, in their opinion, reduces the status of the Arabic language. It is taught alongside Arabic, which makes it a prior foreign language in Jordan.

The status of English as the dominant language of globalization has been a subject of debate. Phillipson (1992), is of the opinion that how English dominated other languages did not come about through a neutral process, he argues that the language has been deliberately developed and maintained at the expense of other languages, a phenomenon which he called "linguistic imperialism". The deliberate push to make English adopted universally has still not had an all-sweeping effect. For instance, (Al-Saidat, 2009) agrees that English language is the leading foreign language enjoying a prestigious position in many countries including Jordan. According to him, while most Jordanian learners start learning English as early as primary school, most of them are yet to attain the desired level of proficiency either in comprehensive or productive skills or in both. And that despite being exposed to English instruction at different levels of education, majority still prefer speaking Arabic in their day-to-day communication.

Statement of Problem

Several researches have been carried out on the subject of globalization and its impacts on our contemporary society (including on language and communication). While some researchers focus on defining the concept, others emphasize on the need to have a global or universal language in order to bridge communication barriers especially in times of social interactions and businesses among nations. The writers in the latter category, argue that a common language in the international stage will ease communication, ease business transactions (Tsedal, 2012), and foster good relations among nations with differing languages (Luka, 2011). Only a few literatures exist on the subject of Linguistic globalization in the Jordanian setting, and virtually no attention has been given to the question of what the attitude of Jordanian teachers is toward the subject of linguistic globalization, and whether their attitude also has further impact on the recognition of English as a global language.

While English remains the only foreign language adopted by Jordanians, as it is taught at different levels of education, Jordanians seem to be more attached to their indigenous Arab language and entertain less of English in daily communication. This study tries to uncover the attitude of Jordanian teachers toward linguistic globalization. The questions of how teachers in Jordan perceive the adoption of a language (mainly English) which is not indigenous to their community as a global language, and to what extent have those teachers' attitude affected the adoption of the language (English) are the thrusts of this study.

Aim and Objectives

This study aims at examining the attitude of Jordanian English teachers toward linguistic globalization. In line with the aim of the study, the specific objectives include examining:

The attitude of Jordanian teachers toward linguistic globalization,
Jordanians perception of English as a global language,
The level of Jordanian students' willingness to learn English,
The effect of Jordanian teachers' attitude on the adoption of English language by Jordanians,
The impact of a global language on the existing culture and values of the Jordanian population.

Research Questions

1. What is the attitude of Jordanian teachers toward linguistic globalization?
2. How do Jordanians perceive English as a global language?
3. What is the level of Jordanian students' willingness to learn English language?
4. Does Jordanian English teachers' attitude affect the adoption of English language by Jordanians?

5. What impact would a global language have on the existing culture and values of the Jordanian population?

RELATED LITERATURE

Globalization is a multifaceted phenomenon which encompasses economic, social, political, technological and cultural   dimensions (Mir et al, 2014). Steger (2013), defined globalization as the increasing interconnectedness of nations that ameliorates official borders and creates an uneven distribution of resources. This increasing interconnectedness, brings about transfer of culture, ideologies and language, between countries and continents. Yeates (2001), defined globalization as an extensive network of economic, cultural, social and political interconnections and processes which goes beyond national boundaries.

According to different authors, globalization started long before the modern age. It has been going on since the first movement of people from Africa to other parts of the world (Frank, 1990; Frank and Gills, 1993) or since the axial age (Jaspers, 1953). Glazter and Rueschemeyer (2005), posit that the emergence of globalization is a result of technological development, and is also derived from market economy. Some also claim that globalization is the product of the capitalist advancement. Advancement of communication technologies and increase in productivity brings about expansion of market territories across the world, which consequently necessitates interconnectedness of world nations and a consequent transfer of culture, values, language and resources. According to Yalcin (2018), the decline in protective social policies, the increase in the incentives for foreign trade and the convergence of free market economy, are all in line with these perceived global necessities."

