

CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 The Changing Vitality of Malays and the Malay Language in Singapore

The Malays are the indigenous people of Singapore. They form part of the 300 million Malay speakers in the Malay Archipelago, where Singapore remains in the heart of this massive network of the Malay world. Singapore was part of the Malay mainland (Malaya) during the British occupation. This changed when Malaya gained independence from the British in 1957 and the formation of Malaysia in 1963. However, Singapore was not part of independent Malaya. Singapore received its independence from the British in 1959 and later joined Malaysia in 1963, but was subsequently removed from Malaysia in 1965 because of political differences. During this time, the Malays in Singapore were experiencing a volatile period of changing fortunes in terms of status. They finally succumbed to a minority status in post-separation Singapore.

Prior to separation, Malays and the Malay language received the most favoured treatment with good socio-economic prospects. Malay was raised to be the most important language in the civil service. A pass in Malay was compulsory for all teachers and civil service employees. The requirement for Malay language examination led to the expansion of night classes and urgent recruitment of teachers or instructors to teach the Chinese and Indians in Singapore. The Malay landscape was enhanced with more television and radio programmes in Malay and the issuance of more government documents in Malay (Afendras and Kuo, 1980; Gopinathan, S., Ho, W. K., Pakir, A., and Vanithamani, S., 1994; Platt, 1982). The People's Action Party (PAP) government raised the status of Malay to the most significant function for Singaporeans when Dr.

Goh Keng Swee, finance Minister of the first Lee Kuan Yew government, announced this special position of the Malay language in PAP's language policy during a rally, where he said "in the future society we hope to bring about, the barriers between groups will have disappeared. People will no longer live in groups isolated from each other. There will be free communication through a common language – Malay" (*The Straits Times* [Singapore], 4th June 1959, c.f. De Souza, 1980, p. 209). This further strengthened Malay's position as the epitome of the golden age of Malay epistolary in Southeast Asia during the 1950's.

Separation cost the Malays and the Malay language dearly. Malays were placed into a new ethnolinguistic environment when the Singapore government immediately dissolved its pro-Malay policy and initiatives when it was part of Malaysia. From 1965, English was made the first and official language of Singapore in every aspect of life, making other vernacular languages viz. Malay, Mandarin and Tamil, as second language. Malay was however accorded the national language status of Singapore, reflecting both the historical and geographical position of Singapore, but performing a role that was more ceremonial than functional¹. This move has important repercussions on the vitality of Malays in Singapore in the years that followed.

The post independence era witnessed the closing down of Malay, Tamil, and Chinese medium schools in Singapore because parents were inclined to send their children to English-medium schools for a more secure future². The Chinese-medium schools were placed under the Special Assistance Plan³ (SAP) in 1979 reflecting a reversal of government policies to that of a pro-Chinese policy especially in the area of Chinese heritage and education. Today there are more than 26 Chinese SAP schools in Singapore, with a strong Chinese environment, but none for the Malays and Indians. The moves towards linguistic homogenization of the Chinese population began in 1979

with the introduction of the ‘Speak Mandarin campaign’, which was directed at shifting the Chinese community language repertoire from non-standard dialects to Mandarin (Gopinathan, 1994). The Chinese community continued to receive direct governmental support and assurance in terms of their language. Singapore’s second Prime Minister Goh Chok Tong (Goh, 1991), reiterated this support through his commitment to make the effort to keep Chinese language alive as part of Singapore society through making the Chinese a tightly knit community with a distinct culture, a shared past and a common destiny for the future where Mandarin is the primary language.

The Malays, however, have to rely more on communal leadership. They have one Malay Minister who is in-charge of Muslim Affairs to look into their issues and to develop their language. Nevertheless, Malays issues are not treated as national or mainstream ones but have to be resolved by the Malays. Hence, Malays who are in need of direct government intervention continue to face both economic and incessant social problems (Lim and Ong, 2012), a legacy the British left behind for the Malays (Ismail Kassim, 1974; Lily Zubaidah Rahim, 2009; Wan Hussein Zoolhri, 1990). They also lost their enclaves through urban renewal programmes, resettlement and quotas in housing estates. This led to the gradual devolution of Malay linguistic landscape through the constructions and renaming of new roads, buildings, and schools with new names, mostly in Chinese and English. As a result, ghettoization was unheard of amongst the second and following generations of Malays who generally used English to fully participate in the mainstream economy and culture, and at the same time maintaining alongside varying levels of minority language and culture.

This is in spite of Lee Kuan Yew’s announcement few days after Singapore separation from Malaysia where he assured the Malays that “there will be built-in provisions to ensure that any elected government must continue the policy of the PAP government to

continue to raise the economic and educational level of Malays as embodied in Article 152 of the Constitution” (*The Straits Times*, 13 August 1965, c.f. Ismail Kassim, 1974, p. 46) and the retention of Malay rights and that Malay continues to be the National Language. However, future developments begin to cast doubts on the assurance because Malays’ incessant socio-economic problems and educational setbacks.

Singapore government’s philosophy on integration may have contributed to the relinquishing of Malay ethnolinguistic presence in Singapore. This was spelt out when Lee Kuan Yew, in his first National Day speech in 1966, mentioned that it was not impossible for Singaporeans to integrate with common values, attitudes, outlook, language and ultimately a common culture. However, as it turns out, this aspiration does not favour minorities and especially the Malay communities and their language. Instead, it could have worked against them because “the nationalist myths that societies are (or can be) homogenous culturally, linguistically, and ethnically have led to the overt or covert suppression of cultural and linguistic difference, and sometimes the ‘cleansing’ of ethnic differences (including genocide)” (Gibbons and Ramirez, 2004, p. 1).

The “overt or covert suppression” could well explain why the Singapore government is suspicious of the Malay community, which is by and large Muslim⁴. The lack of Malays appointed to important positions further relegates the Malay community into social and political disparity with other races in the republic. Such situation makes it more challenging for the Malays, especially with Singapore’s forward thrust as a cosmopolitan city through opening its doors widely to foreign talent and immigrants in the new millennium. This has reshaped the socio-structure of the Singapore population where the Malay community continues to lag behind other races and foreigners in economic and educational niches. Malays continue to be a minority race because of the government’s firm stance on maintaining the existing ratio of the Malay population.

After 22 years, Lee Kuan Yew finally admitted that it was impossible to homogenise the nation because he observed that since independence, the Malays have continued to lag behind the Chinese and Indians, especially in the education sector. Lee termed it as “hard facts of life” (Fong, 1988). However, it could also be termed as the government’s lack of success “to raise the economic and educational level of Malays as embodied in the Article 152 of the Constitution”. Lee Kuan Yew’s statement has more long term consequences if it is conceived as the government’s perception on the cultural deficit thesis surrounding the Malays where there is nothing to be done or could be done to help the Malays on the government’s part. Hence, it is important to monitor the sociological developments of the Malays on such development, which may ultimately impact their language.

This bleak trend has also witnessed the diminishing of Malay chauvinist⁵ leaders and activists in every Malay front. The trend of appointing Malay Members of Parliament (MP) from Malay organizations, Malay teachers, and editors of Malay newspapers has lapsed. Instead, the new line-up of Malay MPs is scouted from professionals in the fields of academia, business, administration, legal, and medicine where there are not many Malays. Even the appointment of heads of Malay pillar organizations such as Mendaki, Islamic Religious Council of Singapore (MUIS), and Malay Heritage Centre are given to professionals in the area of administration, education, engineering, and even the police force. Basically, almost all of the new government appointees are new to the Malay community prior to them holding the Malay leadership position, as they are not Malay activists but are experts or professionals in their own field, which is part of mainstream affiliation or senior government officials. This may give rise to the issue of their affiliation, empathy, and sympathy towards the Malay community and the Malay language.

The change in sociolinguistic landscape also witnessed the mass departure of Malay language teachers from the education service in early 2000. These teachers were pre-independence era Malay-medium teachers who retired from service. They were trained in Malay-medium schools to teach Malay as the language of instruction for most of the subjects in schools. Concerns over the lack of Malay language teachers as well as Chinese and Tamil language teachers have led to the establishment of the Special Training Programme for Mother Tongue (STP), a joint initiative by the Ministry of Education (MOE) and the National Institute of Education (NIE) in 1997 in training teachers for vernacular or Mother Tongue languages (MTL). The closing of this programme in 2011 marked another setback in the Malay language. The Chinese, however, have another avenue to specialize in Mandarin in polytechnics and to later continue training as Chinese language teachers in NIE. The Ngee Ann polytechnic runs such course for Diploma in Chinese studies. Such opportunity is not available for Malays and Indians. The current Malay language teachers in Singapore schools are bilingual teachers, some of whom are able to teach a Malay subject and another English-based subject such as English, Mathematics, Science, and Art especially in secondary schools.

Singapore is also witnessing the diminishing of pre-independence prolific and established veteran Malay writers, artists, actors, journalists, radio and television personalities who once filled Singapore's Malay environment with the much needed boost in quality Malay language and cultural extravaganza in the 1950's through the early 1990's era. The millennium witnessed the mass departure of such figures in retirement or to the afterworld. The new talents are bilingual, being products of the bilingual education in Singapore and not Malay-medium in training. Even Malay journalists and broadcasters are English educated. This has led to the modernization of Malay cultural aspects to suit modern needs and the increased emphasis in using

English and the expansion of English repertoire in the Malay media. Hence, Malay environment may be compromised especially with the establishment of a bilingual Malay radio station RIA 87.5 FM targeting the younger Malay generation.

The future of the Malay language is also challenged by an upward trend in the use of English as spoken language in Malay homes, and the situation has exacerbated with the new cohort of primary one students entering schools finding it more convenient speaking in English. The increase in mixed marriages has also contributed to this situation. Malay language teachers also face the prospect of using English to explain certain Malay terms to students. The use of English has also penetrated the religious realm when MUIS introduced religious classes and sermons in English in mosques across Singapore. Computer-mediated communications (CMC) in blogs and Facebook also entice the use of English among Malays especially with increased ownership of computers in Malay homes and the advancement of Singapore's island-wide broadband infrastructure. The trend towards English is seen as integral to the need for participation in mainstream society as well as for access to mainstream economy, institutions, and services.

There is also no government-based institution to look into the affairs of the Malay language in Singapore like the language and literary agencies in Malaysia, Indonesia, and Brunei, which are under the direct purview of the Ministry of Education or Ministry of Culture of the respective countries. Singapore has a voluntary organization known as Malay Language Council of Singapore (MBMS) to look into the promotion of Malay in Singapore, chaired by a Malay PAP Member of Parliament. Its role is more of promoting the Malay language through the annual Malay Language Month celebration and the Literary Prize Award presentation. There is no Malay language authority in Singapore because MBMS does not have any power or authority to engage the language

community nor does it have officers to monitor the language scenario. MBMS, however, represents Singapore in the regional Malay Language Council of Malaysia-Brunei-Indonesia (MABBIM) but only as observer since 1986. After 25 years as observer, Singapore has yet to join MABBIM as a member.

On the other hand, the Chinese language, culture, and heritage development in Singapore has strong and beneficial links with China especially with the establishment of the Confucius Institute in Singapore through a joint partnership of Nanyang Technological University (NTU) Singapore and the Ministry of Education of the People's Republic of China in 2005. The Confucius Institute plays the role of the key organization driving the push for the teaching of Chinese language and promoting Chinese culture. It works in tandem with the government's policies to facilitate the multidisciplinary Chinese teachings in Singapore. It also acts as a platform for international exchanges in promoting Chinese language and culture. The Chinese language and culture are also supported through various governmental and private institutions such as the Chinese mass media, the Singapore Confucius Institute, the Chinese Heritage Centre, the Chinese Development and Assistance Council, the Singapore Federation of Chinese Clan Associations, the Chinese Chamber of Commerce and Industry, and Singapore Centre for Chinese Language.

Government's attitude towards MTL is another area of grave concern on the vitality of Malay. Singapore's language policy since the last decade can be characterized as "easing" of MTL through the continuous interventions of government policies and some "powerful minorities"⁶ calling for scaling down in MTL's presence in the education system. The first encroachment on the sanctity of MTL was the announcement of MTL 'B' Syllabus in 1999 where students who were weak in MTL, meaning those who scored a 'C' grade and less in their Primary School Leaving Examination (PSLE) result,

would take up a simpler MTL subject to help them attain a basic level of proficiency in MTL in secondary schools and Junior Colleges. The criterion was refined in 2004 to give an earlier start at secondary one instead of secondary three and thus deleting the need for further assessments on eligibility of students for this simpler syllabus. Syllabus 'B' MTL basically gives a choice to parents and students on whether they want to seriously study MTL for knowledge and examination or take the easier choice of learning it for communicative purposes. Such flexibility is open to abuses as MTL especially the Chinese language is frowned upon as a bugbear of parents and students (Davie, 2004).

The "sacredness" of MTL was challenged in 2004 when the government announced changes to university admission requirements where students no longer need to count the grade for their mother tongue subject when applying for a university in Singapore. This means that the importance of the language has been compromised. This may send a wrong signal to parents and students. The next controversial move by the Singapore government was the proposed reduction in the weightage of MTL in the PSLE in 2010, which received very strong reactions from all communities that led to its abandonment. Nevertheless, the whole idea of reduction shows the continuous slide in the importance of MTL which may impact the image parents and students may have on MTL.

The final straw on the issue of MTL was in 2011 when the Minister for Muslim Affairs, Dr. Yaacob Ibrahim, suggested that Malay be taught as foreign language instead of Mother Tongue. This proposal invited strong reactions and criticism especially from the Malay community while other communities were also concerned especially in the 'one-shoe fits all approach' towards MTL. Deputy Prime Minister Lee Hsien Loong in his ministerial statement on 'Chinese language in schools' in parliament highlighted this approach in 1999:

Although our review has focused on Chinese language [CL], the philosophy and approach behind the CL policy framework also applies, with suitable modifications, to the teaching and learning of other Mother Tongue Languages... MOE has started to review the Tamil Language syllabus, to ensure that the standard is appropriate and not too difficult. We will introduce 'B' syllabus for Tamil and Malay, if this proves necessary (Lee, 1999).

To date all changes affecting the Chinese language also affects Malay and Tamil languages alike. The difference is on the degree of support and infrastructure provided by the government and related agencies. The Chinese however, have a very strong, firm, enormous and dedicated infrastructural support and backup from the government, business, and non-governmental agencies to make up for the "easing" of the Chinese language unlike their Malay and Tamil counterparts.

The review on the Malay language could be construed as a dubious endeavour because the percentage of students who passed the Malay language paper has been above national average in all national examinations (PSLE, GCE 'O' and GCE 'A' levels) for the 10 years (2000-2009) surpassing the Chinese and Tamil languages despite the gradual increase in Malays speaking English at home. Malay in communication has not affected the ability of students to perform well in writing examinations in the Malay language. In fact, all the MTL subjects have been surpassing the 90% average for the past ten years in terms of percentage of students who passed the respective languages.

The Malay community continues to slip into insignificance because of the unresolved socio-economic and educational challenges the community has faced since 1965. Socio-political and psychological challenges facing the Malay community especially with the rise of a new generation of Malays with a new outlook towards life; where English runs supreme for material fulfilments and cultural assimilation⁷, and besieged by socio-political impediments. They continue to be the disadvantaged group with low

demography and the government's "Malay-phobic" (Walsh, 2007; *The Straits Times*, 30 September 1999; *The Straits Times*, 29 March 1987) attitude. These factors turn Malays into a powerless minority with an uncertain future. Hence it is important to assess to what extent the low vitality of the Malay community may be translated into the low vitality of the Malay language, after 45 years of the Malays' separation from mainland Malaysia.

1.2 Statement of the Study

The overview of language vitality above shows the importance of a holistic empirical research using sociological and socio-psychological approaches. The application of both approaches would ensure a holistic interpretation of results. Saint-Blancat's (1985) study on language vitality has shown the presence of direct influence of socio-structural factors on the vitality of the minority. Leets and Giles' (1995) also argue that sociological factors condition individual's socio-psychological and interactional climates, apart from playing a decisive role in the survival of a language (Yagmur and Ehala, 2011).

So far studies on Malay in Singapore have been focusing on the socio-psychological aspects of the language in terms of usage and attitude towards the language. Such researches do not address the impact of socio-structural variables such as historical, economic and political factors on language use and attitude. Hence, there is a gap in such research that needs to be addressed in order to understand the impact of social-structural and socio-psychological factors on the evolving ethnic and language environment that impact language vitality.

This research investigates the vitality of the Malay language based on sociological and socio-psychological factors. It looks at the extent sociological factors impact

individual's language use, preference, proficiency and attitude. The need to dwell into the sociological factors arises from the need to validate the situation of the Malays and the Malay language after more than 45 years of independence from Malaysia, where Malays remain a minority group in Singapore with socio-economic and political impediments. It is important to understand the repercussions, positive or otherwise, from separation from Malaysia and developments over the years that have befallen the Malays and their language.

Current developments show that the Malay language continues to face challenges in many aspects. This includes changes on mother tongue language policies that may be consequential to the importance of the language, changes in demography with the increase of foreigners, increase in the use of English, Malay population remains relatively the same in proportionate terms, the advancement of technology with the expansion of social media that harness the use of English, new sociolinguistics trends leading to the increase significance of both English and Mandarin, the threatened religious enclaves for the Malay language when English substitutes Malay for the teaching and learning of Islam as well as sermons in mosques, end of cultural enclaves with resettlement programmes and modernizations, the adverse attitude of speakers and leaders towards the Malay language, pedagogical lag in the teaching of Malay that leads to the loss in interest among students, and an emergence of a new social structure in Singapore through mixed marriages and increase of number of foreigners in Singapore.

Hypothetically, the Malay language should be facing a downward trend in usage and significance based on the situations discussed. It can be posited that the sociology of Malays in Singapore has not changed much over the years compared to the Chinese and Indians. Hence, it is important to empirically look into the actual vitality of the Malay language in Singapore from a broad perspective linking usage, preference, and

perception with sociological factors. It is crucial to determine whether Malay is affected by such dormant sociological conditions of the Malays. However, it is important to note that these prior assumptions form part of the enquiry, and that the thesis findings may lead to different conclusions about the ethnolinguistic vitality of Malays in Singapore.

1.3 Research Objectives

This research investigates the vitality of the Malay language in Singapore. It aims to identify the current vitality of the Malay language and the factors influencing it behind a backdrop of ‘restrictions’ imposed on the development of Malays and their language. Restrictions in this research refer to the limitations of the Malay race to persevere in Singapore on economic, political and security grounds (refer to 5.5.1). On the language aspects, it refers to the limitations in language use and development because of government interventions such as changes in mother tongue policies that affect its status and importance, short curriculum hours for Malay, closing down of Malay schools and absence of avenues for the emergence of new Malay schools with Malay as the language of instruction, and absence of a Malay language and literary agency with full prerogatives on the Malay language. Hence, the main thrust of this study is to determine the vitality of the Malay language in Singapore from sociological and socio-psychological perspectives.

1.4 Research Questions

The situation of Malays and their language in Singapore discussed above leads to the development of a hypothetical question on: whether the Malay language in Singapore has really come to a deficit. Are there sociological constraints, which impede the use, choice, proficiency, and perception of Malays towards the Malay language? To investigate these concerns, it is important to identify the vitality of Malay from a

holistic overview that combines the impact of sociological factors on the language situation and the actual language use situation. Hence, based on the theoretical framework of language use and ethnolinguistic vitality, this research aims to address the following research questions (RQ):

RQ 1: Do sociological factors affect the vitality of Malay in Singapore?

RQ 1a : How do the geographical factors affect vitality?

RQ 1b : How do the demographic factors affect vitality?

RQ 1c : How do institutional support factors affect vitality?

RQ 1d : How do status factors affect vitality?

RQ 2: Do socio-psychological factors affect the vitality of Malay in Singapore?

RQ 2a : What is the individual's language use situation?

RQ 2b : What is the individual's language of preference?

RQ 2c : What is the individual's proficiency level of Malay?

RQ 2d : What is the individual's attitude towards Malay?

1.5 Research Framework

This chapter provides an overview of the methodological construct for the study in terms of data collection and analysis. The whole framework for research can be illustrated in figure 1.1.

This study is macro-sociolinguistics because it deals with the large-scale study of language use in society following Fishman's (1972) notion of the relationship between language and society. Fishman finds that the relationship between interpersonal language behaviour and socio-cultural norms and expectations are beneficial in

enhancing the understanding in language choice of individuals and the community, and at the same time sensing their uniqueness from that of the rest of the population. Fishman's concept of language use involves the relationship of language use in society as well as the individual and how society influences the use of language by the individual, which is representative of the society.

This study also involves describing language use in terms of group behaviour with reference to societal multilingualism, repertoire, domains (Bolton, 1992; Labov, 1970) and the main socio-structural construct such as demography, status, institutional support, and geography. Hence, the study is both sociological and socio-psychological because it studies "what societies do with their language, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, delimitation and interaction of speech communities" (Coulmas, 1997, p. 2).

The first approach taken for this study is to make an initial observation of the multilingual scenario in Singapore through documents, researches and personal observation and experience. This provides the crucial groundwork in understanding the conventional Malay language situation in relation to the dominant English and Mandarin languages. The groundwork helps to construct the background for developing a case for this study as well as the approaches and theories relevant to the community under study. This study posits that the Malay language is facing a deficit in Singapore because of 'restrictions' imposed and developments in sociological trends. This later develops into a hypothetical question.

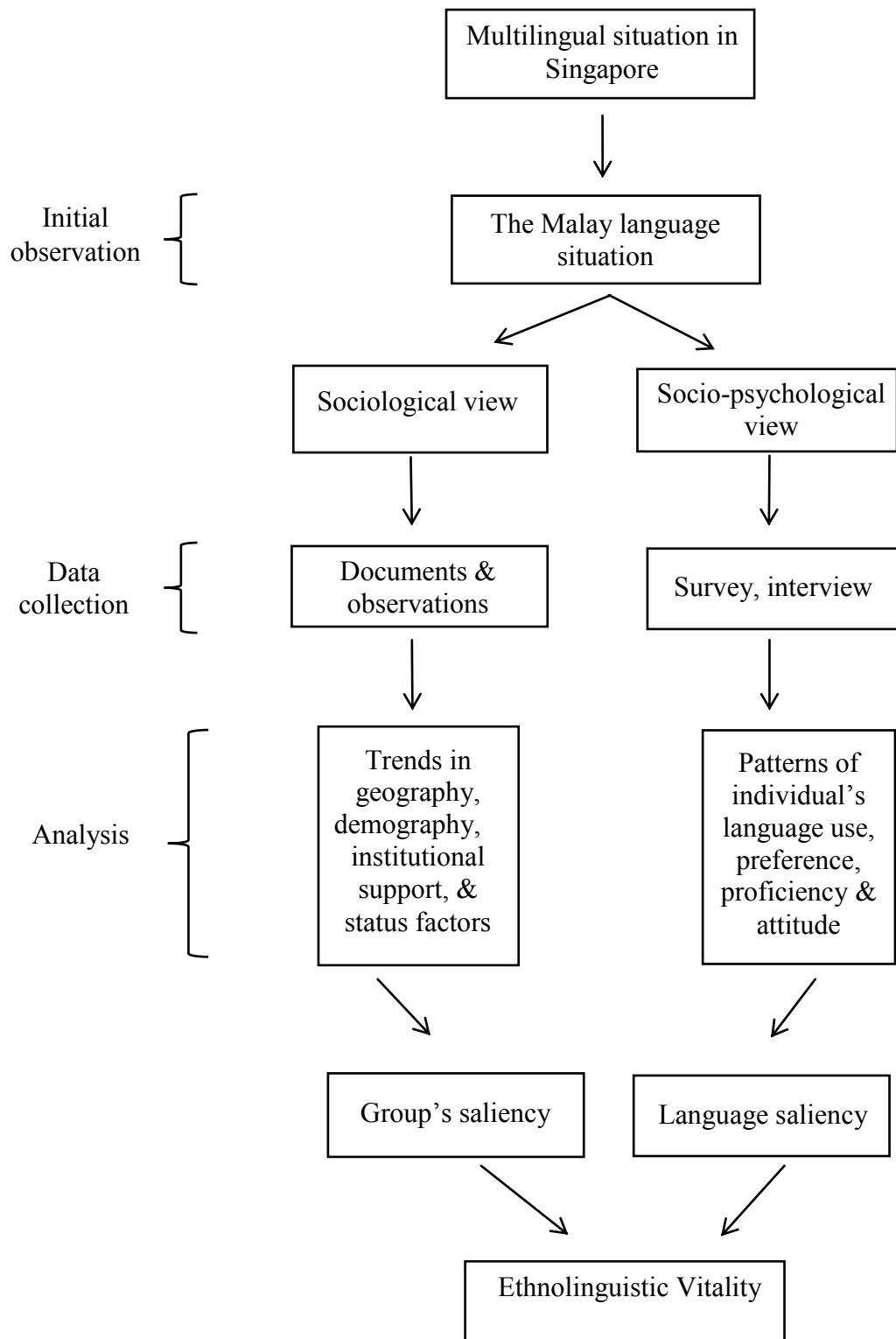


Figure 1.1: Research Framework of the Malay Language Vitality Study

The initial observations and experience find that the language policy in Singapore has much intervention from the government that impacts the sociological trends that

condition the status of Malay. Hence, the Ethnolinguistic Vitality (EV) theory framework is identified as the most suitable to explain the extent Malay is affected by such interventionist policy because EV theory has identified vitality factors that are able to interpret social, economic, and political trends to provide a measure of linguistic vitality of a particular community of speakers. The language use conceptual framework has also been identified as foundation for this study in understanding individual's language behaviour.

This study proposes a taxonomy of socio-structural factors shaping ethnolinguistic vitality. The theoretical foundation provides the sociological and socio-psychological views for research because it is believed that sociological factors not only affect the survival of a language but also shape individual's socio-psychological and interactional climates as well (Yagmur and Ehala, 2011).

This leads to the development of two distinct approaches in data collections. The collection of sociological data is based on documents research while that of socio-psychological data uses the survey and interview tools. However, the collection of both types of data benefit from the personal observation and experience of the researcher. The data collected aims at identifying trends or developments of the Malays in terms of geography, demography, institutional support, and status; the volume of Malay texts in the electronic and print media; as well as individual pattern of language use preference, proficiency, and attitude. The procedures in data collection are discussed in the methodology Chapter 3.

The sociological data are analysed following Ryan, Giles, and Sebastian's (1982) content analysis of societal treatment approach that involves the analysis of developing trends in the geography, demography, institutional support, and status factors. The socio-psychological data are analysed based on general patterns of frequency on

individual's language use, preference, proficiency, and attitude as well as data analysis approach following Creswell (2007). The analyses are discussed in the analysis chapters 4 and 5. Findings from the two analyses provide the vitality situation of Malay in Singapore.

1.6 Significance of Study

The research on the Malay language in Singapore has always been overshadowed by the overwhelming research on Mandarin and English languages. There are extensive reviews and research on the two languages but research on Malay is limited to being part of the mother tongue package in most of the sociolinguistic researches. Most of the researches on the Malay language have been in the area of education and sociolinguistics. Research in area of ethnography has been very limited and to date there has been no research on the area of ethnolinguistic vitality. Hence, this study contributes to the field of ethnolinguistic study in the area of Malay in Singapore as well as the region. This research is the first of such research in Singapore using the ethnolinguistic vitality theory to determine the level of vitality of a language. This research would also fill in the gap on the lack of sociological and socio-psychological research in language.

More importantly this research depicts the latest situation of the Malay language in Singapore that addresses speculation or uncertainties confronting the situation of Malay as well as the Malay community. It also provides the contemporary portrayal of the Malay language in today's socio-political and socio-economic landscape. The positive outcome of this research may boost the morale of the Malays on the strength of their language use in spite of the overwhelming challenges on its status as a minority language in Singapore. It may prompt government, scholars, communities and individuals to act to ensure the survival of this region's wealth of Malay into the future

by making local government and non-government agencies aware of the strength of Malay in Singapore's linguistic and cultural pluralism.

Finally, this research contributes to the maintenance efforts of the Malay language in Singapore because it identifies the areas, in which Malays are strong or weak at, based on the vitality factors identified and hence, providing viable tools for the maintenance of Malay in Singapore. Regionally, this research contributes significantly to the importance of the Malay world in providing the environment and support for minorities in maintaining their language. It shows the importance of the Malay world coming together to empower the Malay language.

1.7 Conclusion

This chapter provided a brief description of the whole study. It has shed light into the sociology of the Malays in Singapore and the challenges they face. It has also outlined the progression in the researches on language vitality and language use. This chapter provided the essential background into this study in terms of the aims, objectives, scopes and framework for the research that are necessary to advance in the following chapters in this study.

CHAPTER 2

LITERATURE REVIEW

2.1 Language Use and Ethnolinguistic Vitality

This chapter reviews researches and theoretical perspectives in the study of language use and ethnolinguistic vitality. The review is research specific where approaches and theories that have direct relevance to this research are discussed in greater depth. The discussions are centred on conceptual tools of language use and the ethnolinguistic vitality theory as the main theory for the research. The conceptual construct of language use is significant in providing explanations for observations and findings on individual's language vitality, while the ethnolinguistic vitality theory provides explanations for the sociological findings. This forms the theoretical foundations for the research.

Language vitality can be correlated to a language situation in a given scenario where the use of a language influences the vitality of a language because language use is also determined through perception, attitude, policy, economic motive, peer pressure, religion, culture and practices, and environment in domain related situation. This eventually leads to the shift, maintenance, endangerment or revitalization of a language where bilingualism and multilingualism play significant roles in affecting the use or choice of a language in a particular ethnolinguistic group that ultimately determines the saliency of such group in an intergroup relations situation.

This is especially true in the relationship of a minority ethnic group with the overwhelming politico-economic backdrop of the majority ethnolinguistic group as well as the hegemonic language of the colonial masters. Intergroup relations bring about a new dimension in language vitality research that investigates intergroup relations rather than the vitality of a group based on its own characteristics. Research on intergroup

relations provides a social psychological approach into understanding the factors or situation that supports or undermines the saliency of a group in maintaining its vitality.

2.2 An overview of the Development of Language Vitality and Related Studies

Research on language vitality has gained significance with the rise of ethnic revival movements in the later part of the 20th century (Fishman, 1999). Language vitality constitutes an umbrella term for language maintenance, endangerment, and loss (Mufwene and Vigouroux, 2008). Hence, it is often related to language of the minority or the indigenous community facing the advancement of a more hegemonic language through globalization, colonialization, modernization, as well as socio-economic and socio-cultural changes brought about by such developments in the world. Hence, the study of language vitality has gained importance over the years because of the need to monitor the degree of survivability of such language so that suitable frameworks to analyse language situation and the necessary actions towards language maintenance or revitalization can be developed.

Language vitality frameworks developed over the years can be described as sociological and socio-psychological in nature. The former is more focused on typology of language endangerment and revitalization situation such as works by Hudson and McConvell (1984), Schmidt (1990), Kinkade (1991), Fishman (1991), Landweer (1991), Dixon (1991), Krauss (1992; 1996), Wurm (1998), and UNESCO (2003). The last mentioned focuses on a wider range of objective and subjective factors such as works by Haugen (1972); Giles, Bourhis, and Taylor (1977); Haarmann (1986); Edwards (1992); Allard and Landry (1986, 1994); and Harwood, Giles and Bourhis (1994). The type of approach taken depends on research needs and focus in understanding language phenomenon of a language community.

Tsunoda (2006) cited Bloomfield (1927) as the earliest researcher to look into the area of language vitality when he observed this phenomenon among the speakers of Menomoni of Wisconsin in terms of phonology, morphology, and lexicon, while Swadesh (1948) was regarded as the earliest scholar to provide a systematic approach in data gathering that looked into both socio-structural and socio-psychological factors affecting a language situation. Swadesh uses the term 'social obsolescence' to describe the vitality of a language while Miller (1971) uses the terms 'language loyalty' and 'language attitude'. They based their vitality factors on demography, language use, language attitude, and ethnicity. Dressler and Wodak (1977, 1981, 1982) expanded the vitality factors to include historical, political, socioeconomic, sociocultural, sociological, socio-psychological, sociolinguistic, psycholinguistic, and linguistic factors. Sasse (1992) categorized these factors into three main variables: the external setting that concerns the extra-linguistic factors, which may pressure a language community into giving up its language, speech behaviour concerned with sociolinguistic factors, and the structural consequences that relate to the changes that occur in the linguistic structure of a language in terms of phonology, morphology, syntax, and lexicon.

Researches into the ethnic language vitality receive a more systematic outlook with the introduction of various language-use typologies especially those of Ferguson (1966); Haugen (1972); Giles, Bourhis, and Taylor (1977); Haarmann (1986); Landweer (1991), and Edwards (1992). These researchers investigate important linguistic and social factors that can provide them with an accurate description of language contact situation.

Haugen (1972) provides a detailed scheme on the study of language vitality from the eco-linguistic perspective that studies the interaction between language and the environment. Haugen (2001) believes that the ecology of the language existed in its

psychological (speakers) and sociological (society) environments. Hence, “the ecology of language is determined by people who learn it, use it, and transmit it to others” (2001, p. 57). Haarmann’s (1986) ecological framework lays emphasis on the notion of language as a means of communication within group relations rather than individuals in a speech community. This becomes the basis of concepts that make up his ecological framework: individual-group-society-state (Haarmann, 1986, p.4). The framework is concerned with the fundamentals of existence which corresponds to the above concepts: “language behaviour of individual speaker, role of language in group relations, the functional range of languages in a given society, and the language politic in a given state” (Haarmann, 1986, p.6).

Haugen’s ecological framework is very much focused on the objective elements affecting the vitality of a language that it lacks the subjective variables of the speech community such as the attitude of the speakers that plays an important role in determining or influencing the vitality of a language (Giles et al, 1977). In fact, Weinrich (2001) who discussed on the four pillars of ecology theory of language impressed upon the importance of psychological or subjective aspect that shaped language choice, preference and interest through societal engagements, economic implication, educational/pedagogical consideration, and intergroup relations for the survival of the language.

Edwards (1995) also notes that Haugen and Haarmann’s frameworks neglect the historical, educational, psychological, and geographical dimensions. Hence, Edward (1992) looks into a more holistic relationship of variables. He introduces the typological framework for minority language situation that takes into account the entirety of variables, which can interact to surface the vitality of a language. Edward’s model groups a range of variables into two categories. The first is ‘Categorization A’ made up

of different perspectives of categorizing human groups: Geography, Psychology, Religion, and others. The second parameter is called 'Categorization B', which identifies the scope over which the A-variables may be applied: Speaker, Language, and Setting. The two parameters generate a table with thirty-three cells. A set of specific questions is then associated with each of the cells in the table, which result in a holistic overview of features relevant to assessing language vitality. Edward's model provides the foundation for a typology of ecological classification (Grenoble and Whaley, 2006, p. 23) for language that "tells us something about where it stands and where it is going in comparison with the other languages of the world" (Haugen, 2001, p. 65).

Landweer's (2000) indicators of ethnolinguistic vitality have the same objective of estimating the direction a speech community in relation to the maintenance or shift of a traditional language. The 8 indicators are: relative position on the urban-rural continuum; domains in which the language is used; frequency and type of code switching; population and group dynamics; distribution of speakers within their own social networks; social outlook regarding and within the speech community; language prestige; and access to a stable and acceptable economic base. The indicators were developed based on observations on the Papua New Guinea context where Landweer found that the death of a speaker was not the main reason for a language loss but could also be attributed to other structural variables that effect language vitality. She found that languages that were use at home and for cultural purposes were still vibrant even though they were not widely used at the mainstream. Landweer's indicators have the same variables (demography, institutional support, status) as that of the ethnolinguistic vitality theory.

The Ethnolinguistic Vitality (EV) theory is perhaps the most recent approach that lay emphasis on group dynamics rather than characteristics. It basically looks into

intergroup relations in understanding group's vitality in a more specific sense while taking into consideration socio-structural and socio-psychological factors that shape a group's vitality. Giles, Bourhis, and Taylor (1977) identify three main structural variables that influence the vitality of an ethnolinguistic group. These are status, demographic, and institutional support factors. They then define the vitality of an ethnolinguistic group as "that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations" (1977, p. 308). Hence, an ethnolinguistic minority that has little or no vitality may cease to exist as a distinct group, and on the other hand those that have more vitality will continue to survive and thrive as a collective entity in an intergroup context. EV theory works on the assumption that there is a two-way relationship between social identity and language behaviour where socio-structural variables in a given society interact in shaping the groups' EV. Bourhis, Giles, and Rosental (1981) enhance the EV theory when they introduce the 'Subjective Vitality Questionnaire' (SEVQ) to provide assessment on inter-group behaviour that reflect attitudes, perceptions, motivations, and skills towards the language that in turn interpret ethnolinguistic vitality. It is posited that subjective data when used together with objective information would provide a more comprehensive approach towards the measurement of vitality.

EV theory serves as a very useful framework to examine the relationship between societal factors and individuals' perception of the language contact situation as reflected in their speech behaviour. EV theory provides a theoretical approach to identify factors that influence or impact the vitality of minority language and determine whether an ethnolinguistic group will be able to maintain its position or vitality in an intergroup situation, especially when it is placed in a new ethnolinguistic environment that consequently provides an account of language change through language use or choice (behaviour) in a community that brings about the situation of language maintenance,

language shift, language attrition, and bilingualism. Subsequently, the ethnolinguistic vitality perceptions of one generation will influence the language behaviour of succeeding generations, leading to either language maintenance or shift (Yagmur and Ehala, 2011).

Currently there has been an increasing emphasis on the importance of other social-psychological factors and sociolinguistic approaches in providing a more holistic approach to EV theory. Among them, language use and language attitude patterns as the most important predictors of ethnolinguistic vitality (Karan, 2011), valorisation of ethnic-based institutions in language maintenance (Yaqmur, 2011), inter-ethnic discordance (Ehala and Zabrodskaia, 2011), ethnographic or observational approaches and discourse analytic frameworks (McEntee-Atalianis, 2011), and emotional strength of groups' attachments (Ehala, 2011).

Language vitality study is comparatively new in Singapore. The earliest study in the form of sociolinguistic research was done in the mid 1970's. Kuo (1980) carried out demographic studies based on the Singapore census report of 1957 and 1970, while Tay (1983) and Anderson (1985) used the 1980 census report for their sociolinguistic researches. The studies provide an overview of the linguistic patterns in Singapore based on the ethnic groups language situation in Singapore.

Chia (1977), Llamzon and Koh (1979), and Lim (1980) each carried out language vitality studies on patterns of language behaviour based on small-scale surveys on school students from various ethnic background while Chia (1977) focused on the use of language in the home and school domains among secondary four students. Llamzon and Koh (1979) investigated on the development of bilingualism and respondents' use of different languages in different domains among secondary school and pre-university students. Lim (1980) studied the aspects of language use in terms of dominant language

patterns and domains of use, as well as language attitude among the primary and secondary school students.

Studies on ethnic languages in the area of language shift was conducted by Saravanan (1995, 1999) and Schiffman (1998, 2002) on Tamil language shift to English; Vaish (2007), and Pillai (2009) investigated the Indian community; Li et al. (1997) studied the Teochew language; Gupta and Yeok (1995) were engaged in research on the Cantonese language; and Kwan Terry researched on Chinese community (1989, 2000), and so was Xu et al. (1998).

Research on the vitality of Malay language in Singapore has not received much attention because of the assumption that Malay has never been a language under threat (Cavallaro and Serwe, 2010). This can also be attributed to the traditional perception that the Malays are a close knitted community where family is a stronghold of Malay language in Singapore (Chew, 2006; Vaish, 2008). Religion, i.e., Islam has been attributed to be the most important factor in vitality. Rappa and Wee (2006) find that Malays are perceived as being very careful in accepting English because of Malay's affiliation with Islam of which the language of instructions, sermons and literature are in Malay. Hence, Malays being the Muslim majority in Singapore are in a better position to retain their language. Saravanan (1999) and Stroud (2007) have also conducted research on the issue of language maintenance in the Malay community in Singapore in relation with its association with Islam.

Roksana Bibi Abdullah's (1989) research represents one of the earliest research projects on language shift and maintenance based on language use and choice that looks into the competency of the Malay language in the Malay enclave of Geylang Serai, covering three generations of speakers. The research concluded that Malays preferred using English in communication because it reflected a modern and cosmopolitan nature. This

research significantly shows a shift in the traditional stronghold of Malay language where the role of the older generations as gatekeeper to language maintenance is eroding.

Riney (1998) also observes the encroachment on Malay language usage in his research on language shift among the three ethnic groups. He attributes the shift among Malays to the pro-Mandarin and pro-English policies that “undermined the former position of Malay as a lingua franca and an attractive school subject for non-Malays” (1998, p. 9). Cavallaro and Serwe provide the most contemporary investigation (2010) on language maintenance among the Malay community. Their research on language behaviour in Singapore also finds that “domains that were traditionally considered safe havens for Malay in Singapore are slowly being eroded” (2010, p. 129). However, Norhaida Aman’s (2009) research on language use or behaviour among Malay primary school students shows that the Malay language is dominant in communication among family members and friends. She concludes that a situation of language maintenance prevailed for the Malay language in Singapore.

The above observations and discussions adheres to Wee’s (2010) notion of linguistic instrumentalism where a language is being favoured over another based on its economic merits and usefulness. Malay is useful for transmission of culture, identity, and heritage while English supersedes Malay in terms of its economic supremacy and prestige. Wee believed that such decision on language choice is very much influence by government’s policy and language engineering. Wee observed that the Singapore government’s decision to shift the peoples’ attention towards Mandarin as an economically viable language has helped to reduce their concerns on the declining market value of Mandarin. In fact, it makes Mandarin even popular among the non-Chinese who would trade in their mother tongue for Mandarin. The Malays, for example, were not

convinced on the potential of Malay for the Southeast Asian market. This signalled a setback on the government's attempt to promote the idea of economic value for the other mother tongue languages in order to make them as attractive as Mandarin.

2.3 Language Use Construct

Language use is a very significant entity in language vitality studies because the use or choice of language will lead to language shift and maintenance, which will ultimately lead to the call for language revitalization. Veltman (1991) identifies language use as the essence of language shift when he defined language shift in terms a continuum ranging from language conservation to language loss. He defines language conservation as the “practice of speaking one's mother tongue throughout one's life-time as the only language of daily use” and language loss “as the abandonment of the mother tongue as the language of daily use and the “forgetting” of that language which will eventually occur” (1991, p. 146). Veltman further reiterates that his definition is “exclusively” concerned with language use and with membership in a living language community.

2.3.1 Language and Social Structure

Veltman's sociological concept in language use shows the importance of language use to language vitality when he finds that language of friendship among adults closely corresponds to the language they usually speak at home. Alternatively, the language used at home is also an indicator of language used by adults outside the family domain, which flows into the friendship domain. This relationship contributes greatly to language vitality. Fishman's (1972) concept of language use involves the relationship between language use in society and that of the individual, and how society influences the use of language by individual, which is representative of the society.

Fishman (1972) also highlights the importance of evaluating language use in language vitality research. He shows a clear indication of the importance of language use situation and its relationship with on-going psychological and cultural processes. Weinreich (1953) highlights the importance of language use in determining language vitality especially in a diglossic situation of bilingualism or multilingualism. He relates language shift to language use because “a language shift may be defined as the change from the habitual use of one language to that of another” (1953, p. 68). He also points out that several factors such as social, historical, demographic, and linguistic influence the course and speed of the process of language shift in a bilingual community. Giles, Bourhis, and Taylor (1977) also find such factors important to vitality when they construct the taxonomy for the ethnolinguistic vitality theory. They group the factors into sociological aspects of language use in intergroup situation. Hence, the need to look into language use in understanding the situation or vitality of language is important to research on language vitality.

The focus on language use is important in this research because of the bilingual nature of respondents. Malays are bilingual because they are exposed to a bilingual education system in Singapore where the teaching and learning of the mother tongue alongside English is compulsory in all primary and secondary schools. However, students are only given about four to five hours a week to learn mother tongue (Malay) as compared to about thirty-five hours for other English-based subjects. Hence, this results in a situation where the dominant language asserts more influence on individuals’ language usage, which may affect the individual’s vitality. This situation surfaces in Roksana Bibi Abdullah’s (1989) research on language shift and maintenance based on language use and choice that looks into the competency of Malay language in the Malay enclave of Geylang Serai in Singapore, covering 3 generations of speakers. The research concludes that Malays prefer using English language in communication because it reflects a

modern and cosmopolitan life style. This explains code-switching phenomena among Malays during the 1980's.

Roksana Bibi concludes that the more educated Malays speak less Malay because they are more comfortable using English as compared to the less educated and older ones. She observed that there was a significant drop, about 50%, in the use of Malay among the third generation of speakers. Instead, English was reported to be the main medium of communication among them, and between them and the second and even the first generation. She attributed this situation to the second generation's usage of both Malay and English when communicating with parents. Weinreich (1953) classifies such second generation of language user as the determiner of change in a language use situation because such bilinguals' action will eventually lead to language shift. This was the focus of his work entitled *Languages in contact*. This may explain the shift in the traditional where the role of the older generations as gatekeeper to language maintenance is eroding (Roksana Bibi Abdullah, 1989).

Weinreich's socio-psychological work looks at the relationship between individuals and group levels. He looks into the individual's language competency, use or choice, and attitude towards language. At group level, he assesses demographic variables, social and political relations, and minority's collective attitude towards each language, bilingualism, and code switching. Weinreich is, however, more inclined to the idea that extra-structural factors such as urbanization, social status, religion, education, and linguistic environment are more probable triggers of language shifts (c.f. Rasi Gregorutti, 2002). Riney's (1998) research on language shift among three ethnic groups in Singapore also dwells on the shift of policy from Malay to Mandarin and English that "undermined the former position of Malay as a lingua franca and an attractive school subject for non-Malays" (Riney, 1998, p. 9).

The impact of bilingualism is also a concern with Haugen in his works in language contact entitled 'The Norwegian country in America' (1953), which looks into language use pattern among Norwegian immigrants to the United States. His research looks into the impact of the dominant English language on minority ethnic institutions such as churches and schools where he finds a gradual incursion into such domains. This situation is also apparent in Singapore where English is being directly introduced into the religious domain to replace the Malay language in 2004. This is a directive from the Singapore Islamic religious authority, MUIS (Rohan Nizam Basheer, 2008), rather than a natural progression of English into the religious realm. Hence, the need to look into individuals' perception and language use in religion becomes more critical because the use of English in religion may have adverse effects on the vitality of Malay. This may lead to devolution of Malay because researches and studies have shown that religion is very crucial to the maintenance of Malay in Singapore (Saravanan, 1999; Chew, 2006; Rappa and Wee, 2006; Stroud, 2007; Vaish, 2008; Cavallaro and Serwe, 2010)

2.3.2 Language and Choice Behaviour

Herman's (1961) socio-psychological perspective in language use situation provides an explanation into choices in language use. He identifies proficiency in the language one feels comfortable with and group demand as two forces that act to determine one's choice of language in communication. In other words, language use or choice is based on the most salient force where the most dominant influence would be the determinant of choice. This dominant language should be able to satisfy the personal needs of speakers, immediate and background situations. Language proficiency, emotional attachment to language, and the degree of desire to the use of the language are classified as personal needs. Immediate situation is represented by face-to-face group activity

while background situation consists of the community of speakers at large who may indirectly influence language use.

Herman's concept of language use can help to explain speaker's choice of language that is linked to comfort level especially when making comparison of use among family members, friends and strangers. This is closely linked to the solidarity-social distant scale (Holmes, 2008). This scale shows that language use or choice is based on the extent of a person's intimate contact. Hence, Malay would be the natural choice for conversations with family and friends that reflect solidarity while the use of English is common with people who are distant or do not share a common interest. Herman's concept is important in understanding the presence of more than one variable of Malay common among the Malay speakers.

2.3.3 Language and Accommodation

Giles' (1973) theory of speech accommodation following Herman's (1961) social psychological notion of language use situation helps to explain situation in intergroup communication. Giles uses the term similarity-distraction to conceptualize the forces of influences that become the essence of this theory where individuals can decide how they want to be assessed in an act of communication by increasing or decreasing dissimilarities between them in their speech style. Those who want to be favourably perceived may reduce their dissimilarities and converge while those not in favour of such perception may increase the dissimilarities and diverge through their speech style (c.f. Giles and Powesland, 1975) in an intergroup situation.

This theory is able to explain the situation of language use where individuals are placed in situations where their language is seldom used because of their minority position that eventually influences them to converge to the more dominant language in the

community. This is especially the case among Malay students who are placed in schools or institutions where there are more Chinese students, thus explaining why they are more prone to using English than Malay. According to Giles, people converge because of the need to integrate and be recognised. This is obvious among students in Junior Colleges in Singapore. However, there are cases of non-convergence where speakers find it necessary to maintain their identity and culture distinctiveness. This could be spotted among students who have been continually exposed to a strong Malay environment and have entrenched themselves with the belief that it is important to maintain their language and to be comfortable in using it. This theory also forms one of the fundamentals that help to explain the sociological implications of the socio-structural variables in intergroup relations that support the EV theory.

2.3.4 Domain of Language Use

Research on language use is also related to domain. Hence, it is necessary to discuss the concept of domain and its significance. In Fishman's term, domains are defined "regardless of their numbers, in terms of institutional contexts and their congruent behavioural co-occurrences. They attempt to summate the major clusters of interactions that occur in clusters of multilingual settings and involving clusters of interlocutors." (1972, p. 249). Fishman finds the relationship between interpersonal language behaviour and socio-cultural norms and expectations beneficial in enhancing the understanding in language choice and topic of individuals and the community, and at the same time sensing their uniqueness from that of the larger network or population.

Fishman (1972) outlines three significant factors contributing to domain: topic, role-relation, and locale. Topic refers to face-to-face verbal interactions, and role-relation to individuals involved in interaction in certain domains. It can also be extended to interaction in schools, religious institutions, and so forth. The family domain is viewed

as the most important in language preservation, maintenance and shift. Locales basically have many implications on situational analysis because different locales may require different topics of communication that may affect the kind of language in use. The domain concept is important in explaining the preference for a particular language in this study because it helps to explain the development of users of different language among Malay speakers who are exposed to different linguistic environments.

2.3.5 Diglossia

The relation of domain analysis and diglossia provides another important concept to identify the different language status in a community where some languages are treated as formal in certain domains. Here the Low Language (L_L) is mostly used in the family domain, whereas the High Language (L_H) is used in the formal domain. Ferguson (c.f. Fishman, 1972) introduces the term ‘diglossia’ to show the relationship between varieties of two or more of the same language in use in a speech community in different functions where H represents the ‘High’ or superior variety, and L the ‘Low’ or other variety in use.