As globalization brings cultures of different nations together, nations exchange various cultural ideas including those of language. The discussion of issues related to globalization cannot do without analyzing changes in language, many of which are related to and depend on cultural globalization (Witalisz, 2011). As globalization impacts peoples and systems of the world in various degrees, effecting cultural changes, languages of communities are affected as well because the language a community speaks is part of its culture. It is normal that human languages develop and change over time in terms of vocabulary use, semantics and syntax. This occurs mostly when communities live side by side, interact and exchange ideas, resources methods, and behaviors. Witalisz further asserts

that the process of linguistic globalization is facilitated by cross-lingual borrowing, with English being the most prominent donor of vocabulary and set expressions. Phillipson, (1992), and Dua, (1994) have viewed linguistic globalization as the spread of English as a tool for global communication among people who use it as either first, second or foreign language. Hjarvard (2017), in exploring How the Media Contribute to the Spread of English and the Emergence of Medialects, a study he carried out on the influence of English on Danish language, said As English has moved toward paramountcy, the status of the other principal languages has changed. Even though they are spoken by more people today than ever before, they have been demoted, degraded in relation to English. According to him, languages like French, Spanish, Arabic, German, Russian, etc., more or less have the status of regional languages, national languages that can be used beyond their national frontiers. He posit that mass media are the most important factors behind the increasing influence of English on Danish language, as this can be seen in the frequency of English in media content.

Drbseh (2013), gave an insight on the spread of English in Jordan. According to him, the spread of English in Jordan can be traced to the country's choice of English as its first foreign language after its independence, as English remained one of the most significant foreign languages that a student compulsory had to choose. Today, English is taught in Primary, Secondary, and Tertiary institutions in Jordan. In examining the growth and spread of English language in Jordan, Drbseh noticed that in 1962, there were not more than 22 teachers of English in secondary schools, but today, the number has dramatically increased as thousands of English teachers are teaching in schools, which has raised more interests among students to learn the language. The spread of English in Jordan according to him, can be attributed to not only education but the media as well. He further assert that most jobs in Jordan require English language from their employees or candidates. Thus, English is getting to compete with Arabic language in certain areas of communication especially in sectors like tourism, foreign affairs, higher scientific study, business, airport, etc. All these have given English a unique and important position in Jordan.

Haddad (2017), who explored Teachers attitudes towards teaching English as a foreign language in the first four grades in Jordan, found that teachers' attitudes toward teaching English as a foreign language (TEFL) were positive. The results of his study revealed that there were no statistically significant differences in the EFL teachers' attitudes toward teaching English on the bases of educational level, gender, experience, and marital status. Like many who have carried out research on the status of English, Haddad also agrees that English is a global language, and has become a lingua franca of international trade and communication.

Hogg and Vaughan (2005) posit that attitude is a fundamental principle in the teaching learning process. They define attitude as a relatively enduring organization of beliefs, feelings, attitudes and behavioral tendencies towards socially significant objects, groups, events or symbols. Morris and Maisto (2005) state that attitudes are selectively acquired and integrated in the process of learning and experience. They view attitude as enduring dispositions indicating response consistency. In the same vein, Ustuner (2006) states that attitude is a disposition which springs from teachers thoughts, feelings, and behaviors about a psychological object. He is of the view that among the important elements determining teachers attitudes is the characteristic of the teachers attitudes towards the teaching profession. Thus, to ensure language learning consistency, teachers must have positive attitudes towards students psychological comfort especially with regard to what is being taught.

METHODS

Research Design

The research design adopted for this study is the descriptive research design. The study also employed Survey method in order to investigate the subject matter of the study, as it is considered the best in obtaining personal and social facts, beliefs, motivations, approach and concerns (Kerlinger 1986).

Instrument for Data Collection

The major instrument for the study is a structured questionnaire titled *Jordanian Teachers Attitude toward Linguistic Globalization: A Sociolinguistic Study* (See Appendix). This choice is based on the fact that this is a survey research where data is collected mainly from the population under investigation. For this research work, the structured questionnaire is divided into two sections:

SECTION A: This consists of bio-data of respondents.

SECTION B: This section consists of the relevant research questions.

The researcher adopted this instrument such that the responses to the questions in the questionnaire will be restricted and fixed so as to avoid bias in responses. It also gives opportunity for the respondents to reflect on the questions before choosing appropriate answers/options or responses.

Data for this study is collected from two sources. They include:

1. Primary Source of Data: The primary data for this study consists of raw data generated from responses to questionnaire. 325 respondents were involved. See Appendix.

2. Secondary Source of Data: The secondary data includes information obtained from already developed materials like journals, articles, monographs, textbooks and internet materials.