Fishman (1980) expands the concept of diglossia to cover relationship between languages used in society where there is a distinction in usage of the language among community members. L variety is considered less prestigious and is used at home within the family and for informal interactions more associated with solidarity, comradeship and intimacy by its speakers. The H variety is normally learned later in life through socialization especially in schools and never at home and corresponds to status, high culture, and strong aspirations toward upward social mobility. Carranza’s (1982) observation also shows that social structure and cultural value system influence the level of language prestige. Social structure determines how members of society regard its language while cultural values ensures the maintenance of low variety language if its

members are able to associate with it as speakers of the variety. The concept of high and low language and its socio-cultural implications will be useful in understanding language preferences among Malays in various domains of usage because it is not common for bilinguals to be fluent in both languages. Fishman (1971) finds that each language has its own distinct functions and usage for every society.

Fishman (1971) reiterates the notion that bilinguals are rarely fluent in both languages because no society requires the same languages for the same set of functions (c.f. Romaine, 2000). A research on Puerto Rican community in New York City jointly executed by Fishman, Cooper, and Ma (1971) finds that Spanish is preferred over English in religion, family and in casual situations. The same outcome is observed with Greenfield's (c.f. Fasold, 1984) research where the outcome shows that the New York City Puerto Rican community tends to use Spanish in situations where intimacy (family and friendship) is salient, and English where status (religion, education, employment) difference is involved. The use of mother tongue in family domain is also enhanced through Parasher's research (1980 c.f. Fasold, 1984), which shows that language intimacy may not necessarily be attributive to the use of low language or low domain such as among friends and neighbourhood. However, the language in family domain is still the mother tongue. Such consistent findings would explain the strong usage of Malay in such domains. Norhaida Aman's (2009) study on language use or behaviour among Malay primary school students shows that that Malay is dominant in communication among family members and friends while the use of English is dominant in school, media, and public spaces.

The discussions on language use construct show that vitality of language rests on the conceptual element where changes in language use influence language maintenance, shift, and even the efforts in revitalization. This conceptual framework provides the

basis for understanding individual's responses and reactions towards the situation of Malay during interviews, observations, as well as in interpreting survey's outcome on language use, preference, proficiency, and attitude towards language.

2.4 Ethnolinguistic Vitality Theory

Ethnolinguistic Vitality (EV) theory is a most recent approach in language vitality studies in the area of language vitality. This approach focuses on the role of group dynamics rather than characteristics. It looks into intergroup relations in understanding group's vitality focusing on sociological and socio-psychological factors that shape group's vitality. Hence, it becomes a significant approach in evaluating ethnolinguistic group's situation when faced with challenges from a dominant group in intergroup relation. EV theory has been the foundation for vitality framework in relation to language, ethnicity, bilingualism, and intergroup communication since its introduction in 1977.

Giles, Bourhis, and Taylor (1977) introduce the EV theory as a theoretical framework on interrelationship between language, ethnicity, and intergroup relations based on the premise that relationship between ethnolinguistic groups do not occur in a vacuum and that they are influenced by a multitude of situational and structural variables. These variables basically prescribe the socio-psychological climate where such relation occurs (Giles et al., 1977). It is also believed that certain situational variables have the potential to be important in comprehending the direction certain groups may pursue in intergroup relation. EV theory identifies these variables from sociological, economic, demographic and historical sources. This leads to the identification of three main structural variables that influence the vitality of an ethnolinguistic group: status, demography, and institutional support factors.

Giles et al. (1977) define the vitality of an ethnolinguistic group as “that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations” (1977, p. 308). Hence, ethnolinguistic minority with little or less vitality may cease to exist as a distinct group while those with more vitality may continue to survive and thrive as a collective entity in an intergroup context. The ethnolinguistic vitality framework is based on Tajfel’s (1974, 1978; Tajfel and Turner, 1986) theory of intergroup relations and Giles’ (1973, 1977) theory of speech accommodation (see 2.3). The former evaluates individual’s membership in a group based on satisfaction and pride through such membership, while the latter evaluates interpersonal accommodation through speech. These two theories are able to investigate the role of socio-structural variables in intergroup relations.

2.4.1 Social Identity Theory

Social identity theory is defined as “that part of an individual’s self-concept which derives from his knowledge of his membership in a social group (or groups) together with the emotional significance attached to that membership” (Tajfel, 1974, p. 69). This reflects an important association between individual and his ethnic group in terms of membership, identity, and ethnicity. The social identity salient factors are social categorization, social identity, social comparison, and psychological distinctiveness. These are conditions that shape social change based on strategies, which are cognitive alternatives and competition.

Social categorization is the most fundamental process that influences people’s attitude and behaviour towards others through their speech style. It basically is an indication of group distinctiveness where individual’s social evaluation as a member of a group is an indication of the extent of his attachment to his group while social comparison represents the individual’s understanding of the saliency of his identity. The interactions

among the processes of categorization, identity, and social comparison bring to surface the feeling of psychological distinctiveness that transpires through the use of language that acts as the most salient human attribute and mode for interpersonal communication. Psychological distinctiveness is affected by cognitive alternatives through the perception of stability and legitimacy of intergroup situation, which eventually influences members of a group to remain with the group or move to the more dominant one.

Tajfel's theory also proposes that there are other avenues of awareness of social change among the subordinate group members. These are assimilation of the group as a whole, redefinition of previously viewed negative characteristics, creation of new dimensions for intergroup comparison, and group competition.

The social identity theory forms a significant foundation for EV theory because it helps to explain the motivations behind changes or adaptations that individuals or society undergo in a changing socio-structural environment. This is the case in Singapore, where the change is very rapid and dynamic.

2.4.2 Taxonomy of the Structural Variables Affecting Ethnolinguistic Vitality

Investigation into language vitality based on the impact of intergroup relation is relevant to the context of Malays and their language in Singapore considering that Malays form a minority group in Singapore and are facing social, demographic, economic, and political challenges, especially with an increasing number of foreign workers and migrants in the island state. These foreigners are the result of Singapore's immigration liberation to increase the population and to attract more talents to fill the expanding economic sectors. They have been successful in attracting the Chinese and Indians but not the Malays to come to Singapore. Giles et al. (1977) construct a taxonomy of structural

variables affecting ethnolinguistic vitality to explain the interrelationship of these factors. Figure 2.1 shows a breakdown of factors and related variables, which are not exhaustive and can be improved over time.

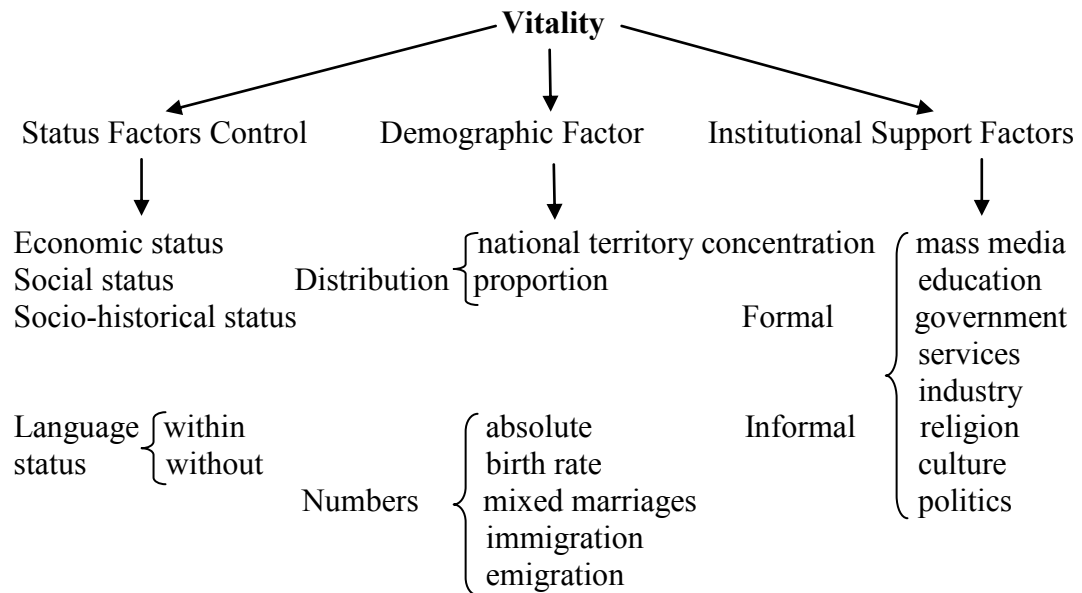


Figure 2.1: Taxonomy of the Structural Variables Affecting Ethnolinguistic Vitality

Source. Taken from “Towards a theory of language in ethnic group relations,” by Giles, Bourhis, and Taylor, 1977, *Language, ethnicity and intergroup relations*, New York: Academic Press, p. 309

The framework has undergone some improvements. The overall taxonomy is further improved when Bourhis (2001) constructed an enhancement to the component of the objective variables to make it more relevant to current development and more comprehensive with more realistic coverage of variables. Bourhis uses the new taxonomy to measure the vitality of the English-speaking community of Quebec in Canada in 2008. The new taxonomy of socio-structural factors affecting the vitality of language community L1 in contact with language communities L2 and L3 is as follows:

1. Demography factors
 - Number of L1 speakers

- (a) Absolute number
 - (b) Fertility/mortality rate
 - (c) Age pyramid
 - (d) Endogamy/exogamy
 - (e) L1 Intergenerational transmission
 - (f) Emigration
 - (g) Immigration
- Distribution of L1 speakers:
 - (a) L1 presence in historical ancestral territory
 - (b) L1 concentration in national/regional/urban territories
 - (c) Proportion of ingroup (L1) versus Outgroup speakers (L2, L3) in territory
2. Status factors
- (a) Socio-historical prestige of L1 community relative to L1, L2
 - (b) Current social status of L1 community relative to L1, L2
 - (c) Status of L1 community relative to L1, L2 (at municipal, regional, national, international levels)
 - (d) Socio-economic status of L1 community relative to L1, L2
3. Institutional support factors
- (a) Education (primary, secondary, university)
 - (b) Government services (health, social services, transport, post office, judiciary)
 - (c) Economy (commerce, industry, finance)
 - (d) Media (radio, television, newspapers, Internet)
 - (e) Police and military
 - (f) Linguistic landscape (L1 versus L2, L3)

- (g) Cultural industries (Music, literature, theatre, dance)
- (h) Political institutions
- (i) Sports and leisure
- (j) Religious institutions
- (k) Leadership and associative network

Gibbons and Ramirez (2004) provides further enhancement to the structural factors by including two new structural factors: political history and geography, as well as turning the 'media' variable into one of the main structural factor. They also include length of residence/exposure under the demography factor. Hence, Gibbons and Ramirez's taxonomy is more elaborate and has three new structural variables, namely political history, geography, and media on top of the three structural variables identified by Giles, Bourhis and Taylor (1977). The enhance taxonomy is known as the societal/ecological variables that support or undermine languages. It is widely based on Giles, Bourhis and Taylor (1977) taxonomy of the structural variables affecting ethnolinguistic vitality with enhancement on the variables based on Kloss (1966), Haugen (1972), Ferguson (1981), Clyne (1991), and Allard and Landry (1994) models.

The adoption of Bourhis' (2001) enhanced taxonomy and one of the main structural factors in Gibbon and Ramirez's (2004) model is necessary for this research. The former provides more emphasized on the relationship of first, second, and third languages, which is apparent in Singapore. The latter provides the most relevant factor namely geography which is important to the vitality of Malays in Singapore considering it existence in the middle of the Malay Archipelago. This research construct a taxonomy that is suitable for evaluating the ethnolinguistic vitality of the Malays in Singapore based on Geography, Demography, Status, and Institutional support factors. It produces a taxonomy of socio-structural factors shaping ethnolinguistic vitality, in figure 2.2.

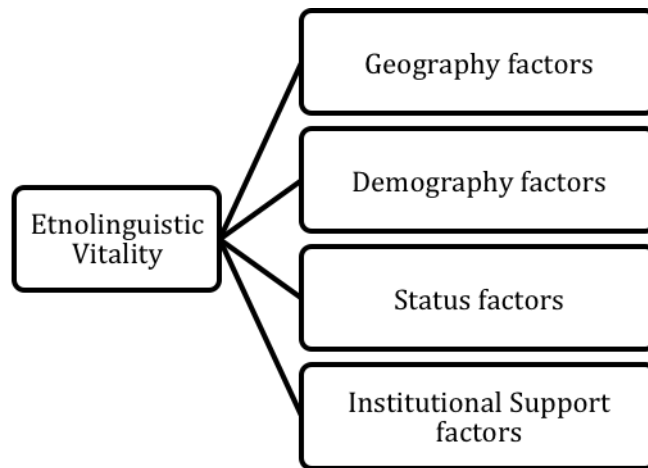


Figure 2.2: Taxonomy of Socio-structural Factors Shaping Ethnolinguistic Vitality

2.4.2.1 Status Factors

Status factors are an important measure of saliency that ultimately impacts the self-esteem of members of a group (Giles et al., 1977). These are made up of economic, social, socio-historical, and language statuses. Economic status is very much associated with social factors, while socio-historical factors can act as mobilizing symbols for group's solidarity because past achievements and glory as well as legends and myth can be used to remind ethnic group of their ability and to motivate them to realise their potentials. Language status factors have the potential of alleviating a groups' position if it has that international appeal. Groups' ability to achieved high status would mean that they have control over their resources and improve their social position and group's identity that ultimately appreciate the development of their language.

The status factor can be a significant measure for the progress of the Malays in Singapore who are currently facing challenges in social, economy, politics, and demography. They have also experienced a challenging socio-political history because of changes in political entity of the nation from being a part of Malaysia to becoming a minority in Singapore. Hence, historical developments can also be demobilizing symbols in the case of the Malays because they have been facing a history of low

performance in socio-economic, politics, and education since the British occupation (Wan Hussein Zoonri, 1990). However, the period prior to the British has been a colourful history for the Malays with outstanding legends, myths, and Malay functions as the main lingua franca in the Malay Archipelago (Braginsky, 2004; Riney, 1998). These can be mobilizing symbols that inspire Malays to be proud of their language heritage. To date, Mandarin has garnered international presence because of its economic significance. In Singapore, English and Mandarin are high status languages while Malay and Tamil lack such appeal. More importantly, Malay as national language has no significance except as symbol (Gopinathan, 1994; Gupta, 1994; Kuo, 1984).

2.4.2.2 Demography Factors

Demography is another area that explains the situation of Malays who are facing a consistent decrease in average population and the influx of foreigners and migrants that outnumber the overall Malay population in Singapore. Demographic factors are based on group distribution, in national territory, group concentration, and group size. National territory is tied to the concept of one's traditional homeland where the language can be sustained, maintained, or even expanded, unlike those in new geographic entities that have undergone political or social engineering (Giles et al., 1977). Hence, a group will lose its dominance and subsequently vitality when compared to those in traditional homeland. This is the case of Malays in Singapore who were once part of the Malay majority in Malaysia. They turned into a minority group when Singapore was politically separated from Malaysia and subsequently losing all their privileges once enjoyed in Malaysia, especially in language development and special rights as indigenous people.

Group vitality is also affected by the number of members across a given territory, country or region because widespread distribution of members may discourage

solidarity, especially in the case of migrant workers. Giles et al. (1977) maintain that linguistic vitality can be better maintained when there is strong concentration of group members in certain geographical areas. Such concentration ensures the solidarity of members through frequent verbal interactions. This may have significance on the Malays in Singapore because they are part of the larger Malay-speaking network in the Malay Archipelago. In fact the “enclave” environment stimulates the feeling of attachment to ethnicity, thus enhancing a sense of membership.

2.4.2.3 Geography Factors

Malays geolinguistic advantage in the Malay Archipelago calls for the inclusion of another vitality factor based on Gibbons and Ramirez (2004). Both the scholars make distinctions between geography and demography factors. The geography factors describe the extent of indigenous language usage among indigenous people that have migrated to a new area or territory. It is believed that indigenous perception towards their language in the new environment affect the survival of the language. Geography is identified through origin (affiliation with indigenous homeland), uniqueness (geolinguistic or the extent of language spread in terms of areas), and adjoining (geographic proximity). This involves an analysis of contemporary and socio-historical significance of a group as part of the large group in their ancestral land or territory. The case of Singapore Malays is unique. They are not migrants but ultimately become a minority when they are no longer part of Malaysia. They are the indigenous people of Singapore who lost their political and economic powers to a migrant race, the Chinese. Hence, Malay no longer serves as the primary language after being replaced by English, and subsequently, by Mandarin. However, Malays in Singapore still maintain strong socio-cultural links with Malaysia in particular and the Malay Archipelago in general.

The Malay language in Singapore is part of a wide regional language and is being maintained by the core Malay language countries of Malaysia, Indonesia, and Brunei.

Asmah Haji Omar's (2008) categorization of the Malay language spread area provides a strong case to include geography factors as one of the vitality factors. She defines Singapore as part of the core Malay language spread area in the Malay world together with Malaysia, Indonesia, and Brunei. She bases her categorization on the number of Malay speaking population they hold and at the same time Malay being the national language. The Department of Statistics from each of the respective countries shows that Indonesia has an estimated of 240 million speakers, Malaysia has 30 million speakers, Brunei with 400,000 speakers, and Singapore with 500,000 speakers.

Such geolinguistic categorization is very significant in accounting for ethnolinguistic groups' saliency. The categorization serves as an endorsement that Singapore, even with its Chinese majority, is still part of the Malay world. Asmah Haji Omar classifies Singapore as one of the contemporary areas of language spread together with Malaysia, Indonesia, and Brunei even though Malay does not serve as the primary language in Singapore and that its function as national language is a mere symbol. The inclusion of Singapore is based on its large Malay speaking population exceeding that of Brunei. This means that Malays in Singapore are important to the vitality of the Malay language in the Archipelago. This inclusion can also be attributed to the fact that Singapore Malays continue to maintain strong socio-economic, religious, and educational links with Malaysia where Malay is the language of interaction and communication.

Giles et al. (1977) also mention that the proportion of speakers between ingroup and outgroup membership affects group's vitality because a high percentage of speakers culminates in group's dominance. Absolute number, birth rate, mixed marriage, immigration, and emigration factors influence the population of a group. In the case of

Malays in Singapore, the increasing mixed marriages that affect language retention ratios, low immigration versus increasing Chinese and Indian immigrants, and Malays' own increasing emigration challenged the absolute number. Singapore's resettlement programmes and Ethnic Integration Policy also affected the Malays who had lost their enclaves and group dominance (refer to 5.3.2). Giles et al. (1977) explains such action is based on the premise that migrants and indigenous populations could be "manipulated and moved about so that no single group can become sufficiently large enough in one area of region to challenge the supremacy of the dominant linguistic group" (1977, p. 314).

2.4.2.4 Institutional Support Factors

Institutional support is significant for the Malays in Singapore because it has dual effects on their vitality. It refers to the extent of formal and informal support a language receives in various institutions or agencies of a nation, region, or community. The ability of a minority group to gel and act as pressure groups on the government in protecting their interests is referred to as informal support. This implies that groups that have no representation at the decision-making level in the government may be at a disadvantage in promoting or protecting their interests. This is the situation for the Malays in Singapore where they have no official representatives in such important positions. Hence, they are not able to organize themselves as a pressure group or a political entity.

The importance of the minority group is also based on the extent the group's language is represented in both formal and informal institutional settings such as mass media, parliament, governmental departments and services, the armed forces and the arts supported by the state. However, more emphasis is given to the use of minority language in the state education system at primary, secondary, and higher levels because

the number of minority language medium schools and the number of speakers they produce are also as important in group's language saliency. The use of language in religion, work, and advancement in public and private sectors of the economy is also mentioned as affecting the vitality of the group. Malay is only used in the Malay language media but there are no Malay-medium schools or institutions in Singapore. However, the government's policy in supporting the mother tongue languages in Singapore provides some concessions to the Malay language in cushioning the effects of a strong English-Mandarin language environment.

2.4.3 Measurement and Analysis of Objective Vitality

The measurement of vitality based on the degree the vitality factors are rated in relation to the outcome of observations on groups' performance in terms of the four sociological variables. These factors are combined to register the final outcome of vitality (Giles et al., 1977). This means that an ethnolinguistic group that is low in 'Status' and 'Institutional Support' factors but high in the 'Demography' factor can be deduced to have a medium overall vitality while groups with low outcomes in all factors are deduced to have a low overall vitality. The groups are finally placed in a continuum ranging from very high to very low. Ethnic groups that have high vitality may be able to maintain their language and cultural traits while those with low vitality may cease to be a distinct group through assimilation to the mainstream.

Giles et al. (1977) constructed a table of continuum based on their speculation of the vitality of five ethnic groups that have undergone such research. These are the Anglo-American, French Canadians, Welsh, Mexican American, and Albanian Greeks as reflected in table 2.1. The scheme enables the charting of changes in the vitality of the various ethnic groups that help in understanding of dynamics in intergroup relations.

Table 2.1: Giles et al.'s Suggested Vitality Configuration of Five Ethnolinguistic Groups

Group	Status	Demography	Institutional Support	Overall Vitality
Anglo-American	High	High	High	High
French Canadian	Low-Medium	High	Medium	Medium-High
Welsh	Medium	Medium	Low-Medium	Medium
Mexican-American	Low	Medium	Low-Medium	Low-Medium
Albanian-Greek	Low	Low	Low	Low

Source. From "Towards a theory of language in ethnic group relations," by Giles, Bourhis, and Taylor (1977), *Language, Ethnicity and Intergroup Relations*, New York: Academic Press, p. 317.

Sachdev (1995) uses the EV theory to study the objective vitality of Aboriginal people in Canada. The study focuses on collecting data from a variety of resources in the sociological, economic, demographic and historical fields. His findings rely heavily on statistics from census, related researches and documents, as well as reports. Sachdev proves that it is possible to gauge the vitality of the Aborigines using the EV objective variables because it is largely descriptive providing avenues for comparison of ethnolinguistic groups (Giles, 1978; Bourhis, 1979). Sachdev finds that the Aborigines are facing critical social, economic and environmental struggles, which affect their language. The Aborigines have no constitutional recognition of their linguistic rights. The research concludes by drawing attention to the urgent need in revitalizing Aboriginal languages and cultures through societal empowerment and constitutional recognition of the Aborigines linguistic rights.

Sacdev's analysis of data from a variety of sociological, economic, demographic and historical resources is consistent with the content analysis of societal treatment approach. Ryan, Giles, and Sebastian (1982, p. 7) conceptualise this approach in terms of views on language varieties that are influenced by the ways language is being treated in the public realm or "the public ways in which they are treated" (such as language policies and usage in various public agencies and domains). This approach is significant because it provides the first source of information on perceptions and treatments towards the language that provides the basis for further research into the language vitality situation of a group. It is qualitative in nature and relies on a wide range of techniques such as ethnographic studies, autobiographies, observations, case studies, analysis of government/educational policies, literature, government or business documents, newspapers and broadcasting media, and the study of historical developments of the country in relation to the ethnic group under study.

This approach does not infer explicit requests from informants on their views and reactions, that is it does not involve eliciting direct information or data from informants (c.f. Ryan et al., 1982) but has been widely used implicitly by researchers such as Agheyisi and Fishman (1970), Cooper (1975), and Cooper and Fishman (1974). In fact Fishman's (1966) research on 'Language Loyalty in the United States' applied this approach in the treatment of language maintenance and shift among ethnic languages. Fishman analysed the impact of policies and other socio-structural factors on language use as well as language use in the media, literature and public documents.

Bourhis (1982) applies content analysis of societal treatment to study language policies and language attitudes in tracing the development of language attitudes in France and the francophone world beyond France. Bourhis makes use of socio-historical context of Quebec as a basis in developing an empirical framework for work on language attitudes

in other parts of the francophone world because of the extensive work done on French in Quebec. He also uses anecdotal evidence and secondary sources to gain an overview of the prestige of standard French used widely among francophone countries in economic, cultural, and educational activities against the indigenous speech varieties.

Bourhis found that the imposition of French rule and language had brought about an increase in prestige for French language in the francophone world that displaced the local varieties during the colonial eras. This brings to light the role of language policies in promoting or restricting the use of prestige language varieties. Bourhis also found that decolonialisation and ethnic revival movements in modern times witness a revitalization process of going back to the roots for the local varieties as a symbol of identity that brings about a drop in the usage of the French language, especially in the third world countries. St Clair (1982) applied the same approach in using social history when she investigated the social and political forces operating within the history of a nation in order to understand how language attitudes developed. She relates social history and political movement to how people feel about a language when they associate with members of different social and economic groups (c.f. St Clair, 1982, p. 164).

The elaboration on the content analysis of societal treatment is important because this method of analysis plays a very important role in this research. It is very relevant in getting an overview of language use, choice, and attitude or more importantly the preliminary Malay language vitality situation. This method will be further enhanced with a direct method of data collection based on surveys and interviews in order to elicit socio-psychological data on the actual individuals' perception and usage of the Malay language. These sociolinguistic tools will also be analysed based on Creswell (2007) approach on data analysis.

2.4.4 Subjective Ethnolinguistic Vitality

The lack of socio-psychological or user's inputs in EV theory has led to the need to develop a more holistic approach in data collection and interpretation through the combination of both sociological and socio-psychological outcomes, which will be able to provide empirical data for analysis. Other observations also note that EV theory has a limited number of variables and these variables are not assessed as a whole, while the EV theory focuses more on dominant groups and neglecting the non-dominant ones (c.f. Husband & Saifullah Khan, 1982). Tollefson (1991) agrees with this view on the ground that EV theory is based on Giles' speech accommodation theory, which is "dominant-centric in nature" (c.f. Yagmur, 2011, p. 105). He also observes that EV fails to include the historical and structural variables that reflect on choice and constrain on individuals in interpreting their language choice.

The most important outcome of the criticism is the formulation of the Subjective Ethnolinguistic Vitality (SEV) assessment to address the need to understand how ethnolinguistic group members merge their psychological or subjective evaluation of their group vitality with the sociological or objective vitality information. Bourhis, Giles, & Rosental (1981) introduce a 22-item 'Subjective Vitality Questionnaire' (SEVQ) that provides an assessment on inter-group behaviour that reflect attitudes, perceptions, motivations, and skills towards the language that in turn interprets ethnolinguistic vitality. They administered the SEVQ to two distinct cultural groups in Melbourne, Australia, namely citizens of the British stock and Greek descent. A total of 22 questions reflecting enquiries in relation to status, demography, and institutional support, basically measure attitude of respondents towards the vitality of their language. SEVQ provides a more detailed breakdown of features to supplement the objective aspects of the ethnolinguistic framework discussed earlier. Zuraidah Mohd Don (2003)

uses SEVQ to investigate the ethnolinguistic vitality of the Kelantanese people, a dialect group in Malaysia, who are living out of their state in a Malay-speaking environment of the capital of Malaysia in Kuala Lumpur. The observation is based on 72 undergraduates who perceive Kelantanese dialect as powerful marker of regional identity and in maintaining group identity.

However, studies using SEVQ shows that it still lacks vigour in vitality research. The need to complement SEVQ with sociolinguistic tools is evident in Yaqmur's (2011) empirical comparative study of ethnolinguistic groups such as Turkish immigrants in Australia, France, Germany and the Netherlands. Yagmur uses survey instruments to assess language use, choice, and preference whereas SEVQ only looks into attitudes. The need for sociolinguistic tools is supported by a study of language maintenance and shift, and the ethnolinguistic vitality of the Greek-Orthodox community in Istanbul.

McEntee-Atalianis (2011) points out that complementing SEVQ with qualitative tools can reduce such social psychological bias. These tools are from the ethnographic, observational, and discourse analysis frameworks. They are able to enhance existing instruments and methodologies. Hence, EV theory and SEVQ need to be supported by other conceptual models and instruments to yield meaningful results. Haarmann (1986) also observes that there are many areas of interdependence between sociolinguistic and ethnolinguistic phenomena such as in the area of language contact. Ehala and Zabrodskaja (2011) study on the discordance of Russian-speaking community in Estonia shows that there is no correlation between discordance factor and perception on subjective vitality. This is another evidence on the need to have other sociolinguistic tools to support the SEVQ.

SEVQ survey also entails a question of sensitivity because the questions are related to demographic, institutional support, and status factors that may be unacceptable to

certain government-based institutions such as schools and government departments when administered to individuals. This is true in a country, such as Singapore, where there are many ethnic groups with a history of racial conflict especially on the issue of race and religion: The Maria Hertogh riots between ethnic Malays and the European and Eurasian communities in Singapore (1950), Prophet Muhammad's birthday riot between the ethnic Malays and the Chinese (1964), and Post General Election riot between ethnic Malays and the Chinese (1969). The government has since viewed all matters related to such issues of race, language, and religion as sensitive and warrant close scrutiny.

Fasold (1991) also reiterates that in conducting surveys, some host countries may impose restriction on the type of information to be sought. He cites Palome's (1975) experience of conducting survey in Tanzania where he is not allowed to question the status of Swahili as the national language, and systematic studies of local vernaculars are discouraged. This research experienced the same limitation where the Language Use-Choice Questionnaire (LUCQ) had to be submitted for approval from the Ministry of Education (MOE) in Singapore before it could be administered to schools. On top of that, it was subjected to whether principals of the schools approached agreed to the survey even though approval had been sought and obtained from MOE. It is on this realization and constraint that this research constructs a different questionnaire with a different tone to elicit necessary socio-psychological information that reflects intergroup relation in determining the ethnolinguistic vitality of the Malays. Such adjustment merits the proposal by Johnson et al. (1983) that the SEVQ is non-exhaustive and subject to modification to suit research and needs analysis.

McEntee-Atalianis' (2011) proposal to use sociolinguistic tools to support the observations and findings on EV theory is adopted in this research. This research uses

qualitative tools based on observational approach to collect data. The main tools are survey questionnaires and interviews in place of the SEVQ. The interviews are based on the conventional approaches in qualitative interviews while the questionnaire is based on Yagmur's Language Use-Choice questionnaire (LUCQ). The LUCQ is developed on the same basis as that of Yagmur's (1999, 2003, 2004) extensive research on the Turkish immigrants in Australia using the EV theory. However, the content has been formulated based on the sociological situation in Singapore and the objectives of the research, where the items may vary but reflect the same conceptual construct. Yagmur constructed the Language Use-Choice questionnaire (LUCQ) based on Oppenheim's (1992) guidelines to investigate the language behaviour pattern of the Turkish immigrant community in Australia by looking into their language use, preference, and attitude. The language use components asked on language use when speaking to spouse, parents, children, siblings, friends, and neighbours.

In terms of language preference, subjects are asked on language preference in relation to emotional situations such as when they are angry, happy, and confused. In terms of attitude, respondents are asked on the importance of Turkish in trade, study, work, value in society, travel, education, socialising, earning money, and acceptance by the majority race (Australian). Yagmur (2004) uses a scale ranging from 1 (being Turkish only) to 5 (L2 or language dominant in the country of residence). He found that language maintenance patterns and ethnolinguistic vitality perceptions of the ethnic minority were affected by mainstream society's attitude, which resulted in the low ethnolinguistic vitality perceptions of the Turkish immigrants in Australia. However, their language maintenance was as strong as that of Turkish immigrants in Germany, where Turkish appears to have more vitality. This research applies the EV theory with sociolinguistic tools of survey, observations, and interviews through the use of content analysis based on the qualitative research tradition in investigating the vitality of Malay in Singapore.

2.5 Conclusion

This chapter reviews the relevant literature in the area of language vitality and the relevant methodologies that provide a theoretical foundation for research into language vitality. The framework is based on the integrative approach of putting together both sociological (EV theory) and socio-psychological tool (language use) to investigate the vitality of the Malay language in Singapore. It shows that language use is integrative in the sense that it is a significant conceptual tool in supporting the EV theory. This forms the theoretical foundation for the research.

The language use construct provides the framework that explains language use, proficiency, preference, and attitude based on the data collected from surveys and interviews. Veltman's (1991) sociological concept provides the correlation between individual's language use and that of the society. Herman's (1961) socio-psychological perspective in language use situation and Giles' (1973) theory of speech accommodation provides an explanation into the motivations behind choices in respondent's language use, proficiency, preference and attitude. Fishman's (1972) concept on domain provides explanation on the impact of domain on individual's language use and development, while his concept on diaphasia elaborates on individual's language preference, proficiency and attitude.

The EV theory provides explanation on the vitality of the Malays based on evidences drawn from documents and observations on the four vitality factors that shapes the performance of the Malays in comparison with other ethnic groups. Tajfel's (1974, 1978; Tajfel and Turner, 1986) theory of intergroup relations and Giles (1973, 1977) theory of speech accommodation investigates the role of socio-structural variables in intergroup relations. The findings from the language use construct combined with the EV theory provide the overall vitality of the Malay language in Singapore.

This chapter also mentioned the various method of data collection based on direct approach of survey and interviews as well as secondary sources. The analysis is content analysis of societal treatment for sociological data, and data analysis on responses from surveys and interviews. These are discussed in chapter 3.

Discussions on language use shows that the language that provides the most comfort in usage in the sense that it is the language of communication that can be done directly by any laymen from all walks of life and background, most convenient to users, easily accessible in terms of vocabulary and context, far closer to the user, and that it gives opportunities for others to comment or provide feedback (Mohamed Pitchay Gani Mohamed Abdul Aziz, 2009), will be the language of preference to users. Hence, the language of convenience hypothesis may be described as the basis for socio-psychological language vitality.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter discusses the various methods used in this research. It elaborates on the four methods of data collection: survey, interviews, personal observations and experience, and using documents. It also describes the processes involved in ensuring validity and reliability of data as well as the ethical considerations in doing qualitative research. This study is macro-sociolinguistic that collects and analyses data that describes the relationship between society and individuals.

This research is qualitative in design and aims to provide first-hand account or experience from the perspective of an individual in line with the aim of qualitative approach at understanding the “processes, experiences, and meanings peoples assign to things” (Kalof, Dan and Dietz, 2008, p. 80). More importantly “qualitative perspectives are more concerned with understanding individual’s perception of the world” (Bell, 2010, p.6) which is the aim of subjective enquiry.

The collection of data follows Sherman and Webb (1988 cited in Ely M., 1991, p. 4) description of qualitative research. They produced six characteristics of qualitative research based on their analysis of the views of leading qualitative researchers on their researches in various disciplines. They conclude that qualitative research is about experiencing the life of the participants and their experience. The following are the descriptions:

1. Qualitative researchers need to be immersed into the situation or setting in order to understand the events in its own context.
2. The contexts of enquiry are natural and in situ.

3. The research is interactive where the respondents speak for themselves and share their beliefs and perspectives in their own words. Hence, providing researcher with insight into their lives.
4. Qualitative research looks at the overall picture in order to have a better understanding of an experience.
5. There is no specific method in qualitative research.
6. Qualitative research involves the evaluation of a topic studied.

The above description warrants the application of various methods of data collection such as unstructured interviews, questionnaire survey, personal observation and experience, and enquiry on documents. The use of several methods of data collection is essential in ensuring validity through triangulation of data collected. Denzin defines 'triangulation' (1978, p. 291) as "the combination of methodologies in the study of the same phenomenon." It seeks the convergence and corroboration of results from different methods applied in the study of the same phenomenon. Triangulation is useful as a validation process to ensure that the variance reflects that of the trait and not of the method (Campbell and Fiskel, 1959). Jick (1979) adds that triangulation enhances qualitative methods while Fetterman (1989) concludes that triangulation is the heart of ethnographic vitality, where one source is tested against another to come up to a concrete finding or explanation.

This research emphasizes on the observation method of data collection because "observation is a fundamental and highly important method in all qualitative inquiry. It is used to discover complex interactions in natural social settings" (Marshall and Rossman, 2006, p. 99). Observations aim to illicit data or information on the use of language in a natural setting is achieved through conversations and discussions. This means that the observations are focused on individual use of language in formal and informal situation. These observations bring to light data on language use, language proficiency, language preference and language perception. The approach focuses on

natural language use in natural setting and the purpose is to observe the level of respondents' comfort in conversation and discussions. The level of comfort refers to language use or proficiency (based on Herman, 1961). This means that if a respondent is able to converse in a particular language fluently in a natural environment, then he is said to be comfortable in using the language and vice-versa. Consideration on the speaker's comfort in language use is important because Malays are bilingual in Malay and English. This observation will help to identify the type of language use in situation and the extent a language is being used.

3.2 Methods of Data Collection

Creswell (2007) advocates the use of multiple methods in data collection in qualitative research in order to achieve a more empirical and reliable data. In ethnographic research, he outlines the use of observations, interviews, documents, and artefacts, as well as quantitative survey. This research works on four of the methods proposed: questionnaire survey, interview, observation, and documents.

The use of various methods is essential to ensure the consistency of findings from enquiries to safeguard against overgeneralization. The use of large samples is another approach to avoid selective observations by ensuring that the samples are generic in terms of its environment. Hence, the selection of a sample composing of Malay students or youth will provide competent materials pertaining to the language, religion, culture, perceptions, aspirations, and attitude of Malays (Babbie, 2002).

3.2.1 Samples

The sample for this research is based on purposeful sampling (Creswell, 2007, p. 118) that can best inform this investigation about the problem under study. The samples comprised of 2435 youth in the age range of 6 to 25 years old based on different levels

of education and academic ability. The educational levels are Primary School (6-12 years old), Secondary School (12-17 years old), Junior College (16-18 years old), Institute of Technical Education (17-20 years old), and Polytechnic (17-24 years old). The respondents are homogeneous in that they represent the Malay youth population in Singapore. The homogeneity of respondents enhances the validity of data collected (Babbie, 2002). However, they come from different academic ability based on academic institutions or the stream they are assigned to. The diverse backgrounds used in observing the same phenomenon are recommended for a credible investigation (Creswell and Clark, 2007).

The questionnaire survey involves secondary school students from the age of 12 to 17 years. In Singapore 12-13 year olds represent students who are in Secondary One and who have just left primary school. They represent the very young group of respondents while those in the 16-17 year olds are in the secondary four students representing the mature youth and possible school leaving age. The age factor is important as evident from Hashim's (1996) extensive research on culture, cognition and academic achievements of Malay students in Singapore indicating that the relationship between Malay cultural values and academic achievements are functional at the PSLE level (12 years old), the young and impressionable age. As students mature with age, the influence of culture fades away slowly. In fact, students in the GCE "O" (16-17 years old) and "A" levels (16-18 years old) did not perceive culture as a contributing factor in their academic achievements.

According to Coupland et al. (2005) ethnolinguistic identity and behaviour of adolescents at or near the first possible school-leaving age of 16 year is critical in conducting research dealing with changing sociolinguistic context. They considered this age group as the bearer of the future linguistic minorities. Henning-Lindblom and

Liebkind's (2007) study on the ethnolinguistic vitality also focuses on the identity of Swedish-speaking youth of this age who are exposed to different sociolinguistic experiences in three cities. The youths were in the ninth-grade (about 15 years old) and bilingual in Swedish as the first language and Finnish as the second language. This may explain why most sociolinguistic research in Singapore investigates language use among students of primary schools, secondary schools or pre-university level of education of various ethnic groups in small-scale surveys (Chia, 1977; Llamzon and Koh, 1979; Lim, 1980; Kwan-Terry, 1989; Soh, 1992; Hashim Ali, 1996; Ho, 2003; and Norhaida Aman, 2009).

Respondents for this interview were students from 6 years of age (primary school) to 24 years (polytechnic). The age range for interview is much wider considering that it was an unstructured interview and not done in a controlled environment. Unlike the surveys, interviews were conducted in public areas such as bus interchange, in the vicinity of the near school ground, shopping centres, seminars venues, exhibitions venues, as well as in roadshows. Interviews were more flexible and open to adjustment unlike surveys using questionnaires that require the researcher to meet the expectations of the Ministry of Education and schools where surveys were conducted.

The numbers of participants or samples for sociolinguistic surveys in Singapore vary according to researchers. Chia (1977) uses 449 samples out of 29,474 Secondary Four students from the three ethnic groups; Lim (1980) uses 704 samples comprising of secondary school students from the three ethnic groups; Norhaida Aman (2009) uses 716 samples of Primary Five cohort students from the three ethnic groups aged 10-11 years old; and Cavallaro and Serwe (2010) uses 233 samples in an open survey of respondents aged 12-72 years old. Soh's (1984) doctoral research on code-switching among English and Chinese medium primary schools students is based on a survey

sample of 400 students from Primary Three to Five while Hashim's (1996) doctoral research questionnaire is based on 300 Malay students from Secondary One, first year junior college, and first year undergraduate course designed to collect data on culture, home background, school climate, cognition, and peer group influence. Ho's (2003) doctoral dissertation on changes of filial piety among Chinese adolescent in Singapore collated data from 345 students from primary schools to junior college levels in the following domains: knowledge, attitude, and behaviour. The present research collects data from a total of 2435 students based on questionnaire survey (1280 samples), and interviews (1155 samples).

3.2.2 Questionnaire Survey

The use of questionnaire is essential for this research because it provides a direct method of assessing language use and attitude where respondents are asked on their language use and choice (Fasold, 1984). It is an effective tool because such surveys involve large numbers of respondents in many locations. It is also beneficial in acquiring a standardized data from identical questions (Denscombe, 2010). Many researchers have used the questionnaire method of data gathering. Trudgill and Tzavaras' (1977) research on Albanian-Greek language shift in Attica and Biotia employed a questionnaire designed to obtain information on language ability and use in order to gather data on the attitude of the minority towards their language and its use. Garcia et al.'s (1988) research on Spanish language use and attitudes in two New York City communities employed a sociolinguistic questionnaire to collect data on language use, proficiency, and attitude. Extra et al. (2002), Yaqmur and Akinci (2003) and Yaqmur (2004) employed the language use-choice questionnaire to collate data on language use and attitude based on four dimensions: language proficiency, language choice, language dominance and language preference.

This research employs the survey questionnaire because it is a very effective tool in gathering information on language use-choice in various domains (family, friendship, Internet, religion, and education) based on various dimensions (language use, language proficiency, language preference, and language perception). Babbie (2002) is of the opinion that the survey questionnaire the best method in collecting primary resource data for describing a population too large for direct observation, and “excellent vehicles for measuring attitude and orientations in a large population” (2002, p. 240).

Babbie also highlights shortcomings of the survey questionnaire in terms of reliability of respondents and responses. He cites the 1987 “Hite Report” on human sexuality on women in the United States (U.S). However, the 4500 women involved in the survey were not all U.S women. Hence, it did not provide an accurate account of data collected. This shows that the accuracy of data in terms of respondents and the input provided may be compromised when using survey questionnaire. To overcome this, it is important to have a controlled environment (educational institution) to administer the survey and to introduce other methods to complement the objective questioning technique. In this research, open-ended questions are also introduced to gain subjective inputs from the respondents as well as to act as a counter-check for the input given in the close-ended questions in the same questionnaire. Secondly, qualitative research tools such as interviews and personal observations are also employed to validate the inputs from the objective questionnaire.

The objective of this survey is to identify the vitality of the Malay language in Singapore based on four variables: language use, language proficiency, language preference, and language perception. The four variables are based on literature reviews and observations on the situation of the Malay community and the Malay language in Singapore through the entrenchment of emergent patterns of sociocultural and

sociolinguistics variables.

The design of the data collection procedure was conceived in the domain of language use (Fishman, 1964) and Tajfel's (1974) social identity theory on social psychological aspects of language use. Yaqmur's (2004) Language Use Choice Questionnaire (LUCQ) and Bourhis, Giles, and Rosental's (1981) Subjective Vitality Questionnaire (SVQ), which was constructed for evaluating the ethnolinguistic vitality of a minority group, provides a good validity reference for the construction of the questionnaire in terms language use and choice.

3.2.2.1 Questionnaire Design

This questionnaire is a Language Use-Choice' (QLUC) one. It has 72 items broken into 9 sections: Section A (demographic information); Section B (language use among family members); Section C (language use with non-family members); Section D (language use in the Internet); Section E (language use in other media); Section F (emotional use of language); Section G (language most convenient); Section H (psychological aspects of language use); and Section I (suggestions).

Sections A to H (Q1-Q67) are close-ended multiple-choice questions where students have to choose their appropriate responses. These questions are provided with two types of language use categories: the 'Yes/No' response, and the scaled response based on a 4 point likert item in the order of 'Malay Only/More Malay/More English/English Only', and 'Always/Most of the time/Sometimes/Never'. These items are based on nominal scale that enables the classification of responses into subgroups based on a common characteristic.

Section I (Q68-Q72) is an open-ended question category where students provide inputs based on the questions given. This type of question enables respondents to express their

attitudes or opinion freely and they are not restricted by predefined responses. In this sense the questions are beneficial in eliciting underlying motivations, beliefs, and attitudes or perceptions towards the Malays and their language.

Patton (2002) points out that the use of open-ended questions is to understand the world as seen by the respondents and to capture their unbiased view free of predetermined concepts of the researcher that may be found in a close-ended questionnaire. He reminds researchers that “direct quotations are a basic source of raw data in qualitative enquiry, revealing respondent’s depth of emotion, the way they have organized their world, their thoughts about what is happening, their experiences, and their basic perceptions.” (Patton, 2002, p. 21)

The sections are divided into the following 19 categories: (1) socio-economic and educational background; (2) language use and proficiency of individual; (3) language use among family members; (4) language use of other interlocutor at home; (5) language use amongst friends; (6) language preference in religion; (7) language use in the internet; (8) language proficiency; (9) language preference in emotional experience; (10) perception towards English as convenient language; (11) perception on learning Malay; (12) perception on language prestige; (13) present of conventional transmitters of Malay; (14) perception on motivational factors in Malay language learning; (15) perception on allegiance towards Malay; (16) perception on institutional support on Malay; (17) perception on teaching and learning of Malay; (18) perception on the strength of Malay; (19) perception on extent of English influence on Malay.

These categories are subdivided into four main components for analysis: (1) individual’s language use base on language use among family members, language use among friends, language use in Internet, language in religion, language in expressing emotion, (2) language preference, (3) language proficiency, and (4) language attitude.

The sub-categorization is essential for analysis in tune with the objective of tracing the vitality of Malay based on the four variables of language use, language preference, language proficiency, and language attitude.

The items in the questionnaire are in English because Malay students in Singapore are bilingual in English and Malay and are able to understand instructions in English. Also English is the first language in schools in Singapore. The students involved in this survey have been exposed to learning English as well as to the usage and instructions in English in the period of six to eleven years of schooling. The use of English for the questionnaire is both practical and economical because this dissertation is in English and will provide apt reference for readers in terms of the questionnaire items constructed.

3.2.2.2 Data Collection Procedure

This survey was administered on Secondary One and Secondary Four students: 51.5% Secondary One students and 48.5% Secondary Four students. The gender proportion is also balanced with 51.7% female and 48.3% male respondents. The survey was carried out in 27 schools that agreed to participate instead of the projected 40 schools. Nonetheless, the number of students is substantial. In all 1280 students took part in the survey.

The survey is representative of the school going population because the schools selected are clustered based on four zones: North, South, East, and West. The list of schools by cluster was retrieved from the Ministry of Education website (School information service: School cluster and school superintendent). The population spread in Singapore is also closely linked to the zones. The census of population 2010 (statistical release 3) shows that there are more Malays in the east, north, and west zones. This survey is able

to get the support of 9 schools in the east (366 respondent), 6 schools in the north (242 respondents), 2 schools in the south (92 respondents), and 10 schools in the west (647 respondents) respectively.

Next, it was important to make sure that the survey had equal representation of students in the Express, Normal Academic (NA), and Normal Technical (NT) streams⁸ to ensure a complete representation of students of all academic ability. This survey was able to gather respondents from the three streams: 33.5% (Express), 35.8% (NA), and 30.7% (NT).

3.2.2.2.1 Pilot Study

The survey was tested with one of the secondary schools to make sure that it was technically sound and students were able to do the survey smoothly. Initial trial showed that the technical aspects of the survey were sound and all responses could be accessed and tabulated. Discussions with teachers showed that students were able to understand the questions and responses provided and were able to acquaint themselves with the objective of the exercise. However, feedback from students showed that there were some areas of the questionnaire that needed refinement such as duplication of questions and responses not arranged chronologically. These were rectified and the second trial was conducted without any more flaws. The content was acceptable to the students as they were able to comprehend them without the need for clarification from teachers when answering the questionnaire. This can be attributed to their educational level and mastery of the English language. The data collated from the feedback sessions and trial was found to meet the objective of the survey in looking at the language use-choice of youth in Singapore.

The actual survey was then carried out with 27 schools. Malay language teachers were briefed on the survey procedure. They had to identify students according to the streams in the same proportion as far as possible. These students were then instructed to take the survey online by accessing the IP address provided. The instruction for the survey is provided on the first page of the survey questionnaire. It is a short instruction informing students on how the survey is to be carried out.

Using online survey is very much more economical and environmentally friendly. There is no paper and no cost involved. There are many free survey tools available online of which two of the most used are 'LimeSurvey' and 'SurveyMonkey'. This survey uses the former tool because it is user friendly, and easy to manage. It also has many track records of successful on-line survey conducted by schools and institutions. The survey was conducted through the use of Internet or online application using the IP address: <http://juffrisupaat.com/survey>. Once the students had completed providing the responses, the system was able to analyse the data immediately and at the same time providing feedback on schools, which had or had not done the survey. The survey, however, took about four months (April to July 2010) to complete because of the busy school curriculum schedules as well as holidays, tests, and examination in between. It was successfully carried out with 1280 samples.

3.2.3 Interviews

The second method of data collection is the qualitative interview. This research employs unstructured interviews because it is a valuable tool in observing spontaneous language use, preference, proficiency and attitudes towards a language, and respondent's immediate reactions towards any issues that may crop up during the interview. This tool is used because it provides researcher with the most accurate input of first hand observation and the chance to reassess certain issues with respondents. Yin (2011)

highlights three advantages of using unstructured or qualitative interviews as compared to a structured interview.

Firstly, the relationship between researcher and respondent is not scripted because there is no questionnaire. Instead, the researcher has a mental framework of research questions that can be posed to the respondent and are easily adapted according to context and setting of interview. Secondly, qualitative interviews are in the form of conversation, which is not rigid but may lead to social relationship rather than interviewer-interviewee sort of situation. This is very important in generating natural data. Thirdly, open-ended questions in qualitative interviews are better than close-ended ones because respondents are able to freely express their opinions and thoughts based on what they know. The aim of qualitative research is to understand respondents “on their own terms and how they make meaning of their own lives, experiences, and cognitive processes” (Brenner, 2006, cited in Yin, 2011, p. 135). This contributes greatly to a wealth of primary resources.

This method of data collection is very useful for this research because the aim of the research is to gain an insight into the language use-choice by respondents in the most natural setting and environment. This method also provides this research with important data on the perception and attitude of the respondents towards the Malay language. Most importantly, findings from this method can help to enhance and explain certain findings from questionnaire survey and provide a sound triangulation of data.