RESULTS AND DISCUSSION

Based on the data collected and analyzed, the researcher made the following findings:

1.   Firstly, teachers hold different views about the status of English as a global language. The perception of Jordanian English teachers on English as a global language varies from person to person. However, the result obtained from this study indicates that most Jordanian teachers of English agree that English is a global language; the results obtained from the study agree with notions shared by several authors who carried out research on the subject.

2.   Despite the fact that Jordanian teachers share different views about the status of English as a global language, a majority of them have positive attitude towards English language because most of them agree that English language should be taught in schools, and that many of them do not believe that teaching English in Jordanian schools would one day lead to extinction of Arabic language in Jordan. To many Jordanian teachers knowledge of both Arab and English is an added advantage to Jordanian students as knowledge of the

language increases the employability chances. Many of them believe that students should be stimulated and motivated to learn the language.

3.   While among the teachers, some believe that the language detaches Jordanians from their cultures and values, the majority disagree with this view. Most of the teachers see adoption of English language as an evidence of language diversity in Jordan.

4.   On the question of supremacy of English language over Arabic language, the majority of the teachers disagree that English language is a language which is supreme over Arabic language. Yet, they believe that knowledge of the language brings about modernization and advancement and that the language is the language of business and social interaction on the international stage. Thus, an average Jordanian is willing to learn English language.

5.   To many of the teachers, knowledge of English language implies knowledge, exposure and smartness. A good number of them also share the view that many subjects are better understood when taught in English. It is however, noteworthy that most of the teachers do not agree that English sounds more interesting than Arabic language.

6.   The teachers disagree that English language should be eliminated from the Jordanian curriculum of education. They affirm that they are proud teachers of English language and this implies a positive attitude towards the language.

CONCLUSION

This study was aimed at examining the attitude of Jordanian English Teachers towards linguistic globalization via a sociolinguistic study. While the ongoing process of globalization has brought in a push for the adoption of a common language which will solve issues of communication, in the areas of education, business, technology and innovation, tourism, social interaction among others, certain individuals still hold different views about the status of English as a global language. To a majority of Jordanians teachers of English language, the language does not really have an edge over Arabic language as they think Arabic language is not in any sense inferior to English language. The bottom-line thus, remains that a majority of Jordanian teachers of English language still consider English as a global language. Like to many other researchers who conducted research on the topic, English language is the most widely used language of communication in the international stage, business, and social interaction in the international arena among others. They believe that the adoption of English language by Arabs does not really mean a move to substitute Arabic language with English language, but only means diversity in language which is advantageous to Jordanians. The result obtained from the study indicates that most Jordanian teachers have positive attitude towards English language not only as a global language but a language of communication in certain fields of education, social interaction in the international stage, tourism, and a means of addressing issues of communication barriers in certain situations where the need arises.

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COMMENTS	SA	A	U	D	SD	TOTAL	MEAN	SD
English is a global language	163	118	13	13	18	325	4.215385	3.835061
Adoption of English language in Jordan would one day lead to extinction of Arabic language in Jordan.	9	56	27	167	66	325	2.307692	2.036588
English language detaches Jordanians from their culture and values	19	49	25	175	57	325	2.378462	2.125305
English language speaking in Jordan implies the existence of diversity of language in Jordan.	85	192	15	32	1	325	4.009231	3.576849
English language is against my belief.	2	51	21	151	100	325	2.089231	1.822931
English language is a language of colonialism.	20	78	30	160	37	325	2.643077	2.376811
Speaking English language by Jordanians implies English supremacy over Arabic.	5	81	32	148	59	325	2.461538	2.19089
Learning English language brings about modernization and advancement.	87	156	19	53	10	325	3.790769	3.433769
An average Jordanian student is willing to learn English language.	81	140	36	50	18	325	3.664615	3.335589
English is the language of business and social interaction in the international stage.	138	152	14	19	2	325	4.246154	3.80526
Proficiency in English language signifies knowledge, exposure and smartness.	64	152	36	66	7	325	3.615385	3.25907
Knowledge of English language gives a better chance of being employed.	156	131	0	27	11	325	4.212308	3.821397
Specific subjects are better understood when taught in English language.	27	115	45	101	37	325	2.981538	2.712932
English language sounds more interesting than Arabic language.	27	55	48	139	56	325	2.563077	2.331061
English language should be eliminated from Jordanian	8	34	24	136	123	325	1.978462	1.740027

curriculum.								
Speaking both English and Arabic is beneficial to Jordanians	119	173	14	13	6	325	4.187692	3.74823
I am proud to be an English teacher	138	145	34	2	6	325	4.252308	3.806068
Students should be stimulated to learn and master English language	166	128	22	3	6	325	4.369231	3.919969
English is a more efficient medium of instruction in all subjects in school.	37	41	56	167	24	325	2.692308	2.419154