3.2.3.1 Interview Design

A total of 1155 qualitative interviews were conducted with youths in the following levels of education: Primary School (202 respondents), Secondary School (252 respondents), Junior College (220 respondents), Institute of Technical Education (ITE)

(236 respondents), and Polytechnic (245 respondents). They comprise of informal discussions, which reveal patterns of language behaviour.

This research identifies 19 interviewers or research assistants (RAs). They are teacher trainees from the National Institute of Education, Nanyang Technological University where the researcher is a lecturer specializing in Malay studies. This means that the RAs are competent users of the language and they were undergoing training to become Malay language teachers, and had been exposed to research methodology as part of their curriculum in the university. The RAs were briefed on the following interview procedures and guidelines:

1. RAs to select 15 suitable respondents for each educational level: Primary, Secondary, Junior College, Institute of Technical Education, and Polytechnic. This means that each RA conducts (15 x 5 levels) 75 interviews.
2. RAs to use natural language in conversation. This means that they should allow respondents the freedom to use the language that they are comfortable with. RAs have to ensure that they adapt to the language of the respondents where possible to ensure a smooth flow of discussions. However, they have to bear in mind the importance of discreetly keeping their “distance” as interviewers.
3. RAs to inform respondents about the purpose of the interview and ask for permission to record the interview/conversation. Respondents to be informed of the anonymity and confidentiality of their information.
4. RAs to ensure that respondents are comfortable and ready to begin a conversation. RAs to record conversations with respondents. Recording ends once RAs are satisfied with the amount of information required. The recording should be labelled with logistical information such as date, place, and time, as well as name, gender, and age of respondent.
5. RAs are to look out for the following characteristics of language use in conversation:
 - (a) Type of language use for conversation: formal language or informal language (type of informal language).
 - (b) Type of language most used in conversation: totally Malay, totally English, more Malay, or more English.

(c) Level of comfort in using the language in conversation.

6. RAs to generate content discussion on issues relating to Malay language and the Malay community in general with respondents and to gather their inputs. The discussion should take its own course based on pointers provided by RAs to the respondents. Whenever possible, RAs should try to elicit information on perception and attitude of the respondents towards the Malay community and Malay language. RAs to look out for personal views of respondents on such issues.
7. RAs to be realistic on issues discussed and to adjust them according to respondents' educational levels. Hence, in certain cases, recording of any topic of discussion suffices because the primary aim of the interview is to gain insights into language use among youths in their daily conversations.
8. RAs to keep proper record of observations and notes and to transcribe the recordings. RAs also have to provide their view of the whole interview process with the different educational levels and the overall feel of the use of Malay language in Singapore based on the interviews conducted.

An unstructured interview is very useful in acquiring the most natural language of the respondent because the respondent is at ease and comfortable to converse. To leverage on this situation, the appointment of RA of the same age group as respondent is essential. In this way respondents are more inclined to interact comfortably because the researchers are able to understand their lingo, slang, and interests. This will encourage a comfortable flow of communication because “the interviewer is only equipped with a general plan of enquiry but not a specific set of questions to be asked with particular words in a particular order” (Babbie, 2002, p. 298). This method is effective in providing the researchers with inputs on the type of language the respondents use in different contexts and situations.

The interviews use audio recording. The use of recording is essential in qualitative research especially in the transcribing of data and in recalling interviews conducted. Audio recording helps the researcher to ensure the quality of an interview and the reliability of the data collected based on the recorded conversation between the RA and

the respondent. According to Sacks (1984, p. 26), “Tape-recorded materials constituted a ‘good enough’ record of what happened. Other things, to be sure, happened, but at least what was on the tape had happened.” The interview is conducted by using an audio recorder to ensure that researcher is able to generate as much data as possible and getting the actual feel of the interview environment without even being at the location.

Recording is very essential in this inquiry because the researcher is not able to be in all interview sessions conducted with more than 1000 respondents. The use of audio recording helps researcher to monitor all responses individually without being at the scene. However, the observations recorded by the RAs helped to provide the scenario and setting of the place where the interviews were held. This research is straightforward in terms of data collection because it is focused on language use and attitude of the respondents, which are conveniently captured in the recordings.

3.2.3.2 Interview Approach

RAs are briefed on how to conduct unstructured interviews on the type and number of respondents, theme for interview, audio-recording system, and ethics of conducting interviews. The approach for the interview is casual and informal. The main objective is to get the actual picture of language use and choice of respondent in conversation. The naturalistic approach is essential in eliciting real language usage of respondents, which is not influence by formality. Formal language is used in Singapore in the mass media, schools, and formal function. The language is known as *Bahasa Baku* or Standard Singapore Malay (SSM) and *Sebutan Baku* or standard pronunciation. Other forms of Malay are known as informal language, widely used in conversations among family members, friends, and even strangers. The use of natural language is the most important indicator of the vitality of the Malay language. RAs can also expect respondents using code switching of Malay-English or even conversing in English during interviews.

Malay teacher trainees are found to converse in English among themselves the moment they leave the tutorial room. However, during lesson time they use Malay. This proves that Malays have their own “comfortable” or “convenience” language when communicating with each other in informal situation. The same situation may be seen in Malay community events and activities. Youths interviewed on radio and television are found to be unable to converse fluently in Malay because they are expected to converse in standard Malay.

RAs were instructed to begin the interview by introducing an open topic relating to youth and their school or organizational experiences before going into the interview questions. This is important in gaining respondents’ attention and interest. RAs were given standard guidelines on reporting. They were expected to identify the types of Malay language used by respondents in conversations. RAs were stationed at youth hangouts such as certain fast food outlets, gaming centres, shopping centres, libraries, airport, school vicinity and bus interchange. They also attended school-based events such as competitions, exhibitions, and workshops. These areas and events were identified earlier based on observations made and inputs by RAs.

RAs were given three months to collect interview data from the different educational levels. Every interview was recorded and transcribed immediately. RAs had to submit the transcribed data and recordings to researcher after every interview session so that researcher could provide general feedback on the session conducted before the next sessions of interview began. The feedbacks were in the form of observations made on the language use situation, problems encountered, ideas on improving the next interview session, or clarifications on language behaviour of respondents. This provided researcher the opportunity to monitor and provide input on any improvements needed.

Researcher attended first session with all RAs and monitor the implementation of the interviews.

The use of many RAs may face the possibility of overlapping of respondents. To prevent this, all RAs were required to ask respondents whether they had experienced an interview session. They also have to indicate the name, educational level, and education institutions of each respondent. This is effective in alienating overlapping of respondents.

RAs did not come across much problem in doing the interviews because it was unstructured and respondents were cooperative because RAs, being youths, were able to conduct themselves according to the wavelength of the respondents. RAs found that the younger respondents (7 to 10 years old) were not able to engage well in conversation. Hence, RAs had to provide them with more time and more questions in order to gain more observations on their language behaviour. RAs also observed that the older groups (secondary school onwards) provided more detailed discussions and were more engaging in conversation. This can be attributed to the “the ongoing interactants’ conversations” (Deckert and Vickers, 2011, p. 181) where the respondents become so engrossed in the conversation that they forget they are being recorded. The use of unstructured interview also allows respondents to be engrossed in their storytelling (Labov and Waletzky, 1966) that it overcomes their feeling of awkwardness talking to the RAs.

The transcribing of recorded conversation was also a challenge for RAs because most of them were so engrossed in the conversation that they used code switching and to a certain extent vulgarity. To overcome this, RAs used broad transcription (Deckert and Vickers, 2011, pp. 183), which means writing down the content of the conversation

verbatim and using standard orthography. Paralinguistic features were noted down separately.

A checking of actual recording can be made where necessary. According to Bailey (2008, pp. 130-131) “it is impossible to represent the full complexity of human interaction on a transcript and so listening to and/or watching the ‘original’ recorded data brings data alive through appreciating the way that things have been said as well as what has been said”. This method of transcription is suitable for this research as it is able to fulfil the objective of interview in terms of collection of data. Many researchers acknowledge the need for flexible approaches to transcription in order to meet different purposes (Rudnicky and Sakamoto, 1989; Edwards, 1991; Ten Have, 1997; Lapadat and Lindsay, 1998). Rudnicky and Sakamoto (1989, pp. 1-2) point out that:

It is impossible to formulate a definitive transcription style, since anyone style makes presuppositions about the use to which it will be put. The best that can be hoped for is that a particular convention will adequately support the needs that it was meant to address and that it can comfortably accommodate some unanticipated use.

3.2.4 Personal Observation and Experience

The third form of data collection is through participant observation and experience because of the extensive involvement of the researcher in the Malay language scenario in Singapore. Levine (2006) points out that participant observation is the art of collecting data the natural way where the investigator acquires the relevant data from “relatively intense, prolonged interactions with those being studied and first hand involvement in the relevant activities of their lives” (Levine, 2006, p. 38). The data are narratives collected from direct observation, informal conversational interviews, and personal experience. The collection of data involves the researcher acting as participants in the situation to be investigated.

The method of data collections for this study is based on the participant observation model, which forms the basis for observation and participation in the community under study. However, it may not have been employed in its most rigorous sense. Rasi Gregorutti (2002) uses the terms ‘personal observation’ and ‘participation’ or ‘involvement’ in the community. This investigation uses the term ‘personal observation and experience’ because observation in the community under investigation is an on-going venture even before the researcher embarks on his research. The researcher is not only a participant but is also a narrator that documents his experience with the community. This serves as groundwork for the research design, especially in meeting the resources to evaluate the four variables of ethnolinguistic vitality theory employed in this research: geography, status, demography, and institutional support. Researcher’s lifetime experience with the community under study will be a valid and reliable source of data not only in explaining the variables but also as a cross reference for primary and secondary resources accumulated for this research, as field research is “...the process in which an investigator establishes a many-sided and relatively long term relationship with a human association in its natural setting for the purpose of developing a scientific understanding of that association” (Lofland and Lofland, 1984).

Researcher has been involved with the Malay community since young. He was born in the Malay Settlement, the largest Malay enclave in Singapore. The British gazetted the area in 1927 and named it *Kampong Melayu* (Malay village or settlement). Researcher spent 16 years there until all the inhabitants were resettled in flats in different parts of Singapore. Growing up in this village provides him with the most significant exposure, experience and understanding of the Malays in culture, language, religion, traditions and practices. Such exposure provides the researcher with the essential elements in this research because he is able to appreciate the aspirations, perceptions, attitudes, and apprehension of the Malays.

Researcher's first hand knowledge in Malay sociolinguistic and socio-political arena came through his involvement in the Singapore media; radio, television, newspapers, and magazines, where his opinions on the Malays are often sought after especially on issues related to language and politics. These views are also translated into many articles that he has written and published.

The researcher's professional involvement with the Malay socio-political and linguistic developments in major language and literary bodies and organizations such as Malay Language Council Singapore, National Library Board, National Arts Council Singapore, Angkatan Sasterawan '50 (Post-War Malay literary organization) brings him close to their leaders. He was exposed to policy orientation that greatly provided him with the socio-psychological aspects of the organizations and its impact on the Malay community and language, locally and regionally.

Researcher's appointment as lecturer and head of the Malay unit in the Special Training Programme for Mother Tongue of the National Institute of Education, Nanyang Technological University, provides him with first hand experience in dealing with Malay teacher trainees. Researcher's ten years involvement with these 16 to 35 year old trainees gave him a very valuable insight into the Malay community at large because these trainees came from a myriad of educational and socioeconomic backgrounds. Such exposure and experience provides the researcher with sound understanding of expectations, concerns, and aspirations of young people, which are very important in constructing the approaches for this research.

Researcher's personal observation and experience plays a role in identifying the working theory for the research that is ethnolinguistic vitality theory and social identity theory. This is based on his initial observation where Malays are facing demographic, status, and institutional challenges in Singapore because of new directions in policies.

His observations also show that there is a need to include geography as a distinct variable in assessing the vitality of the Malays due to Singapore's location in the Malay Archipelago.

Observation also provides researcher with resources to construct questions for questionnaire and interview. The observations found conventional language use situation on the following dimensions: language use, language proficiency, language preference, and language perception. Researcher's continuous involvement in the community and institutions provided a continuous flow of primary resources for further data collection and triangulation.

Personal observation and experience provides researcher with access to gatekeepers who are very essential in this research. They are made up of teachers, elites, and youth RAs. Teachers played a very important role in ensuring that their students carried out the survey. But more importantly they helped to provide the necessary contact with other teachers in their area. This facilitates the carrying out of the survey and helps to reduce red tape effectively. Elites are very important individuals that help to provide researcher with information or data that would otherwise take a longer time to elicit. They also provide the networking necessary for this research. Youth RAs are potential asset for research especially when dealing with youth respondents because being youths they are able to understand the needs and expectations of other youths. They also have the best networking capabilities in getting the most varied collection of youths in terms of age and ability. Youths are also less exposed to being biased and have no historical baggage when conducting interviews and observations. Hence, they are more open to share their sincere thoughts and opinion. This research benefited immensely from youth involvements.

3.2.5 Documents

The fourth method of data collection is using documents. Documents provide the objective inputs for the research framework. Hence, this investigation uses published records from newspapers and other social media, television, radio, governmental records and departments, books, magazines, journals and references from national and institutional libraries, census from the Singapore Department of Statistics, National Archives, and the Internet.

Documents include published and records of events. They are valuable references in any study as they are among the most contemporary and valid resources that can be used for background understanding of certain studies or can be used to validate certain primary resources. According to Fife (2005) sources such as contemporary newspapers and other similar media such as websites, radio, television, magazines, and journals could be used to: (1) assess the contemporary saliency of historical trends and their relevance for on-site research such as developments of Singapore's government policies during pre- and post-separation years from Malaya; (2) examine the extent to which local social and cultural patterns associated with specific topics exist in other parts of the country outside the actual research location such as the developments of Malay language in Malaysia, Brunei, and Indonesia; and (3) allow the researcher to gauge the relative public importance of specific issues associated with a topic such as proposed changes in mother tongue language policies and alike. Fife (2005) notes that newspapers provide the most valuable resources concerning wider public attitudes in any particular area as compared to official data.

Fife also proposes the collection of published records or information from government institutions, which can also act as cross check for information provided by newspapers and other media that are related to policy matters to ensure accuracy and validity of data

because of the potential bias that may arise from such other media. Records from the government and related institutions are important in proving certain government's action and plans that may impact the society at large. Ministerial speeches, for example, are reflections of the government's stance and philosophy on certain issues that may provide a valuable input into the saliency of both the minority and dominant group.

3.3 Data Analysis

In this research, the objective survey data are analysed by using the Lime Survey System that provided an itemized result based on frequency and proportionate score for each item (question) in the survey. The use of quantitative analysis is aimed at supporting the observations on patterns of language use, preference, proficiency, and attitude among the youth respondents and not an attempt to generalize it into the larger population as would be in the quantitative study.

The results provide the initial findings for the survey. It shows a general pattern of frequency based on the eight areas of enquiries (see 3.2.2.1). These items were then divided into four main categories of language use, language preference, language proficiency, and language attitude based on the language vitality theoretical framework with the help of Microsoft Office Excel system. This provides the final findings for the survey. The use of quantitative analysis in terms of frequency count and percentage is only aimed to support the observations on language use and choice patterns among the Malay students respondents involved in the survey because it provides a clear indication of determinants that are more salient.

The survey also produced qualitative responses, which were analysed based on a data analysis approach constructed for analysing data collected from interviews. Creswell (2007) describes three main steps in data analysis for qualitative research. These include

preparing and organizing the data collected for analysis, reducing the data into themes through a process of coding and condensing the codes, and representing the data in figures, tables, or discussions. He based his description on the works of four main researchers in the area of qualitative research. They are Madison (2005), Huberman and Miles (1994), and Wolcott (1994). These authors maintain the same core elements of qualitative data analysis. These elements are coding of data, combining the codes into themes and displaying and comparing the data in tables, graphs, or charts.

This research follows the same procedure. The collection, storage and analysis of data for interviews were systematically done. Firstly, data were recorded with an audiotape and observation notes were recorded. Secondly, the recorded data were transcribed into discourse text for analysis. Here the transcripts and notes were read several times in order to analyse the material and understand the reactions of respondents and other paralinguistics features through the field notes. This is where further notes were made to identify common features that help in the segmentation of materials and coding. This initial step is important and Creswell (2007) cited Agar's (1980) suggestions that researchers "... read the transcripts in their entirety several times. Immerse yourself in the details, trying to get a sense of the interview as a whole before breaking into parts" (p. 103).

Once this was done, the analysed information was segmented with the help of an observation table. Researcher constructed an observation table (refer to Appendix P) to facilitate the analysis process where transcribed data and field notes were transferred into this table. The table helps in the classifying of data making it visually clear and more distinguishable. The observation table describes the information classified into respondents' type, level of education, age, language used at home, language used with

friends, language used during interview, and the comfort level of using such language during the duration of the whole interview.

The analysed information for the respective categories of ‘language use at home’, ‘language use with friends’, and ‘language comfort level’ were collated from all respondents and the sums for each category were calculated based on proportionate score to get the percentage score for each of the categories. This provides the findings on the extent of Malay used among respondents and the level of comfort in using the language.

The analysed information in the notes column of the observation table, which form the main thrust of the observations, were collated from all respondents and transferred into a Microsoft Office Excel system spread sheet for easy reference, categorization and calculation of frequency. Here, the data underwent a more rigorous process of description, classification, and interpretation leading to development of codes. Creswell (2007) considers this stage the “heart of qualitative data analysis” (p. 152). The coding process was based on emergent categories where codes were identified based on categories analysed rather than “prefigured” (Creswell, 2007, p. 152). The use of emergent categories ensures that themes developed are directly related to the data collected, hence providing a more realistic sense of the findings. However, the research framework’s influence on data collection processes may have implications on the outcomes of categories identified where the main focus of data collection is on language use, preference, proficiency, and attitude. These categories are predetermined for the survey. The focus of the interview is also based on those categories without excluding possibilities of other emerging categories and thus, easing the coding process while maintaining its validity and reliability.

The analysed data were interpreted based on the insights gained from the observations and background information collated, especially in the literature review. Hence, it is done within the social science construct and personal views (Creswell, 2007) where the researcher looked at the overall situations in making his interpretations as comprehensive as possible. In this sense, findings from interviews provide a very sound basis of validation for survey findings because it covers a wider range of students in terms of education levels, age and academic abilities. The combination provides a more detailed interpretation of language vitality situations within the community.

The analysis for vitality is based on the combination of survey outcomes and data analysed from interviews and observations that either support or contradict the survey findings for a more accurate description of the overall vitality level. The analysis provides the basis for measurement of vitality because it produces the percentage score from the analysed categories that reflects the degree of vitality. This is reflected in table 3.1 that forms the rubrics on vitality. This score registers the final outcome of vitality.

Table 3.1: Rubrics on Vitality

Score (%)	Vitality level
75 and above	High
65 to 74	Medium-high
60 to 64	Medium
51 to 59	Medium-low
50 and below	Low

Hence, based on Giles et al. (1977), ethnic groups that have high vitality will be able to maintain their language and cultural traits while those with low vitality will cease to be a distinct group through assimilation to the mainstream.

3.4 Validity and Reliability of Data

Fasold (1984) observes that the accuracy of measurement could be analysed by means of validity and reliability. A measure is said to be reliable if it is able to provide consistency in results at all times, and a measure is said to be valid if it is able to measure what it is supposed to measure without discrepancy. Creswell (2007, pp. 207-209) proposes eight strategies for validity. He based his observation on strategies adopted by various qualitative researchers. These are prolonged engagement and persistent observation in the field; triangulation; peer review or debriefing; refining hypotheses as the inquiry advances; clarifying researcher bias from the outset of the study; the researcher solicits participants' views of the credibility of the findings and interpretations; rich and thick description; and external audits. Creswell proposes that researcher embrace at least two of the strategies for validity check. This research adopts at least five of the strategies as illustrated in Table 3.2.

The validity of the survey is ensured through the use of a controlled environment (school) where teachers supervised the survey and ensure that suitable respondents (Malay students) were selected for the survey from the different academic streams (Express, Normal Academic, Normal Technical) to ensure empirical representation. Findings from the survey also underwent external verifications (Lieberson, 1967) with other primary (interviews and observations) and secondary sources (documents) to ensure their validity. The use of a large pool of respondents (1280) also ensured the validity of data because the consistency in responses enhanced the soundness of the questionnaire constructed, which contributed to its reliability in terms of measurement.

Table 3.2: Research Validation Strategies

Validation Strategies	Adoption in Research
Prolonged engagement and persistent observation in the field	This researcher has been involved with the subject matter under study for more than 20 years. His direct involvements in it in various forms provide a sound background for the research and further exploration of the subject of interest.
Triangulation	Four methods of data collection were used in this research: questionnaire survey, interview, personal observation and experience, and documents. The data were evaluated against each other to see the similarities or differences in findings that act as counter checking instruments for validity of findings and the soundness of data collected.
Peer review or debriefing	A professor discusses the findings with the researcher throughout the research process supervises this research and provides valuable inputs and reviews.
Rich and thick description	The four methods of data collection provide a rich source of primary data. The emphasis on observation approach provides a rich source of description of the data and findings.
External audit	The processes and initial findings of the research were presented in three international conferences. Two working papers were published in the <i>International Journal for Arts and Science</i> . The third was published in the <i>Jurnal Bahasa</i> . The feedback from the presentations and discussions with experts in the field on issues of validity were accommodated into this research. The candidature defence and seminar presentation before submission of thesis provide another source of check and balance for the research.

Source. The content is adapted from Creswell, J. W. (2007). *Qualitative Enquiry and Research Design: Choosing Among Five Approaches*. Sage Publications, Thousand Oaks: California: London, pp. 207-210

In terms of reliability, this research ensures that the questions constructed for the survey were tested and revised accordingly based on feedback from respondents during the pilot testing to ensure that the measurement was able to provide the data required for

this research. This is where some overlapping questions were eliminated and questions that were not able to illicit the data on language use, preference, proficiency, and attitude were either rephrased or deleted. In this way the survey was able to provide consistent results for all the categories based on responses.

The reliability of data collected from interviews was ensured through the use of multiple interviewers (19 RAs) targeting respondents from the same institutions and levels (Primary School, Secondary School, Junior College, Institute of Technical Education, Polytechnic). The data collection was done in different places and time to ensure a wide range of respondents in different settings and situations. The repeatability and consistency factors come into play where the data from the interviews and observations were compared and corroborated. Each RA conducted 15 interviews for every level. Hence, 19 RAs data and observations provide a consistent account of responses that can be accounted for. Researcher who went through every script and recording further checked the reliability of the data. Adler and Adler (1998) stressed on the importance of measures that can enhance generalizability of findings in ensuring reliability. They propose that observations done systematically and repeatedly over varying conditions that yield the same findings are more credible than those gathered according to personal patterns. They are referring to varying time and place, especially in the public realm.

3.5 Ethical Considerations

Ethical consideration in the collection of data is closely adhered to base on the criteria set by the American Anthropological Association (c.f. Creswell, 2007, p. 141) that reflects the appropriate standards. Table 3.3 provides the ethical considerations for research that are adopted in this study.

Table 3.3: Criteria for Ethical Considerations in Research

No	Ethical Considerations	Adoption in Study
1	Researcher protects the anonymity of the respondents.	✓
2	Researcher develops case studies of individuals that represent a composite picture rather than an individual picture.	✓
3	Researcher explains the purpose of the study and does not engage in deception over the purpose of the study so that respondents are fully aware of the objectives of the study.	✓
4	Researchers should not share “off record” information that may harm individuals.	✓
5	Researchers avoid sharing personal experience with respondents that may reduce information shared by participants.	✓

Source. The content is adapted from Creswell, J. W. (2007). *Qualitative Enquiry and Research Design: Choosing Among Five Approaches*. Sage Publications, Thousand Oaks: California: London, p. 141

In this inquiry, the name of all respondents in survey, observations, and interviews are kept anonymous for the purpose of confidentiality of their names and inputs. Respondents were informed that they were being interviewed for research. Respondents’ permissions were also sought before any audio recording was done so that they were aware that their conversation would be used for research and future reference. Permission was also sought from institutions and schools where survey was conducted. Procedures for such request were adhered to, to ensure validity of the survey and data collected.

This inquiry has to keep the confidentiality of the responses drawn from the survey conducted in all the schools. This means that data collected were labelled as common data and not referred to any particular schools or individuals. This is necessary because

some inputs especially in the open-ended questionnaire touched on pedagogical issues and attitude of teachers, which can be both favourable and otherwise. For instance, some students highlighted that there were teachers who used English in Malay language classes, and some found Malay language lessons boring in certain schools. In interviews conducted, some respondents even named the Malay language teachers whom they considered unmotivated. Such information can bring about adverse image for the schools, teachers or individuals concerned.

The collection of data in school also faces some limitation where permission has to be sought from the Ministry of Education and school principals. This may also compromise with the students' responses because the survey is done under a controlled school environment. There is the issue of students being afraid to give the true picture of the situation of his sociolinguistic experience. To overcome such concern, the surveys are autonomous. Students do not have to put their name or the school name in the on-line survey. One advantage of on-line survey is that the surveys are sent directly to the data bank rather than going through the teachers or schools. This ensures the confidentiality of the surveys and students' identity. This approach is successful because students' are found to make frank qualitative inputs in the questionnaire survey as described above. Researcher also ensures that he only uses resources that he could access through his involvements in institutions, organizations, and other official network after getting permission from them. Researcher also ensures that he keeps the confidentiality of such institutions, organizations, and other official network in his research.

RAs are also reminded to use the most appropriate language in conversation because there may be a tendency for them to react according to the language used by the respondents in an unstructured interview. This is an important reminder because the

inquiry is about recording the language most naturally used by respondents. Hence, it is open to the use of indecent words and even unsavoury content because RAs are dealing with youths of all age groups, educational backgrounds, and walks of life. They have to keep in mind not to get carried away or involved with any adverse conversations.

3.6 Conclusion

This chapter has identified four main methods of data collection and two approaches in data analysis that forms the methodology framework for this research.

The questionnaire survey and unstructured interviews provide quantitative and qualitative data for language use, proficiency, preference, and attitude. The survey is designed with both quantitative and qualitative components. The interviews form a significant part of this research because it provides the most comprehensive data on spontaneous language use, preference, proficiency and attitudes. Personal observations and experience form the basis of the research because researcher's experiences helps in the background study for the research as well as in the collection and analysis of new data. The use of documents forms the significant part of secondary data collections because it provides the most recent data on the sociology of Malays in Singapore and the trends in language use and policies. Data from documents make up the main findings for EV theory.

This chapter also discussed the use of qualitative analysis procedures. Data analysis approach is used to analyse inputs from interviews as well as the open-ended questions in the surveys. Data from the objective surveys are analysed by using the Lime Survey System that provided an itemized result based on frequency and proportionate score for each item (question) in the survey. The main analysis and findings for socio-psychological data and sociological data are discussed in Chapter 4 and 5 respectively.

CHAPTER 4

VITALITY OF MALAY IN LANGUAGE USE, PREFERENCE, PROFICIENCY, AND ATTITUDE

4.1 Introduction

This chapter provides findings from the survey and interviews conducted on language use, language preference, language proficiency, and attitude towards the language. Findings from observations and interviews serve to enhance survey findings. These findings are discussed in relation to ethnolinguistic vitality theory and concepts on language use.

4.2 Individual's Language Use

Findings from language use and choice of individual show that 76% of the respondents indicate they use *only Malay* or *more Malay* at home, and 65% find it more convenient to use Malay in daily activities. This shows that Malay is the most practical and resourceful language for individuals and as a result it is most frequently used with much ease and convenience. This is a good indicator that respondents are using the language and are proficient in it.

The findings show that 54% of the respondents indicate they are using *more Malay* as compared to 22% using *only Malay*. This shows that Malay is spoken but English is also used although much less compared to Malay. This implies that more Malays are bilingual, which reflects an increasing trend towards bilingualism on a daily basis.

This may explain why only 65% of the respondents indicate that they find it convenient to use Malay. Responses on the bilingual situation show that 73% are either using *more Malay* or *more English*. The greatest strength is in using more Malay (54%). This

implies a high vitality for the Malay language because it shows that the majority of respondents or Malays are still using Malay.

This finding is consistent with the census of population 2010 (statistical release 1) report. It shows that Malay is the predominant language at home among Malays. However, the finding from the report is not consistent in terms of the proportionate score. The report shows that 82.7% of Malays use Malay as their most frequently spoken language at home but this research shows only 76%. This can be attributed to the fact that the survey questionnaire used for this research gives more options in terms of language use as compared to that of the census report. This survey is based on four determinants: *only Malay*, *more Malay*, *more English* or *only English*, rather than just *English* or *Malay*. The use of more determinants in analysing trends in language use is essential especially in dealing with bilingual respondents. Hence, this research provides a better interpretation of language use among Malays.

4.2.1 Language Use Among Family Members

Findings on language use among family members show that 76% are using *only Malay* or *more Malay*. This finding is consistent with that on individual's language use. The use of language among family members includes language use with parents, siblings, grandparents, uncles and aunties, and cousins. Table 4.1 shows the statistics of language use among family members. The findings show an interesting mix of language repertoire.

Responses in table 4.1 show the bilingual nature of language use among family members. It shows that 58% are either using *more Malay* or *more English*. The greatest strength is in using more Malay (41%) where English is also used although much less compared to Malay. This implies a high vitality for the Malay language because the

majority still use Malay as compared to those using English. This finding is consistent with that of the MOE MTL 2010 review that shows greatest strength in using Malay with family members among students surveyed.

Table 4.1: Percentage of Language Use Among Family Members

Categories	Only Malay	More Malay	More English	Only English
Language use with grandparent	67	29	3	1
Language use with mother	34	44	16	6
Language use with uncle/auntie	35	41	17	7
Language use at home by individual	22	54	19	5
Language use with father	39	40	14	7
Language use with siblings	26	43	23	8
Language use with cousins	25	39	27	9
Average	35	41	17	6

Findings based on individuals in a family set up shows that the use of Malay with older generation, who are the immediate agents of language vitality, indicates a much higher usage of Malay. It shows that 96% respondents either use *only Malay* or *more Malay* with parents and grandparents. The use of *only Malay* is strongest with 47% using it in communication. This means that Malay is spoken on a regular basis without any use of English. This implies a high vitality for the Malay language.

This finding is significant in tracing the language used by parents outside the family domain because language use inputs from young respondents provide a holistic picture of language used by the whole family. It is believed that adults especially parents would make a distinction between the language they speak with their children and that with

their friends. Veltman (1991, p. 154) finds that language of friendship among adults closely corresponds to the language they usually speak at home. Alternatively, the language used at home is also an indicator of language used by adults outside the family domain which flows into the friendship domain, conclusively reflecting on the extent of bilingualism among Malays in Singapore both within and without the family domain. Hence, with reference to Veltman, it may be concluded that Malay is still productively in use by Malay families in both the micro-community (home) and macro-community (out of home) environments. This finding indicates a healthy language situation in the familial realm.

The findings also show that grandparents still play the role of gatekeeper of Malay with 96% respondents using *only Malay* or *more Malay* with them. In fact 67% use *only Malay* with their grandparents. Responses on the presence of vital agents of Malay (grandparents) show that only 24% of respondents live with their grandparents. The presence of grandparents at home is an added advantage to the use of Malay because there would be constant communication between Malays and their grandparents who, by and large, use Malay. However, the finding shows that the majority still communicate with their grandparents in Malay even though they do not live with them. Responses shown in table 4.1 indicate that 96% of them use Malay to communicate with grandparents. This also means that almost all Malay respondents have grandparents. Census findings from the Yearbook of Statistics 2011, based on the assumption that grandparents are those in the 50 and above age range, show that there are three Malays⁹ for every one grandparent in Singapore. This implies a high vitality for the Malay language.

The high usage of Malay with the vital language agents or traditional language strongholds, negate Rokhana Bibi Abdullah's (1989) conclusion that the role of the

older generations as gatekeepers of language maintenance is eroding. But it supports Chew's (2006) and Vaish's (2008) traditional perception that Malay is a close-knit community where family is a stronghold of the Malay language in Singapore, and Norhaida Aman's (2009) finding that Malay is the dominant language used in communication with family. The language used with parents and grandparents shows that respondents use *mostly Malay* with them considering the high percentage in using *only Malay* and *more Malay*, while the language used with grandparents show a very high percentage of *only Malay*.

Findings on language use among younger generation especially siblings and cousins show an inclination towards English. Table 4.2 shows the frequency of language use among younger generation within the family. It shows 34% respondents use *only English* or *more English* with 25% using *more English*. The lowest percentage is that of *only Malay* (26%) among the younger generation when compared with the older generations. Bilingual use of Malay and English shows 66% are either using *more Malay* or *more English*. The greatest strength is in using *more Malay* (41%) where English is also used although much less compared to Malay. However, the use of Malay on the whole is relatively high (67%). This implies a medium-high vitality for the Malay language because of the potential shift to English.

Table 4.2: Percentage of Language Use Among Younger Generation

Categories	Only Malay	More Malay	More English	Only English
Language use with siblings	26	43	23	8
Language use with cousins	25	39	27	9
Average	26	41	25	9

This finding supports findings from various observations that conclude there is a significant drop in the use of Malay among the third generation of Malay speakers in Singapore (Roksana Bibi Abdullah, 1989), that young Malay speakers have begun to favour English more (Riney, 1998), that there is a sustained increment in bilingualism among the Malays (Norhaida Aman, 2009), and that English is the language of preference among young Malays (Cavallaro and Serwe, 2010).

The findings on the use of language among family members show that Malay is still the most used language even though they are bilinguals. This means that Malay is still used in both the micro-community (home) and macro-community (out of home) environments among family members. This finding is consistent with that of Roksana Bibi Abdullah (1989), which shows that Malays feel it is important to use Malay for communication with family, friends, and the older generation. It negates Cavallaro & Serwe's (2010) belief that "domains that were traditionally considered safe havens for Malay in Singapore are slowly being eroded". The real situation shows that the use of Malay among family members who provide one of the important "safe heavens" for Malay still has vitality.

The strength of Malay at home shows that as long as parents continue to nurture and use the language, maintaining it will never be a problem. Fishman (1972) finds that "multilingualism often begins in the family and depends upon it for encouragement if not for protection" (p. 82). Fishman even stresses that language maintenance is not possible without the intergenerational language transmission (Fishman, 1991). In Fishman's intergenerational scale (Stage 6), the role of informal language communication, which is the spoken interaction among family members, is considered crucial in language maintenance and reversing language shift.

The findings on language use also show that the language situation at home is enhanced with the presence of Indonesian maids. It shows that 92% of 218 respondents have Indonesian maids. The presence of these maids is an added advantage to the vitality of the Malay language because they are normally not competent in English but are proficient in Malay. They can be regarded as one of the maintenance factors of Malay at home because they interact absolutely in Malay with the family members. They are Muslim and this is important for Malays who are particular about the preparation of their food that must be in line with Islamic principles. Hence, the possibility of Malays employing maids from other races (with other languages) or faith is very remote.

The role of maids as language transmitters is essential because they are entrusted with looking after the children when parents are out working. This ultimately creates a pro-Malay environment at home. This finding is consistent with the concept of incidental socialization (Gupta and Yeok, 1995; Thompson, 2003) where the presence of foreign maids contributes to a new form of language contact that may encourage a new set of language pattern if the maid is of foreign tongue. But in cases where the maids are of the same tongue, it enhances the use of home language between parents and children, among siblings and among cousins. The finding shows that the present of maids who speak the mother tongue of the family reflect that Malay has a high vitality.

4.2.2 Language Use Among Friends

Findings on language use among friends show 80% use either *only Malay* or *more Malay* with Malay friends. This is much higher than the overall percentage of Malay used in the family domain. This finding supports Norhaida Aman's (2009) observation that Malay is the dominant language used in communication among friends. Table 4.4 shows the percentage of language use among friends. It shows that Malays are bilingual with 62% using *more Malay* or *more English*. The greatest strength is in using more

Malay (46%) where English is also used although much less compared to Malay. This implies a high vitality for the Malay language. This finding is not consistent with earlier findings on language use among the younger generation in the family domain.

The findings on language among friends are very significant when it comes to religion where the use of Malay is very strong in religious classes. Table 4.3 shows that the percentage of Malays using *only Malay* or *more Malay* is very high (83%). The use of *only Malay* is strongest with 43% Malays using it in communication. This shows that religious classes are essential platforms for the use and maintenance of the Malay language. This implies high vitality for Malay language.

Table 4.3: Percentage of Language Use Among Friends

Categories	Only Malay	More Malay	More English	Only English
Language use with Malay friends	24	51	20	5
Language use with Malay friends in religious classes	43	40	12	5
Average	34	46	16	5

The findings show that the use of Malay in the home domain is stable because the language used in friendship closely corresponds to the language one usually speaks at home (Veltman, 1991). This is enhanced by the use of language in religious classes. The use of language with non-Malay friends may add to the vitality if the reason for not using English relates to maintaining group identity.

4.2.3 Language Use in Internet

Findings on language use in the Internet shows significant use of English in all categories. It shows that 86% of the respondents use *only English* or *more English* in the

Internet. The greatest strength is in using *more English* (49%) where Malay is also used although much less compared to English. This implies low vitality for the Malay language.

This finding is consistent with Waters' (2010) observations that there are about 2.9 million blogs indexed, out of which 2 million are considered active and more than half are using English language. It is also consistent with the fact that English is the functional language in Singapore where schools are well equipped with computer laboratories for students to engage in information technology-based education for all subjects especially in English.

Findings on analysis of computer mediated communication (Mohamed Pitchay Gani Mohamed Abdul Aziz, 2010) consisting of over 1000 blogs and 1000 Facebook among Malays in Singapore show that English is the most convenient language in the Internet especially the social media. It shows that English is the dominant language with 85% usage in blogs and 68% in Facebook. English is widely used to engage in conversation on socio-cultural issues such as race, language, religion and family in the Internet.

This finding is also consistent with the finding on computer ownership among Malays. The survey responses show that 92% either have at least one or more computers at home. This finding is consistent with the Inforcomm Development Authority (IDA) findings on the outcome of the survey on infocomm usage in households (2001) that show a drastic increase in Internet access among the Malay ethnic groups in Singapore from 13.9% in 1990 to 40.4% in 2000. If the growth in usage remains constant, the percentage of Malays having Internet access would be 66.9% in 2010. This representation provides evidence on the inclination to use English in the Internet among Malays because they are very much exposed to the Internet environment, which is English.

The inclination to use English in the Internet translates into its use in the real world. This is evidence from the findings on the extensive use of English among family members, described above. Fishman (c.f. Ofelia, Peltz and Schiffman, 2006, p. 19) also insists on the power of family over the power of the Internet because Fishman's stands is very clear on the importance of intimate real life community rather than "electronic community". According to Fishman:

Nothing can substitute for face-to-face interaction with real family imbedded in real community. Ultimately, nothing is as crucial for basic RLS success as intergenerational mother tongue transmission. *Gemeinschaft* (the intimate community whose members are related to one another via bonds of kinship, affection and communality of interest and purpose) is the real secret weapon of RLS. (2001, p. 458).

4.2.4 Language in Religion

Findings on language in religion show that the preference for Malay is very strong in the religious domain. Table 4.4 shows the frequency of language use in religious domain. It shows the overall score of 82% respondents preferring Malay to English in the realm of religion in terms of religious classes, language of instructions, language of sermons, and language in silent prayers. This shows Malay is the language used in religion. Earlier findings on language use with Malay friends in religious classes also show that Malay is the most used language.

The preference for language use in sermons in mosque shows that respondents are comfortable with the Malay language when it comes to learning, reading, understanding, and digesting religious matters. It also means that they are very well acquainted with Malay as the language for Islam because sermons involve the use of Islamic terminologies that Malays are acquainted with. The use of English terminologies and discourse may weaken the spiritual link of the worshipper. This is reflected by their preference to use Malay in silent prayers. Such sacred attachment is

very significant in proving that the teaching and learning of Islam have to be significantly in Malay.

Table 4.4: Percentage of Language Use in Religion

Categories	Malay	English
Preference for religious classes	89	11
Preference for language of instructions in religious classes	72	28
Preference for language in sermon in mosque	82	18
Preference for language in silent prayers	84	16
Average	82	18

This finding shows that the Malay language is not affected by trends and developments in the English language when it comes to religion because the preference for using Malay in the various aspects of religion is still very strong. The finding in religious domain is consistent with the findings that Malays are perceived to be very wary in accepting the English language because of their affiliation with Islam (Rappa and Wee, 2006) whose language of instructions, sermons and literature has always been in Malay, and the fact that language maintenance in the Malay community in Singapore is associated with Islam (Saravanan, 1999; Stroud, 2007). This implies a high vitality for the Malay language.

This finding is, however, not consistent with the perception of MUIS, which embarks on a policy of using English in religious classes, schools, and activities for the teens, as well as in the regular Friday sermons effective 2004. MUIS based their decision on the outcome of the Forbes survey by the Ministry of Education which concluded that primary school going cohort were using more English at home than Malay. Such shift in language usage becomes the basis for the introduction of the English language into the

cultural-religious realm of the Malay community. In fact, the Forbes survey is also not consistent with the findings on the use of Malay language in this research where it is found that a large percentage of Malays are using Malay at home with an insignificant percentage using *only English*.

MUIS move is also not consistent with the use of mother tongue language in other parts of the world that continue to maintain and sustain their mother tongue in religion, which makes religion one of the main tools for language maintenance (Fishman, Cooper, and Ma, 1971; Fishman, 1972; Greenfield, 1972; Asmah Haji Omar, 1999; Romaine, 2000; Borbély, 2005). Asmah Haji Omar's (2008) findings on the Malay immigrants in Australia provide the most contemporary proof of the significant role religion plays in language maintenance. She observed that this was primarily done through using religion that was by teaching Islamic religion to the children in Malay instead of English. In fact, in Asmah Haji Omar's term, religion even overrides culture as transmitter of Malay language to the younger generation. Observations¹⁰ made on the Indian Muslim population in the city of Scarborough, Toronto, shows that even though they are living in an English-speaking country, the Indians continue to use the Urdu language in religious observance. Urdu was mostly used during Friday sermons in mosque, in preaching of Islam, conversations, and announcements. It was also noted that the younger generations were using Urdu when conversing among their peers. This could be the positive outcome of such intergenerational use of Urdu among family members and enhanced by its use in religion. Hence, it can be concluded that mother tongue is the main language in religion, and that religion serves as the most viable tool for the maintenance of mother tongue.

4.2.5 Language in Expressing Emotion

The findings on language most conveniently used in expressing emotion show that respondents find it easier to use Malay when it comes to seeking forgiveness from parents and when scolding others. Table 4.5 shows percentage of language used in expressing emotion. It shows an average of 76% use Malay to seek forgiveness from parents. This finding is consistent with the earlier finding on language use with parents that shows an average of 79% using *only Malay* or *More Malay* to communicate with their parents. Hence, it is more convenient to use Malay when it comes to intimate engagements with parents. The finding also shows that Malay is a significant language at home because it is effectively used in both conversation and expression of feelings. This finding is further enhanced by the significant use of Malay in silent prayers (84%) or in communion with God.

Table 4.5: Percentage of Language Use in Expressing Emotion

Categories	Malay	English
Language in seeking forgiveness from father	76	24
Language in seeking forgiveness from mother	75	25
Language in seeking forgiveness from Malay friends	57	43
Language when scolding	68	32
Average	69	31

However, the use of Malay and English is very close when it comes to seeking forgiveness from friends. Table 4.5 shows a 14% difference in responses. This is consistent with earlier findings on the language use among the younger generation that shows they are more inclined towards English in communication among friends.

The finding on language use in scolding family members or friends shows that most respondents (68%) use Malay. This finding is very important because it serves as an indicator of instantaneous and unplanned use of language. The outburst of anger is something that is not premeditated and is not controllable. This means that the chosen language use has to be that the speaker is very passionately associated with and is fluent in. If this assumption is true, then the position of the Malay language among Malays is very strong and stable. This would reflect a high vitality for Malay.

The findings on the emotional domain is consistent with Norhaida Aman's (2009) findings that supports Fishman's (1965, 1972) notion that the use of mother tongue in minority groups should be more frequent in domains associated with intimacy. The intimacy use of language shows a high vitality for the Malay language.

The overall finding on language use among respondents in survey is consistent with findings from interviews that also show a high usage of Malay especially among respondents in Primary and Secondary schools, Institute of Technical Education, and Polytechnics. It shows an average of 75% using *mostly Malay* (refer to table 4.10 for details). Respondents are able to converse in Malay with much ease and fluency. They use Malay extensively in conversations except when using numbers, and anything related to schools and education.

The interview findings also show that some respondents use mixed language when speaking with their friends. However, there are a few who use more English in their discourse claiming that they are more exposed to English at home. The reasons for using Malay are mostly related to ethnicity (83%). Respondents quote reasons such as: Malay is their mother tongue, Malay is the language in learning and practising religion (Islam), Malay is significant for culture and heritage, and Malay is extensively used

with parents and friends. The interview finds that Malay as young as nine years old has developed the affiliation to race and language. One of the respondents said:

Melayu adalah bangsa saya dan Melayu adalah bahasa saya.

(Malay is my race and Malay is my language.)

This finding is consistent with findings from the Institute of Policy Studies (IPS) Survey 2002 (Ooi, et al, 2002). The survey finds that Malays consider race, religion, and the Malay language important to their ethnicity.

In terms of language use among family members, respondents highlight the convenience of using Malay at home because it is easy and easily understood by family members especially the older generations. This ultimately proves that grandparents are still the active gatekeepers for the Malay language:

Actually, I.. menggunakan Bahasa Inggeris ni [ini] untuk saya untuk di luar aje [sahaja]. Untuk di rumah, saya selesa pakai Bahasa Melayu kerana senang. Bukan kakak saya sahaja yang akan faham tapi mak dan nenek juga pun akan faham.

(When I am outside, I use English but at home I would use Malay. I am comfortable using Malay because it is very easy and it is well understood by my sister, mother and grandmother.)

Malay is still the main language use among friends. Observations and inputs from respondents show that they are actively engaging with one another using Malay. This gives rise to four types of colloquial Malay (see figure 4.1). One respondent insisted that Malays would normally use the Malay language when they are together:

Kalau di Singapura bila kawan-kawan berkumpul... bahasa Melayulah, kalau yang berkumpul itu kumpulan budak-budak Melayu.

(In Singapore, Malays would use the Malay language when they are with their Malay friends.)

Respondents using English cannot be dismissed but the numbers are lesser as compared to those using Malay or more Malay in conversation.

Observations on the role of Malay in religion show that Malay is very closely associated to Islam. Respondents highlight this relationship on many occasions where they link the Malay culture and language to that of Islam because of the Arabic loan words in Malay:

1. [Bahasa Melayu] Penting. Kerana saya adalah orang Islam.
(Malay is important because I am a Muslim)
2. Actually in my Malay culture, in Islam, my God speaks Arabic and some of the Malay words are like Arab words...
(The Malay culture is Islamic. The use of Malay is Islamic because Malay has Arabic words in its vocabulary. God's words are in Arabic).

This could be one of the reasons as to why the survey findings on the use of Malay are very high when it comes to religion.

The overall finding on language use based on the survey shows an average score of 66%, which reflects a medium-high vitality. Such performance can be attributed to the low usage of Malay in the social media or Internet (only 14%). Since Internet does not reflect the actual use of language in the real world (Fishman, 2001), and is more focused around the cyber space community, it can be deduced that the vitality of Malay is still high (75%) when excluding the Internet. This argument can also be supported by findings from the interview that show a high use of Malay (75%) among the respondents. Secondly, the findings that Malay is still strongly in use in the family realm shows that Malay is stable and maintaining its existence through continuous use across generations. Finally, the finding that Malay is closely linked to ethnicity is another strong contributing factor to conclude that the vitality of Malay is high.

4.3 Language Preference

Findings from survey show high preference for Malay when it comes to ethnicity and emotions. Table 4.6 shows that respondents have high preference for Malay in religion, learning, family, and personal usage. These are very strong vitality indicators because they are linked to the family realm, personal choice, and spiritual aspects of language use. However, findings from interviews show a much lower overall in terms of language preference.

Table 4.6: Percentage of Language Preference

Categories	Malay	English
Language preference by individuals	65	35
Language preference for religious classes	89	11
Language preference for instructions in religious classes	72	28
Language preference for sermons in mosque	82	18
Language preference for silent prayers	84	16
Language preference for conversation	65	35
Language preference for learning Malay language in school	64	36
Language preference for conversation with family members	60	40
Average	73	27

Outcomes on table 4.7 shows that the preference for Malay based on responses in interviews is not as high as in the survey. The preference is very low especially among respondents in higher institutions: Junior College and Polytechnics.

Outcomes from interviews find that respondents prefer Malay because they are proficient (44%) in the language while the preference for English is based on its function (52%). This

finding shows that Malays are pragmatic in their choice of language based on two fundamentals of communication: ease of use and functionality.

Table 4.7: Percentage of Language Preference Among Respondents by Educational Level

Educational level	Malay	English
Primary School	74	26
Secondary School	52	48
Institute of Technical Education	62	38
Junior College	20	80
Polytechnic	17	83
Average	45	55

The findings are consistent with Herman's (1961) view on language use situation. According to Herman, a particular language is used when influences operate in the same direction. However, when they are in opposing directions, the most potent influence would be the determinant of language choice. Once this influence grows stronger or becomes a perceptual prominence field (c.f. Fishman 1968, p. 495) it would move foreground and become much more salient upon satisfying the personal needs, immediate situation, and background situation.

The use of Malay in intimacy and English for functional purposes is also illustrated in Greenfield's research (1972) on language choice related to domain. He shows that the New York City Puerto Rican community tends to use Spanish in situation where intimacy (family and friendship) is salient, and English where status (religion, education, and employment domains) difference is involved. Giles et al. (1977) pointed out that language that is used beyond its language community especially in the

international arena has higher status as compared to those uses within a particular linguistic group. Hence, linguistic minorities who speak an international language of high status will be at an advantage in terms of their group vitality. This supports the pragmatism of Malays in their language attitude in terms of language vitality. Findings from observations and interviews show that language preference is influenced by environment. The environment is conditioned by the following vitality factors:

1. Relationship with speakers – family, friends, colleagues, members, strangers
2. Number of speakers – minority or majority
3. Institutional support – policy, home, school, media, and organizations
4. Length of exposure – home, school, outside activities

The first factor refers to the level of intimacy in relationship with other speakers. The closer the relationship, the more intimate the type of language use and this creates the necessary environment of interactions. In normal situation, speakers are more intimate with family and close friends where Malay is used. This is based on the solidarity-distance social scale (see figure 4.2) and observations on respondents' reactions and feedback during interview sessions. The finding on the existence of five types of Malay among respondents indicates the existence of five Malay language contexts or environments.