TOTAL NUMBER OF RESPONDENTS = 325

GENDER OF RESPONDENTS	
MALES	137
FEMALES	188

EDUCATIONAL QUALIFICATION OF RESPONDENTS				
Bachelor's Degree	**Diploma**	**Higher Diploma**	**Masters' Degree**	**PhD**
230	19	20	48	8

AGE OF RESPONDENTS			
20-30	**31-40**	**41-50**	**51 AND ABOVE**
89	107	98	31

NATIONALITY OF RESPONDENTS	
JORDANIANS	**OTHERS**
320	5

THE INFLUENCE OF ENGLISH LANGUAGE LEARNERS' (ELLS) IDENTITY NEGOTIATION ON THE BICS AND CALP DEVELOPMENT

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ABSTRACT

This research aimed at Chinese international students' language development by focusing on the perspective of identity negotiation connected with motivation. It has been designed to take the insight into Chinese language learners from the perspective of their social and academic English language proficiency. Selected participants represent Chinese international students who were studying at the University of Southern California, with similar lengths of English learning history, but different study areas in the university. Students' language development was further analyzed into BICS (Basic Interpersonal Communication Skills) and CALP (Cognitive Academic Language Proficiency). The study took place under the form of a semi-structured interview that consists of 30 pre-designed questions. In order to understand sociocultural factors involved, this study followed a qualitative methodological approach that focused on the thematic analysis. Major findings were listed for further analysis as two main themes, which were the participant with connected BICS and CALP proficiency compared to other participants with disconnected BICS and CALP proficiency. The result of the study presents that the acceptance of English language identity along with the influence of the home culture identity can have impacts on the development of BICS and CALP language. Based on the findings of the research, recommendation on improving Chinese international students' overall language learning experience is to provide multiple opportunities to interact with others from the local community.

KEYWORDS

BICS, CALP, Chinese English language learners, identity negotiation, language learning, culture

INTRODUCTION

Foreign students who are studying in the United States for higher education demonstrate representative examples as English language learners. According to the Institute of International Education (IEE) data in 2019, the number of international students made up to 5.5 % of the total U.S higher education population. 65 % of these students come from countries where few or no English is spoken. These foreign students keep on their language learning progress during their studies in the U.S. Understanding their language learning process is valuable for studying the possible paths leading to English language proficiency. Among international students, Chinese international students take up a large proportion. IEE data showed that for over ten years since 2009, Chinese students remained the largest source of international students in the U.S. In the year of 2019, there were 369,548 Chinese international students studying in American institutions.

Recent research has examined closely the Chinese learners' overall process of English learning at home and abroad (Chen 2010; Gu and Maley 2008; Xue and Han 2014). Sparse research studied Chinese international students' BICS and CALP language. Hence, this research has been designed to take an insight into Chinese language learners from the perspective of social and academic English language proficiency.

RELATED LITERATURE

The concept of BICS (Basic Interpersonal Communication Skills) and CALP (Cognitive Academic Language Proficiency) was first introduced by Jim Cummins (1979) to introduce a comprehensive system of language learning. BICS refers to basic interpersonal communicative skills, while CALP represents the cognitive academic language proficiency. Research on BICS and CALP have shown the distinction existed between BICS and CALP. There are currently various other research exploring into the BICS and CALP concept in different aspects of learning (e.g., Taylors, 2018; Nunn et al, 2015; Rolstad, 2017), while research targeting at Chinese international students' BICS and CALP development are very limited. Chinese ELLs' BICS and CALP distinction has been a long-lasting issue happening in English language classroom worldwide, no matter what form the language lesson is conducted in.