The second factor is demography or the number of speakers. The more the speakers in an environment, the more a particular language is used, hence securing a language environment. This factor is influenced by policy such as streaming in secondary schools, which has resulted in more Malays in the lower streams. This has resulted in the existence of a Malay environment in these streams instead of the Express stream that are mostly Chinese. The finding on the effect of streaming on language usage indicates

that the number of speakers affects language environment.

The third factor is institutional support. Findings on language use indicate that the home plays a crucial role in creating the appropriate environment for language. The use of Malay at home ensures that Malay is being nurtured. The teaching or transmission of culture and tradition at home contributes to the development of Malay environment. Finding on the use of Malay in Malay lessons and activities indicates that it helps to promote the existence of Malay environment in school.

The mother tongue policy where Malay is a compulsory subject in schools to transmit culture ensures that the teaching and learning of Malay is done with the aim of developing linguistic skills and transmitting cultural heritage of the Malays in the most suitable curriculum and activities. However, this environment is very much dependent on school and Malay teachers. A strong school support and dedicated Malay teachers would ensure the success of such environment and vice-versa. The use of Malay in the media and promotion of Malay activities as well as the development of more avenues for activities through organizations would create the much-needed boost for a Malay environment.

The fourth factor is length of exposure. The longer a Malay environment exists, the better it is for its vitality. Findings indicate that home is the ultimate environment because a person is exposed to the home environment since birth and school is the next best environment because it is second to home. In Singapore, a child spends at least 16 years of his initial life at home and in school. This means that a child has the longest exposure period in these domains. Such exposure affects language attitude and usage. This is evident from findings on Malay environment created in religious institutions. Students graduating from such institution are found to be very comfortable in using Malay and more passionate towards Malay as compared to those from mainstream

schools.

The findings on language environment can be associated with the concept of domain because domains incubate the dynamics of language choice and topics in interpersonal language behaviour in relation to widespread socio-cultural norms and expectations (Fishman, 1972). Hence, domains create the necessary atmosphere for communicative competency. Fishman (1972) outlines three significant factors contributing to domain: topic, role-relation, and locale. The topic discussed is influenced by the roles each speaker has. Hence, the level of intimacy comes into play in terms of topics discussed and the extent of relationship among speakers depending on where they are having the conversations. Hence, Malays are more inclined to use Malay and discuss things related to Malay in Malay friendly domains and vice-versa. This ultimately creates the necessary language environment. This condition is evident from the findings on the survey conducted in this research on respondents from the three academic streams: Express, Normal Academic, and Normal Technical. Table 4.8 shows overall language use and choice based on those academic streams.

Table 4.8: Percentage of Language Use-choice Based on Education Streams

Education Stream	Only Malay	More Malay	More English	Only English
Express	24	44	26	6
Normal Academic	34	45	15	6
Normal Technical	52	32	8	8

The table shows that Malays in the Normal Technical (NT) stream has the most inclination to use *only Malay* as compared to the other two academically better streams. This indicates that this stream provides the best environment for the Malay language

while those in the Express stream, the best stream, has the lowest Malay environment. This explains the long-term implication of streaming where those in the NT stream continue their education into the Institute of Technical Education (ITE), hence, creating the same Malay environment in ITE. Those in Express stream would enter Junior Colleges, which is dominated by non-Malays; thus reducing the chances of using Malay.

Findings from interviews and observations show that schools and academic streams influence the use of language among respondents. Respondents from schools with a very low number of Malay students tend to speak more English than Malay. It is also observed that Malay students in the Express stream (where the majority are Chinese) used more English while those in the normal technical and normal academic streams (where the majority are Malays) are more comfortable using Malay. This finding is also consistent with the IPS report that shows students in Normal stream prefer to use their mother tongue instead of English in communication (Eng, 2002). Those in Junior Colleges use mostly English because Malays only make up 5% of the whole Junior College cohort¹¹ in Singapore. This may explain why most of the respondents from Junior College (62%) are inclined to use English with their Malay friends because their non-Malay friends supersede the number of Malays. A respondent from a Junior College admits that the usefulness of Malay changes the moment she enters college, a new environment:

Sukar. Kerana di secondary school saya bercakap [bahasa Melayu], saya amik higher Malay. Tapi kerana untuk kalau pergi ke JC [Junior College], higher Malay cuma boleh dapat [gred] D7, lepas tu dah tak payah ambik lagi Melayu. So lepas secondary school like macam dah kurang ah belajar Melayu abih so bebual Melayu jugak lah... So Melayu jugak penting tapi, dia punya usefulness yang berubah.

(It is difficult. I conversed in Malay in secondary school because I was learning higher Malay. However, I only need to score a D7 grade for Malay in order to enter Junior College. After that I do not need to learn

Malay. As a result I use less Malay because I do not learn Malay much after secondary school. Malay is still important but its usefulness has changed.)

The impact of policy is consistent with Chen's (2010) investigation into the language vitality of multilingual Taiwan in terms of language proficiency, language use in different domains, and language attitude. It shows the impact of government's intervention (demography and institutional support) on language choice affecting language environment. Such intervention leads to the development of a diglossia. Fishman (1980) expands diglossia from the original concept given by Ferguson to cover relationships between languages used in society where there is a distinction in usage of the language among community members. The L variety is considered less prestigious and is used at home within the family (normally the mother tongue) and in informal interactions more associated with solidarity, comradeship and intimacy among its speakers. The H variety is normally learned later in life through socialization especially in schools and never at home and corresponds to status, high culture, strong aspirations toward upward social mobility.

This is consistent with Giles et al.'s (1977) suggestion that the importance of a minority group could be derived from the extent to which the language group is well represented informally and formally in a variety of institutional settings or domains. Language status, demography, and institutional support are factors that influence the vitality of an ethnic group in terms of the EV theory. Giles et al. also maintain that minority group speakers who are concentrated in the same geographical area stand a better chance in maintaining their linguistic vitality because of the feeling of solidarity through frequent verbal interactions. In fact the "enclave" environment may stimulate feeling of attachment to ethnicity thus enhancing a sense of membership.

Findings from interviews and observations provide some light into the “enclave” environment. This is proven from the perspective of a respondent who had undergone through his primary and secondary education in the Madrasah (Malay-based religious school). He is very comfortable in using Malay and has high perception of Malay even though he is now in Junior College. He explains that he uses more Malay in the Madrasah because almost all his subjects are in Malay. English is only used during English lessons:

Selalunya saya berbual dalam bahasa Melayu. Sebab sekolah menengah saya, saya datang daripada madrasah, jadi sekolah menengah saya banyak mempraktikkan bahasa Melayu. Lebih dari bahasa Inggeris... Mereka [pelajar madrasah] menggunakan bahasa Melayu, tapi macam biasa Melayu pasarlah dan bahasa Inggeris, jarang sekali kecuali waktu pembelajaran.

(I normally speak in Malay because my secondary education was in a madrasah [Islamic religious school]. We use lots of Malay in madrasah as compared to English... The madrasah students use colloquial Malay. But they rarely use English, except during English lessons.)

Findings through personal observation¹² on language use in religious realm show that Malay is very widely used and preferred. Observations show that religious teachers are very comfortable using Malay in conversation, teaching, and even when attending courses. They perceive Malay as the language that is best used to describe religion because it is part of Malay and Islamic cultural tradition. Religious teachers find Malay the most effective in religious rhetoric. In fact, Malay is widely used in Singapore in the teaching of religion by private companies and religious organizations. One such company Darul Andalus has more than ten thousand students in their centres. These students are taught using the Malay language. This company also publishes Malay books on religion and promotes joint Malay activities with Malay literary organization as well as conducts the teaching of Malay to religious teachers.

This shows that the use of Malay in religious context is very strong and growing despite attempts by MUIS to promote the use of English in religion. The use of Malay extensively in Madrasah from the primary level instils in students the innate attachment to the Malay language. This is evident from madrasah's students who enter into mainstream schools but not affected by the overwhelming English environment.

Asmah Haji Omar's (2008) findings on the significance of religion among Malays in Australia show that Malay parents who are financially stable and whose children are performing well in their studies are going back to teaching their children the Malay through religion by teaching the Islamic religion to their children in Malay instead of English. In fact, in Asmah Haji Omar's term religion even overrides language and culture as transmitter of the Malay language to the younger generation. This can be attributed to her finding on language loyalty among the Malays. She finds that Malays are very firm on holding on to the ethos of never to give up the Malay language when they first arrived in Australia.

The findings from the survey show almost high percentage (73%) in terms of preference for Malay but the findings from interviews show that the percentage is much lower (45%). Hence, the combined outcome is medium-low (59%). This finding is very significant because it shows the importance of using more than one instrument to measure language vitality. It also shows that the combination of survey and interview as well as observation in this research provide a sound check and balance to any outcome from any instruments use, thus enhancing the validity and reliability of the findings. The finding also shows that perception of language preference (through survey) may not provide the actual interpretation of language preference of individuals, which can be better described through interviews and observations.

The following input supports the enclave argument that runs in this thesis. It shows that respondents are aware of the reason for choosing a language over the other:

I think most of them, most of the Malays use English in my school because most number of percentages in my school is mostly Chinese. There's a lesser percentage of Malays in my school.

(I think most of my Malay friends use English in school because most of the students in our school are Chinese.)

Respondents interviewed are also aware of the distinct role Malay and English play.

English is referred to as a working language while Malay is the ethnic language:

I think like in working industry, mostly they go with English, so macam Melayu semua like kalau dalam golongan Melayu then dorang berbual Melayu lah kalau tak in working pun dorang berbual dalam English.

(I think English is used for the job industry while Malay is more intimately used among the Malays in conversations.)

The inputs from respondents show that Malay is primarily used at home among family members or among friends. Home is the most important domain for language vitality (Fishman, Cooper, and Ma, 1971; Greenfield's c.f. Fasold, 1984; Norhaida Aman, 2009; Parasher c.f. Fasold, 1984).

The overall outcome can be classified as medium vitality because the reason for preferring a particular language is not based on feelings or opinions. Rather it is based on needs (functional usage for jobs and education) and ease of usage (proficiency) where each reason has its own merit and contributes to the individuals as well as the maintenance of the respective languages. The fact that Malays widely use the Malay language, discussed above, is reflective of their preference for the language, thus the overall vitality for Malay as language of preference can be classified as medium.

4.4 Proficiency in Malay

Analysis on proficiency in Malay among respondents shows positive outcomes. Findings on ability to understand the use of Malay on television, radio, and newspapers

show that a high percentage of respondents (79%) either *always* or *most of the time* understand the content in the Malay media. The responses show that the greatest number of Malays (46%) find that they *always* understand Malay in the mass media. This implies a high vitality for the Malay language.

This finding is significant because the use of Malay in the mass media reflects the actual language of communication among the masses. This means that respondents are able to understand the language of wider communication within the Malay circles in both formal and informal contexts of language use. This is consistent with earlier survey findings on language use and choice among respondents where 76% indicate they use *only Malay* or *more Malay* at home and 65% find it more convenient to use Malay in daily activities.

This finding is also consistent with the finding on reasons for preferring the monolingual Malay radio station where a majority of the respondents (53%) prefer the station because it has Malay environment. This again shows that Malays are comfortable with the Malay language especially in a Malay environment.

Findings on proficiency in terms of competence-related activities such as speaking, thinking, writing, and understanding items in Malay show that Malays are more comfortable using English. It shows that 56% of the Malays *always* or *most of the time* rely on English for Malay competence-related activities. A higher percentage uses it *most of the time* (30%). This is consistent with the fact that English is the functional language in Singapore especially in education where it is the language of instruction and heavily used in school for all subjects and recreational activities. It is also consistent with earlier survey findings that the younger generations are more inclined towards English. This finding is also consistent with the outcome that shows 63% of the

respondents prefer the bilingual radio station ‘Ria’ because the deejays speak both Malay and English.

The finding also shows that the majority (58%) listen to this bilingual radio station as compared to 42% who listen to the monolingual station. The responses on song preference among the Malays further support this finding. It shows that 82% prefer English songs. This supports the finding on language proficiency based on competence-related activities where English plays a supporting role to Malay. Table 4.9 also shows that most respondents (38%) *sometimes* use English to help them with Malay.

Table 4.9: Percentage of Language Proficiency in Competence-related Activities

Categories	Always	Most of the time	Some times	Never
Think in English when speaking in Malay	23	36	35	6
Think in English when writing in Malay	20	31	41	8
Easier to speak in English than in Malay	24	28	42	6
Easier to think in English than in Malay	25	28	41	6
English subtitles helps understand Malay program better	37	28	29	6
Average	26	30	38	6

The figures on such responses are consistently high in all categories of competency. In fact the overall difference between Malays choosing *always* or *most of the times* and *sometimes* or *never* is rather minimal, approximately 12%. But overall respondents still find English a convenient language in helping them with Malay in terms of usage and understanding.

This condition is due to the constant exposure to both Malay and English in both the micro-community (home) and macro-community (outside home) environments since young. Weinreich (1968) defines this situation as compound bilingualism where “the person learns the two languages in the same context, where they are used concurrently, so that there is a fused representation of the languages in the brain” (c.f. Romaine, 2000, p. 79). This means that the person uses two linguistic systems to express the same object. Hence, a Malay bilingual knows both Malay *buku* and English *book*. This means that he has a single concept for two different verbal labels. In the context of this research, English plays a supporting role for the Malay language. This corresponds to the bilingual language situation among Malays where earlier survey findings show that their greatest strength is in using *more Malay* but English is also used although much less compared to Malay. This situation implies a medium vitality for the Malay language. The findings are consistent with the situation of sustained increment in bilingualism among the Malays where English is commonly used to assist in competency-related activities in Malay (Roksana Bibi Abdullah, 1989; Norhaida Aman, 2009).

The finding shows that Malays find English convenient when it comes to competence-related activities but earlier analysis on language use and choice of individual speakers (refer to table 4.1) shows that Malays use *more Malay* at home and find it more convenient to use Malay in daily activities. This means that English does not affect proficiency in Malay and that Malays are very comfortable in using Malay. This finding also shows that Malays are able to operate both languages to their benefit according to the context of use.

Findings from interviews show respondents are very proficient in Malay. Observations during interviews and recorded conversations show a consistent pattern of language use

based on the comfortable use of language during conversations. Comfort level refers to the ease of usage and fluency in language (Herman, 1961). This may refer to either comfort in Malay or English.

Findings from interviews and observations show that the majority (69%) are mostly comfortable in using Malay. This is especially the case among the younger respondents in primary and secondary schools, and those in Institute of Technical Education (ITE). Respondents in higher academic institutions such as Junior Colleges show the most comfort in using English. Table 4.10 provides the proportion of language use across ages and educational levels.

Table 4.10: Percentage of Language Mostly Use Across Age and Education Levels

Academic levels	Age	Mostly Malay	Mostly English
Primary	7-12 years old	90	10
Secondary	13-17 years old	77	23
ITE	17-22 years old	81	19
Junior College	17-19 years old	44	56
Polytechnic	17-25 years old	53	47
Average	-	69	31

The overall finding on language use across age and academic levels shows that respondents in primary, secondary and ITE use mostly Malay in their conversation while those in Junior Colleges and Polytechnics use mostly English. This finding shows that age may not be an influential factor in the preference to use a language because those in post secondary education namely in Junior Colleges, ITE, and Polytechnics, are in the same age group but their language use in conversation differs. This shows that

there are other more influential factors that motivate the use of language in conversation such as environment.

The big difference in language use between respondents in Junior College and Polytechnic may be attributed to the environment factor. Junior College respondents have been exposed to the non-Malay environment since secondary school because they are in the express streams where there are very few Malays. Those in Polytechnics are mostly from the Normal Academic or Normal Technical streams (after completing ITE) where there are more Malays. Hence, it is normal for respondents from Junior Colleges to use English more than Malay in comparison to those in Polytechnics. This results in a big difference in language use.

Observations on proficiency in language use during interviews also produce findings of the existence of varieties of language use among respondents. This is another evidence in support of the respondents' strength in language proficiency.

The findings show that respondents use two main varieties of Malay and English in conversations. These are the colloquial and the standard form. Respondents generally speak Standard Singapore English (SSE) (H), informal English or *Singlish* (L), SSM (H), and informal or colloquial Malay (L). The 'H' or high language variety refers to language use in formal situation such as radio, television, official functions, and education sectors. It is not an everyday language¹³.

Findings also indicate that the Malay language situation in Singapore is polyglossic because of the existence of several codes in particular arrangement according to domain (Platt, 1977; Romaine, 2000; Holmes, 2008). It is observed that Malays are bilingual in Malay and English but these languages and their varieties are used for distinct purposes. Both SSM and SSE are 'H' varieties alongside various 'L' varieties. SSM functions as

the ‘H’ variety in relation to the colloquial varieties. Informal English or *Singlish* is the ‘L’ variety alongside the more prestigious ‘H’ variety. Hence, the Malay speech community has two ‘H’ varieties and a number of ‘L’ varieties in its sociolinguistic framework. These observations produce a framework of Malay language varieties in figure 4.1 that shows the polyglossic nature of a Malay language situation in Singapore.

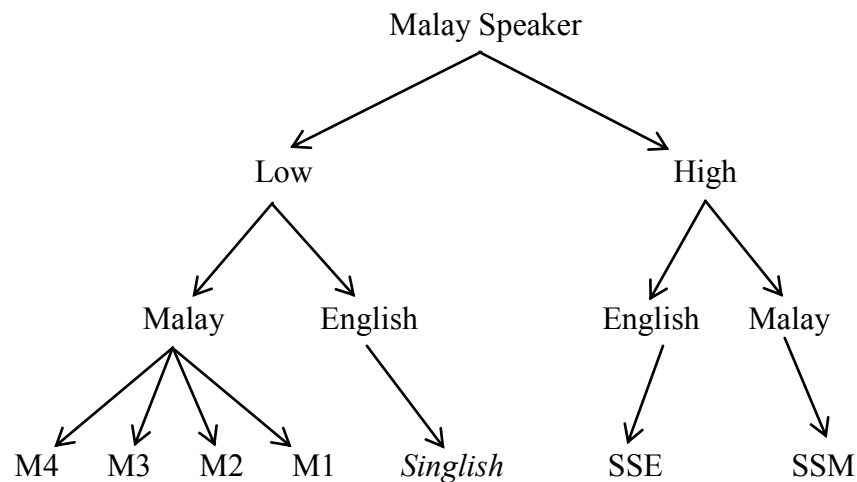


Figure 4.1: Framework of Malay Varieties Based on Proficiency

Note: M1, M2, M3, and M4 are variations of colloquial Malay (refer p. 124)

English in formal situation is the first language for Singaporeans. It is the SSE. It is widely used because it is the language of the government and the governed in official situation. It is the language of instruction in schools and all subjects except for mother tongue are in English. It is a compulsory language for promotion to another academic level in school. It is the language of mass media that brings information to the cosmopolitan masses. English is widely used in the service sectors and is a requirement for almost all jobs in Singapore. It is the language that unifies the nation.

SSM is the formal language for Malays. The community recognizes it as the more prestigious variety because it has been codified. It is used for ‘H’ function alongside a diversity of ‘L’ varieties. It is the language for the parliament in Singapore for a Malay

political representative. It is the language of instruction for Malay language classes and activities in schools. It is also the language of the Malay mass media. It is the language in official functions and ceremonies. It is the language that provides Malays with a higher form of social recognition and official representation in the country.

Informal English or *Singlish* is the most common form of colloquial English in Singapore. It is widely used in conversations among people of the same or different ethnic groups. *Singlish* is the representation of the hybrid Singapore nation because it is a combination of English, Malay, Chinese, and Tamil nuances. It expresses aspirations, identities, linguistic characteristics, grammatical features, vocabulary, and semantic concepts of these communities in a nativized English¹⁴.

Colloquial Malay is most commonly used among Malays to converse in a relaxed or informal situation. It is the most comfortable form of language because it is not bounded by formality and rules of grammar. It is more associated with the intimate context of language use. Colloquial Malay or the 'L' variety is considered a more practical language than SSM because Malays use it all the time even with strangers. Most respondents find it inconvenient to use SSM because they are only used to using it in formal situation but not in informal and relaxed situation. However, observations on the use of SSM in formal situation such as in the school and mass media show that Malays are able to converse in SSM with ease. This situation is also observed among media representatives when making coverage on site that involves Malay students. They observed that the students have no problem in using SSM when interviewed, and the variety comes to them naturally.

The same situation is also observed among television hosts and radio deejays during and after recording. During recording the hosts and deejays are able to speak using SSM with utmost confidence. However, after recording they revert to the colloquial Malay

with more English and mixed language. They are more comfortable using the colloquial variety. It is observed that the preference for colloquial varieties is consistent for all age groups of hosts and deejays.

Findings from observations and interviews show that there are four types of colloquial Malay in operation during interview sessions. The first two are the more common ones used in all social conditions while the third and fourth types are remotely used among friends in the same social environment. All the colloquial forms generally have the same Malay base except for differences in English or Malay lexical items as well as the use of slangs, jargons and vulgarity.

1. The first type (M1) is mixed language. This is the most common form where Malay and English phrases and clauses (given in bold) dominate the sentence structure. Either language may dominate over the other. This type reflects the bilingual nature of Malays in Singapore. The following is a sample of M1:

Pada pendapat saya, penggunaan bahasa Melayu di Singapura agak, macam, **teenagers are**, macam, tak pakai sangat ah, **like, because** dalam zaman sekarang diorang [mereka] macam, **speak English with their friends. And they rarely talk in Malay with different kinds of people.**

(In my opinion, nowadays teenagers rarely use Malay in Singapore because they speak English with their friends and rarely speak Malay with others.)

2. The second type (M2) consists of mostly Malay linguistic elements. English phrases are used to express English related discipline or registers such as subjects taught in school, numbers, or topics. The following is a sample of M2:

Sukar. Kerana di **secondary school** saya bercakap [bahasa Melayu], saya amik **higher Malay**. Tapi kerana untuk kalau pergi ke **JC** [Junior College], **higher Malay** cuma boleh dapat [gred] **D7**, lepas tu dah tak payah ambik lagi Melayu. So lepas **secondary school like** macam dah kurang ah belajar Melayu abih **so** bebual Melayu jugak lah... So Melayu jugak penting tapi, dia punya **usefulness** yang berubah.

(It is difficult. I conversed in Malay in secondary school because I was learning higher Malay. However, I only need to score a D7 grade for Malay in order to enter Junior College. After that I do not need to learn Malay. As a result I use less Malay because I do not learn Malay

much after secondary school. Malay is still important but its usefulness has changed.)

3. The third type (M3) consists of almost Malay linguistic elements but has some jargons and slangs. The following is a sample of M3:

cam [macam]... yang... kalau... yang **simple**... macam orang keluar kita tanye kau nak gi [pergi] maner? kalau kite nampak cam [macam] pompuan [perempuan] lawa keper [atau apa pun], kite cakap, mak die ni **works** [cantik] ... die tu **works** [cantik], tu semua bukan bahasa Melayu yang betul uh kan... macam nak pergi beli barang pun bukan **sentence** yang betul uh bagi saye. Pade kite, asalkan faham sudah uh.

(For instance if someone is going out, we would ask: Where are you going? If we see a beautiful girl, we would say: Wow, she's works [beautiful]. These examples are not in standard Malay. It is the same when we are buying something at a shop we would not use a complete sentence. It does not matter, as long we are able to understand what we are saying.)

4. The forth type (M4) has mostly Malay linguistic elements but with lots of jargons, slangs, sarcasm, and vulgarity. It is more associated to the language of the lower social class or rough language among delinquents and the like. The following is a sample of M4:

Uh **eagles** [kawan] aku **ade apply** [memohon] uh tapi dorang [mereka] tak tahu uh eh agaknya **dorang** [majikan] pun **kulit** [pilih kasih] jugak uh **dorang** [majikan] tengok agak-agak Cine kan, **kasi masuk** [ambil bekerja] uh, Melayu nie sumer [semua] susah uh nak dapat... tak boleh bobual [berbahasa] **Cine** [Mandarin] je... tak uh [tak diambil bekerja]... tak kan uh [mana boleh begitu]... **siallah** ni Singapore **laa sak** [inikan Singapura]... mane ade [bagaimana boleh begini]... Kau ingat Singapore [Ini Singapuralah]? **Singapore** [Singapura] sekarang pun dah susah nak dapat kerje... Tapi **technician** yang... banyak Melayu pe [bukankah ada banyak orang Melayu]... **Technician** memang banyak Melayu tapi tak lame lagi kau tengok **je mane-mane semua Cine tau** [orang Cina menguasai semua perkerjaan]... **ini semua bukan betul** [semua amalan ini salah]... **Melayu belajar tinggi-tinggi pun tak gune** tak boleh buat ape-ape.

(My friends applied for jobs but they are not sure whether they will get it. Perhaps the employers are prejudiced towards the Malays so it may be difficult for them to get the job. This is especially true when they could not converse in Mandarin. This should not be the case. Singapore does not condone such practices. Nowadays, it is even more difficult to get a job. But there are more Malay technicians now. It would not be long before the Chinese take up their positions. There is no point for Malays to even study hard because they are not assured of a job here.)

The most common English elements used in the Malay varieties are the pronouns ‘I’ and ‘you’, and vulgarity expressions such as ‘shit’, ‘idiot’ and ‘bastard’, or certain other expressions such as ‘cool’, ‘power’, and ‘alright’, and some objects such as ‘specs’ (spectacles), ‘skirts’, ‘shorts’, and ‘I-phone’. Otherwise the whole conversation is in Malay. However, for M4 there are more Malay vulgarity expressions in operation during discourse.