Peirce (1995) defined identity as a site of struggle that produced in a variety of social situations, and open to change. Therefore, identity is developed through negotiation of relations of power. It could be inferred that; identity negotiation and language development are inextricably interrelated. Students adopt skills and strategies through learning to negotiate their identities in class. According to Ting-Toomey (1999), identity negotiation "refers to the presentation of an individual's various selves and differs from context to context". Recent research has explored international students' success and struggle in identity negotiation. Kim and Duff (2012) found Korean students refused to speak English since it would be an act of betrayal or lack of allegiance to one's Koreanness. They negotiated their identities as Koreans compared to Anglophones. There is a dearth of research that examines the connections between the identity negotiation and BICS and CALP development. Most researches guided their ideas into analyzing the negotiation process itself. Therefore, this research would supplement to the identity negotiation's influences on language development from the BICS and CALP analysis.

METHODS

Due to the limited time span of the research, six participants were selected. The selection was based on the method of "typical or intensive samples" (Henandez, Fernandez, & Baptista, 2014), which refers to the election of a similar profile of participants. These participants all represent Chinese international students who are studying at the University of Southern California, with similar lengths of English learning history, but different study areas. All participants were interviewed by the same set of pre-designed interview questions. Table 1 （See Appendix） provides brief background information of the participants. As

declared in the consent form, pseudonyms will be used throughout this paper to protect participant confidentiality.

Two main questions guide the research process. (1) What are some observable factors of identity negotiation and motivation in class and home that have influences on the BICS and CALP development of Chinese English language learners? (2) How does the disconnection between low level of BICS and high level CALP take its form in Chinese English language learners' language development process?

The study took place under the form of a semi-structured interview that consists of 30 pre-designed questions. All interview questions were designed in accordance with participants' Chinese culture and language background. Within the set of questions, 10 questions were designed to ask about participants' English language learning experiences. 10 other questions focused on participants 'learning experiences in the school and class. The rest 10 questions were related to participants' involvement of home culture in their English language learning. Owing to the critical circumstance of the Coronavirus, the interview took the form of the synchronous process. Each interview process was recorded and transcribed and lasted for about an hour through the Zoom audio call. A consent form with the content and permission of the research was delivered to the participant before the interview.

RESULTS AND DISCUSSION

The purpose of this research was to explore participants' experiences with BICS and CALP language in English and observe their identity negotiations between being a Chinese speaker and an English speaker. All participants have presented certain levels of CALP language proficiency, which corresponds well to their current academic levels. This data supports Cummins's (2000) definition on CALP as "the extent to which an individual has access to and command of the oral and written academic registers of schooling." Based on the questionnaire, all participants have had more than 8 years of time learning English. Their CALP language proficiency has been developed over this period of time. According to Cummins (2008), CALP takes an average of five to seven years for English Language Learners to develop.

The findings of the study discovered the distinction between BICS and CALP proficiency levels on five participants (YW, XH, XZ, SZ, SHZ). Contrasted with their BICS language proficiency, they presented a higher level of CALP proficiency. Their academic English is qualified to be admitted into the graduate program of the University of Southern California and complete assigned academic tasks, which is different from their confusion and nervousness of speaking English in their daily life.

The exception of the participant ZL presented the case of connected BICS and CALP proficiency levels. ZL perceived and set his identity identical to the case of Michael Lee in the research of McKay and Wang (1996), which were both to become highly socialized in the local English community. However, Michael Lee displayed a disconnection between BICS and CALP proficiency as a low level of CALP compared with the high level of BICS. The reason behind this could be related to the degree of acceptance of the home culture identity. ZL said: "I don't think I will need to give up my Chinese identity in order to blend in. I can still keep both identities if I want to." McKay, however, thought that he needed to stay away

from the stereotype of Chinese students being "nerdy" to fit in with American students. He acted distinctly different from other Chinese students as not following teachers' directions and talked back to teachers. ZL was willing to negotiate between the divergent home and school culture and maintain most of the home culture identity through the negotiation. It could be noted that the recognition and acknowledgment of the home culture are crucial for language learners to develop fully balanced language proficiency.

In this research, participants exhibited dissimilar identity between being a Chinese and English language speaker, which is being a listener in English in contrast with a mixed role of listener and speaker in Chinese. All participants in this research prefer to keep their identity as a Chinese student. For example, ZL considers it would be rude to interrupt the teacher in class to ask a question while his American friends do not. Meanwhile, Other participants who present a lower level of BICS have a similar perception of identifying themselves as foreigners with students in Oluseyl's research (2018). They believed that they might often be misunderstood when speaking English due to their accent or pragmatic errors. Hence, they intentionally constrained their social network in the Chinese community. As a result, they have limited exposure to the English language in the social environment to develop their BICS language."

CONCLUSION

The interrelation between identity and language proficiency has long been discussed. Language can serve as an indicator of the learner's identity. This qualitative study closely examined how Chinese international students develop the BICS and CALP language through the negotiation of their identities at home and school, in connection with the integrative and instrumental motivation.

The study presents that the acceptance of English language identity along with the influence of the home culture identity can have impacts on the development of BICS and CALP language. The disconnect of BICS and CALP was observed as the low level of BICS and a high level of CALP among five participants. This disconnection was closely related to their perception of identities. In this research, Language learners who accepted or preferred the identity as an English speaker or American developed a qualified level of BICS language proficiency that linked to their CALP language proficiency. Language learners who had the tendency to stay in their home culture community exhibited a disconnection between BICS and CALP proficiency level. The results of the study could imply that Chinese international students studying in the United States collegiate level institutions can face many challenges in perceiving their identities at home and school, due to the cultural or social value differences. The disconnection of BICS and CALP proficiency could affect their overall language learning experiences.

Therefore, in addition to the possible CALP language reinforcement during the college lecture or class, the university could help these students by providing multiple opportunities to interact with others from the local community. These social events could increase the opportunities for Chinese international students to communicate using daily conversational English. In order to promote exposure to BICS language, Chinese international students could

be encouraged to engage in extracurricular activities that are not academic focused in their free time.

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APPENDIX

Table 1 Participant Demographics

Name	Gender	Age	Major	Time Abroad	Time learning English	Native Language Spoken	Parents understand and able to communicate in English?
ZL	M	25	Public Health	2 years	19 years	Chinese	Yes.
YW	M	24	Applied Data Science	2 years	10 years	Chinese	No
XH	M	25	Electronic Engineering	1 year and 6 months	15 years	Chinese (Cantonese)	No
XZ	F	24	Environmental Engineering	2 years	8 years	Chinese	No
SZ	M	23	Financial Engineering	1 year	10 years	Chinese	No
SHZ	M	25	Environmental Engineering	2 years	10 years	Chinese	No

Interview Script

1. Do you use English often outside of the class? If so, in what circumstances?
2. Why are you studying English? What are your goals and how do you think English will help you achieve these goals?
3. In your personal opinion, is learning English and being able to speak English important to you? Does it play an important role in your social life, or academic life？
4. In China, as a Chinese, how would you describe yourself? What are your roles/relationships with other people?
5. Abroad, how would you describe yourself? What are/were your roles/relationships with other people? Is it different from how you perceive yourself in China?
6. Do you think you act/think/speak differently in the L1/L2? Explain
7. Can you describe how you switch from your L1/L2 self?
8. Describe your experience abroad.
9. Describe your return to China. Where did/do you feel most comfortable?
10. Describe your ideal self.
11. How do you see yourself in your classroom? What role do you think you are taking?
12. How do you feel about current English classes? Which area do you find it the most challenging?
13. How often do you speak out in class? Which type of questions are you most confident in answering?
14. Whom do you usually interact with in class? Where are they from?
15. Which area of learned content do you think you are using the most in your daily life? Can you give me an example?
16. Which subject are you mostly interested in? Do you find the connection between it and the English language?
17. Do you approach your teacher and your classmates differently in class?
18. Describe one incident where you used English in the university environment?

19. Where do your close friends come from?
20. What do your parents think about the English language?
21. What language do you mostly use to speak with your friends?
22. When communicating with others in English, do you find it somewhat difficult? If so, can you explain it with one most recent example? If not, are there certain topics that you are more confident to talk about than others?
23. Do you join any school activities or extracurricular events? What are them?
24. Describe one incident where you used English outside of class.
25. Do you think you are being "westernized"? How much do you think you are "westernized"? Any examples?
26. Are you satisfied with your English language proficiency socially and academically? What degree of English language learning fluency do you hope to achieve? What can or will you do to attain this goal?
27. Since learning English, do you think that you've changed as a person?
28. Since learning English, do you think that others (friends, family, classmates) view you differently?
29. Can you imagine what your life would be like if you didn't study or speak English? Would your social and academic life be the same or would it be different? How?
30. How do you think English will affect your future-professionally, socially, etc.