Findings from interviews show that M1 is most used because it reflects the bilingual nature of the Malays. Chart 4.1 shows the number of respondents using M1, M2, M3, and M4 as well as respondents using ‘Only Malay’ and ‘Only English’.

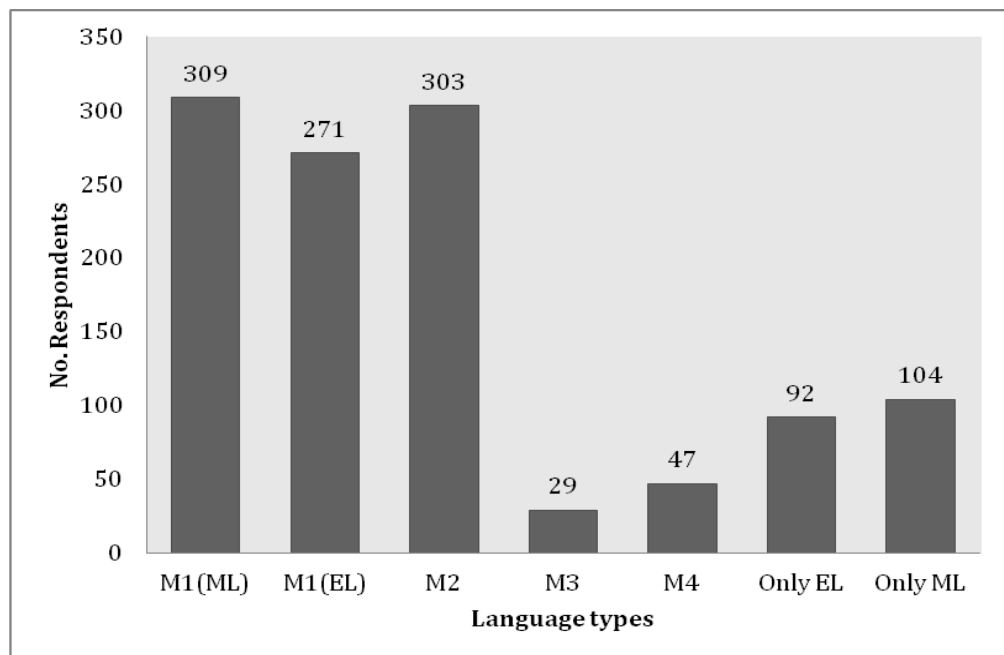


Chart 4.1: Types of Language Respondents Speak During Interviews Based on Number of Respondents and Language Types

Chart 4.1 shows that Malay is the most widely used language during interviews as compared to English. M1 (ML) shows that Malays use more Malay (309) in a bilingual language situation. However, those that use more English (M1 [EL]) are also showing a significant amount (271) and the number using ‘Only ML’ and ‘Only EL’ are also quite close. This clearly shows that Malays in Singapore are bilingual and have the tendency

to use or emphasise on either language in conversations. Nonetheless, the large number of respondents using M1 (ML) followed by M2, M3, M4, and 'Only ML' shows that Malays use mostly Malay in conversations because the overall finding in table 4.10 shows that 69% Malays speak mostly Malays and only 31% speaks mostly English. This finding is consistent with findings on the survey in table 4.1 where it shows that Malays are bilingual with 58% using Malay and English in conversations. Out of which 41% are more inclined to using Malay and only 17% to English.

This can be attributed to their level of proficiency and comfort in Malay because findings from interviews and analyses of interactions also show that colloquial Malay is the more intimate language in terms of socialization and the language of choice. It is used widely at home, with friends, in prayers, and even with strangers. It is intimate because it has its own grammatical forms and nuances that are understood and accepted by all ages and those with different social backgrounds. Labov (1972) refers the colloquial or vernacular language to a person more relaxed style where a person would give the minimum attention to monitoring his speech. It is a person basic style. This style is the most systematic and hence valuable data for analysis. It is interesting to note that SSM is not used beyond its official capacity. Respondents are very comfortable using the low variety of Malay and English, and to a certain extent the SSE.

The above findings produce an additional element in the earlier framework on language use varieties (in figure 4.1). Figure 4.2 shows the language use situation among respondents in reference to the solidarity-social distance scale. The solidarity-social distant scale is about relationship among participants. It shows how language choice is affected by the extent one knows a person. The closer a person is to another person, the more intimate the type of language would be use and vice-versa. This ultimately shows the extent of groups' solidarity.

Findings from the solidarity-distant scale provide another evidence of the proficiency among respondents because one has to be proficient in Malay in order to use a language in accordance with its context. Figure 4.2 shows that the low varieties are the more intimate as compared to the high ones. It shows that SSE is more common among Malays as compared to Standard Malay, which lies at the extreme end of the scale denoting ‘distance’. This indicates that SSE is much more in use than SSM. It is observed that respondents in interviews very remotely use SSM. The low usage of SSM is due to the fact that there is already another Standard language, the Johor Malay, which has been replaced by SSM since 1990.

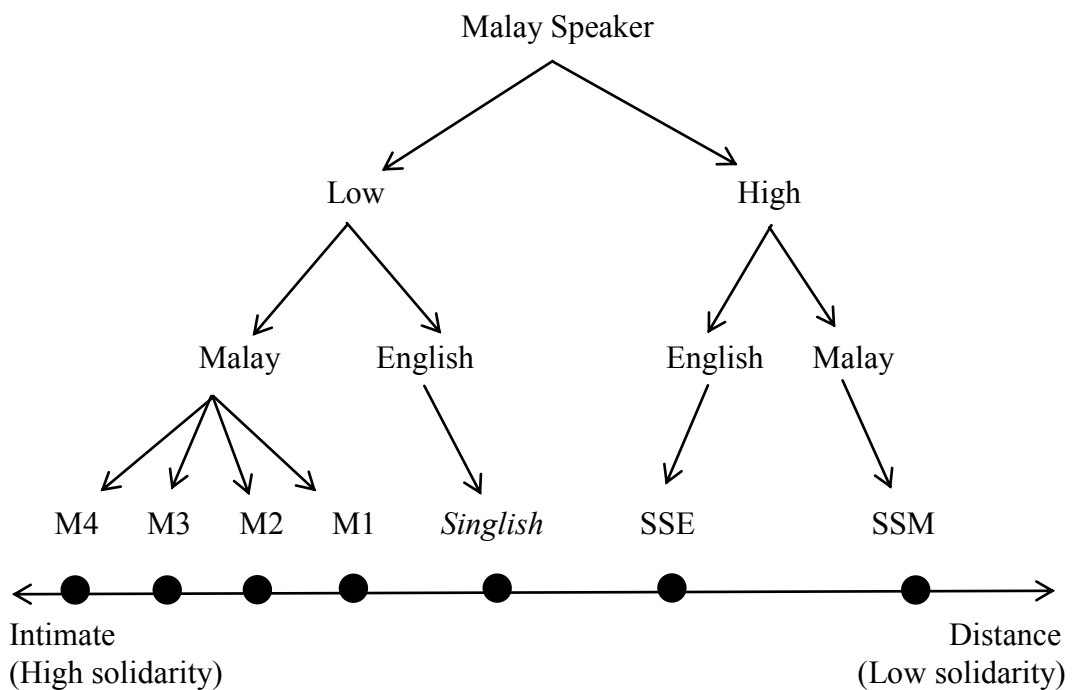


Figure 4.2: Language Use Situation Among Respondents in Reference to the Solidarity-Social Distance Scale

In the low varieties segment, it shows that *Singlish* is the dividing line between SSE and colloquial Malay. *Singlish* represents the merging of both formal and informal language situations. This is evidence from observations done where *Singlish* is widely used

among respondents. *Singlish* is also widely used among other races and is very much preferred over SSE. Hence, *Singlish* provides the most appropriate dividing line.

Figure 4.2 shows that the four informal language varieties (M1, M2, M3, M4) are arranged based on the degree of intimacy among users where M4 indicates the language used between speakers who have very close affiliation in friendship. To use M4 one has to be very comfortable with each other's linguistic elements comprising of jargons, slangs, sarcasm, and vulgarity. Hence, it is placed at the extreme end of the intimacy axis of the scale. The further away a language variety is from the intimacy axis, the lesser the degree of closeness one is with another speaker in terms of language use in a language contact situation. This explains why M1 is the furthest from the intimacy axis because it represents the most common form of language variety (mixture of Malay and English minus the jargons, slangs, sarcasm, and vulgarity) that is used freely with anyone including strangers.

The discussions above show that such lingo depicts intimacy, possible with someone close or intimate with a common interest with oneself. This is a very important outcome of using youth research assistants in this research who are able to associate themselves with the varieties of respondents from various backgrounds. These respondents may be their own friends whom they have close contact with. This helps tremendously in gaining a true picture of natural language in conversations.

Findings from personal observation¹⁵ on language use in a home for juvenile delinquents in Singapore shows the usage of two types of language varieties: M2 and M4. The residents there are very outspoken and at times aggressive in their use of language when narrating their dissatisfaction over an issue among themselves. Jargons, slangs, and vulgarities are frequently used. They use M4 in conversation and are very comfortable using it. However, the language choice changes to M2 when they speak to

the social worker in the home. This shows that there is a shift in intimacy level that affects linguistic choice.

Findings from researcher's personal observation¹⁶ on youth in the National Institute of Education (NIE) also show interesting shifts in linguistic choices. The youth used SSM in classroom when discussing with their lecturer or making a presentation. However, they switched to M1 or M2 when talking to their classmates depending on their level of comfort in the language. Those who use more English in daily activities tend to use M1 while those who are more exposed to Malay tend to use M2. However, when the lecturer left the classroom, one of the students used *Singlish* to make an announcement to the class. Hence, in a higher institutions situation, students use SSM, English, *Singlish*, M1 and M2 according to situation.

The existence of four colloquial Malay varieties may be explained by Ervin's (1964) works on the behaviour of Japanese/English bilinguals in the United States where she found a strong correlation between race and language in terms of congruency. The study shows that bilinguals find it difficult and uncomfortable to speak in English about Japanese topics to Japanese interlocutors. This results from the "usual co-occurrence constraints that Japanese should be used to speak about Japanese topics to Japanese interlocutors". The same situation applies to Malays speaking about Malay topics to Malay interlocutors.

The overall findings from survey on proficiency shows a mixed outcome because respondents show that they are proficient in Malay (79%) but at the same time they find English more convenient in their competence related activities (56%). Hence, the overall outcome shows a medium vitality (62%). However, findings from interviews and observations show a very strong vitality in terms of proficiency in Malay. This is supported by the existence of a formal Malay, and four informal Malay varieties.

Respondents also show that they are very comfortable using Malay in conversations and able to use Malay or adjust its usage based on language use context. This indicates that the overall vitality for Malay in terms of proficiency can be classified as high.

4.5 Attitude Towards Malay

Analysis on attitude towards Malay among respondents shows positive outcomes. Overall finding shows that 85% respondents think highly of the Malay language. Table 4.11 shows percentage of types of attitude towards Malay.

Table 4.11: Percentage Showing Attitude Towards Language Score

Categories	Yes	No
Malay as important as English	80	20
Proud to be Malay	92	8
Proud to speak Malay	91	9
Aware of Malay heritage in Singapore	78	22
Average	85	15

It shows that 80% of Malays find Malay to be as important as English. This is a very important finding in the sense that English has always been regarded as more important than Malay because it is an economically viable language with global outlook. However, this finding shows that Malay is being regarded just as important. In fact, 92% respondents are proud to be Malay and speaking Malay. This supports the finding on language preference in interaction with family members that shows 61% prefer to use Malay with their family. This finding is consistent with Norhaida Aman's (2009) findings where Malays are found to have a positive attitude towards the Malay language.

The perception of importance of Malay being as important as English can also be supported by findings on reasons for reading English or Malay books. Table 4.12 shows percentage of attitude towards storybooks. It shows that respondents provide the same proportionate responses for both types of books citing that stories are interesting and that they gain more knowledge from them. This finding is consistent with Norhaida Aman's (2009) analysis because the respondents also have the same attitude in reading Malay books. Table 4.12 also shows that Malays are proud of reading Malay books as compared to English books. This is another important indicator of the importance of Malay as perceived by respondents.

Table 4.12: Percentage Showing Attitude Towards Storybooks Score

Categories	Malay	English
Stories in the books are interesting	29	43
Feel proud reading such books	12	5
Gain more knowledge from reading such books	31	44
Do not read such books	28	8

Findings from interviews also show positive responses in respondents' attitude towards Malay where 86% respondents find Malay important. 83% of respondents associate their attitude to ethnicity especially in the role of Malay as mother tongue. This is a reflection of ethnic consciousness through language and a pride to be part of Malay heritage and tradition. A nine-year-old respondent expressed this feeling vividly when he proudly expressed his pride for his race and language in standard Malay. Such expression of affiliation to race and language is common among respondents especially in projecting the importance of culture, heritage, tradition and even religion. Ethnicity becomes the main thrust in inculcating a positive attitude towards the Malay language.

The finding shows that respondents equate Malay to religion. Some even say that Malay language is their religion: "... [Bahasa Melayu] saya punya, ah, ape ni, own religion" instead of saying "Malay is the language of the Malay/Muslims". They give prominence to Malay by making it synonymous with religion (Islam). This shows an innate relationship with religion. Respondents also admitted the importance of using Malay to help them in their religious studies and in prayers. This finding indicates that religion still plays a very significant role in the preservation, maintenance, and sustenance of the Malay language among the younger generation. This finding also supports the survey findings on language use in religion where Malays use and prefer Malay when it comes to religion. The findings from survey on language use in religion (refer to 4.2.4) show that 82% of the respondents prefer Malay in the realm of religion in terms of religious classes, language of instructions, language of sermons, and language in silent prayers.

The finding also shows the significance of Malay as a communication tool among the older generation, and for them to have access to information, especially among those who are not literate in English, as well as among the younger generation who are weak in English. Malay is also important for those who are weak in English. One of the respondents admits that he and his friends would rather use Malay than English because their command of English is poor:

Bahasa Inggeris kita teruk jadi kita pakai bahasa Melayulah.

(We would rather use Malay because our English is terrible.)

Respondents also believe that continuous use of Malay symbolizes the continuous presence of Malays in this Chinese dominated republic. This is important for group's saliency and identity. It also reminds them that they are part of the bigger network of Malays in the region, making it important for them to ensure its presence by learning

and glorifying the language. Respondents believe that the presence of Malay language as subject in schools and its national language status reflects the importance of Malay in Singapore. The findings discussed above show that respondents continue to maintain a proactive attitude towards Malay even though the potentials and capacity of Malay fall short of English in global outreach, economic and social status, and national presence.

The discussion on the findings shows that Malays are psychologically attached to their language because they have very high perception of their language in spite of the overwhelming English environment. Fishman (1977) maintains that this situation of heightened language consciousness and loyalty is the result of ethnicity on language saliency. This means that the ethnic-based programme in schools and the nurturing of ethnicity at home have been effective in inculcating a positive attitude towards the language. If this assumption is true, Singapore has successfully developed a sound mother tongue language environment (at home and in school) in Singapore for the Malay community. Secondly, it also means that Malays are a resilient community when it comes to their language, which is a significant part of their socio-historical and socio-cultural heritage. This finding is also evident from observations on Singaporean Malay migrants in Ontario, Canada, where the younger generation continues to use Malay because of the impact of parents' continuous efforts of using Malay at home and the impact of Malay curriculum in Singapore schools¹⁷.

The Malay Canadian experience is an accurate reflection of the success of the Singapore's Malay curriculum because Malays are entrenched into their language and social heritage long after they leave the education scene. A respondent provides a very succinct account of that experience:

Ah, [pengajaran dan pembelajaran bahasa Melayu di sekolah] sangat bermanfaat kerana selepas sekolah Menengah kita memasuki Poly [Polytechnic] dan ITE, so we don't really learn Malay. So after this two

tertiary we can still remember the roots of our Malaylah even after a few years after leaving secondary school.

(The teaching and learning of Malay in school [from primary to secondary] is very beneficial because we are still able to remember our Malay roots even though we are in Polytechnic or ITE [where we no longer learn Malay].)

4.5.1 Attitude in Learning Malay

Analysis on attitude in learning Malay among respondents also shows positive outcomes. It shows that respondents are motivated to learn Malay. Table 4.13 shows degrees of language attitude in learning Malay. It shows an average 86% respondents who display a positive attitude in learning Malay. The learning environment is also well set with strong parental support, as well as interesting and innovative lessons that inculcate a sense of pride in wanting to do better in the language and to be associated with being good in the language. This leads respondents to perceive the importance of learning Malay.

The finding also shows that current Malay-learning environment is on the right track in producing positive attitude towards Malay because 84% respondents want to learn Malay in school in spite of the overwhelming English presence in Singapore. This outcome tallies with the responses to reason for learning Malay where the majority want to learn Malay because they like the language and find it easy. The combined responses show that 61% of Malays either like the language (35%) or find it easy (26%). This implies a high vitality for Malay because if Malays like their language they would use it beyond the school context into other language use situations and domains.

Table 4.13: Percentage Showing Language Attitude in Learning Malay

Categories	Yes	No
Malay class is interesting	82	18
Learning Malay is important	88	12
Learn new things in Malay class	87	13
Want to do better in Malay than other pupils	91	9
Do not want others to think one is weak in Malay	89	11
Parents support and encourage learning of Malay	78	22
Average	86	14

The findings also show that effective teaching of Malay contributes to this positive attitude because almost all respondents (93%) do not need tuition in Malay but are able to perform well. In fact, more than half of the respondents (56%) do not have to revise their Malay except during test or examination. This reflects their competency in the language. This finding is consistent with data released by the Ministry of Education on performance by ethnic group in National Examinations from 2001 to 2010, that shows a high percentage of Malay students scoring above national average for their Malay language in national examinations; PSLE, GCE ‘O’ and GCE ‘A’ levels for the past 10 years (2000-2009) surpassing the Mandarin and Tamil languages. Malays have been maintaining an average of above 90% pass for ten years in the Malay language examination.

Respondents’ proactive attitude towards Malay is also evident from their strong reaction against the idea of using English to teach Malay: 62% not in favour as compared to 38% who believe that the method would benefit both languages. This finding is important because it shows respondents are confident in the effectiveness of the Malay language

in the teaching and learning of Malay. Respondents fear that using English would only create more distraction in the teaching and learning of Malay and ultimately affect the effectiveness of the learning process. One of the respondents said:

It is difficult because for me, I can just concentrate on one language. If it is Malay, then I will learn the Malay language and not distract myself with English.

They also believe that using English in the teaching of Malay would disadvantage students who are good in Malay, and this ultimately affect their proficiency in Malay because of over exposure to the English language. These Malay students would end up using English in thinking and speaking. Even their writing would be influenced by English sentence structure:

It might help sometimes but most of the time there will be a confusion as students might use the English language to write their Malay test thinking that it is fine to do so.

This would mean that there is a possibility of good students losing their competency in the Malay language in the long term because of the potential of an increase in English communication between students and teachers in a Malay classroom. Another respondent believed that it would be difficult to juggle both languages in a teaching and learning process:

No! English should not be used because it will just not serve the purpose of teaching the Malay language. Students would get confused by both the languages. It will definitely be hard for the students and teachers because they need to be strong in both languages. This is especially so for teachers, in order to teach effectively.

Some respondents even find it an embarrassment to learn Malay by using English:

I don't think it is easier to learn the Malay language by using English. I feel it is an embarrassment to learn our own language by using other language.

Another concern is the probability of teachers using the English language and taking the easy way out to use more English, and students would not make an effort to use Malay in the classroom. The act of translating Malay into English and vice-versa would result in the loss of meaning due to the translation. This happens because students have the tendency to apply direct translation that results in a literal production of meanings that are not contextually relevant or appropriate.

Positive attitude towards the learning of Malay is also evident from findings on how students want Malay to be taught in school. The responses show that students are aware of the best practices in the learning of Malay and the areas that need to be improved. Students find interactional approach as the most effective means of teaching Malay. This is followed by other approaches: exploratory, recreational, experiential, and appreciation (refer to Appendix C for details). Some of the suggestions on approaches are as follows:

1. I would like Malay lessons to have more focus discussions about a specific topic. Students should be free to voice out their opinion about the issue. The teachers could then give feedback. This way, pupils can train their thinking skills and also gain knowledge from their own discussions.
2. I would like the Malay language to be taught through different types of activities such as drama, debate, reading poems and more. We should also be taught more about the history of Malay heritage. We need to be provided with more information on our heritage. This would captivate student's attention so that they would look forward to Malay lessons.
3. I think it [Malay] can be taught by using IT [Information Technology]. This will not only interest the students, who spend most of their time spend online, but also provides a new platform for teachers to teach them.

This finding shows that current practices in teaching Malay in Singapore is effective in providing Malay students with a knowledge of Malay through engaging approaches that spawn students' interest in Malay through an enjoyable, interactive, and innovative

pedagogy that creates a conducive environment in inculcating proficiency in Malay.

Respondents also highlighted the attribute of an ideal Malay teacher. The findings on the current learning situation shows that students are interested in the language and are concerned over its progress and teaching. This is a good sign for language vitality. The responses highlight the effective current pedagogical practices and the effectiveness of Malay teachers. Pedagogical excellence is based on the professional attributes of Malay teachers who are engaging, congenial, and knowledgeable in dealing with students. Students' good performance in Malay and their acknowledgment of Malay being their strongest subject are proofs of the effectiveness of the current practices.

Students' emphasis on the importance of learning Malay for the purpose of learning more about Malay culture, history, heritage, and tradition is testament to the success of the philosophy of mother tongue education in Singapore where Malay serves as a cultural transmitter. The proactive evaluation in the arena of teaching and learning of the Malay language contributes to the vitality of the Malay language in Singapore.

Findings from interviews also provide proactive responses in learning Malay. Most respondents like Malay because it is the easiest subject to score and their language of interaction at home. In fact, a respondent even admitted that Malay is the only subject she could get top marks because she basically learns the same thing every year:

Bahasa Melayu is... boleh dikatakan the only subjek yang saya boleh ace in. Because, semua yang kita pelajari is all repeated during from... during this period of ten years. Macam... rarely ada benda baru ah nak dipelajari... so it's very easy to catch. Even other races nak belajar pun... they can learn in just a short while.

(Malay can be said as the only subject I can ace in because we tend to learn the same thing every year for the past ten years. It is very easy to understand because new things are rarely being learnt. In fact, other races can learn it fast.)

Some respondents feel the importance of Malay lesson because it is the only time that they can freely express themselves in Malay when in school:

Ah... ya, saya minat Melayu pasal [kerana] satu mata pelajaran yang saya boleh [ber]bual Melayu dengan sepenuhnya, kalau lain-lain subjek kena berbual Englishkan? So Melayu saya boleh berbual Melayu [se]suka hatinya...

(I like Malay because it is a subject that I have the opportunity to converse fully and freely in Malay. While other subjects requires the use of English.)

Findings from interviews also show respondents are concerned on the role of teachers in moulding their interest in Malay. One respondent made a very important remark when he said that his Malay teacher was responsible for giving him the motivation to do well in Malay. This has left an impression on him to the extent that he likes Malay even though he has left school.

Semua [guru] baik ah, secara terus terang dulu saya memang lemah dalam Bahasa Melayu, tetapi sebab guru saya bagus dan memberikan saya semangat, saya menjadi bagus dalam Bahasa Melayu.

(All teachers are good. Honestly, I was very weak in Malay. It is my Malay teacher who motivates me until I am very competent in the language.)

On the other hand, there are Malay teachers who fail to perform their role well. Some respondents even go to the extreme of calling such teachers nonsensical (“merepek” in Malay). Some teachers were cited as the cause for students lost of interest in Malay:

Bahasa Melayu tak begitu susahlah... tapi cikgunya yang membuat saya hilang interest...

(Malay is not so difficult... but my Malay teacher makes me lose interest in the language.)

Respondents also put forth the issue of engaging teachers and approaches versus boring and unmotivated ones. Such inputs from respondents show that they have interest in learning Malay and are concerned over its progress:

My Malay classes are very interesting because my teacher knows how to engage students in learning Malay. Otherwise, Malay language is very dry and boring.

The overall survey finding on attitude towards Malay shows a very high vitality in terms of positive attitude towards Malay (85%) and in learning Malay (86%). This is further strengthened by findings from interviews and observations that show Malays are concerned over the teaching and learning of Malay and that they are aware of the best practices in the teaching and learning of the language. Findings from MOE MTL 2010 review on students' attitude towards Malay and the learning of Malay also shows a consistently proactive attitude (85%-97%). Finally, the proactive and positive attitude can be attributed to Malays' strong attachment to the language.

4.6 Overall Finding of the Malay Language Vitality

The findings show overall high vitality for the Malay language among the Malay users. Table 4.14 shows the level of Malay language vitality. It shows that the overall Malay vitality is high based on the vitality in language use, preference, proficiency, and attitude. The result is obtained by providing the vitality indicators (low, medium, and high) with numerical values, based on Rasi Gregorutti (2002), where 'low' corresponds to 1, 'medium' corresponds to 2, and 'high' corresponds to 3. These values are added and divided by the number of factors (4). The result from table 4.14 shows 2.75. This means that the vitality of the Malays and Malay language in Singapore is in the high range based on the analysis of the socio-psychological data.

Table 4.14: Malay Language Vitality Level

Vitality factors	Level	Value
Language use	High	3
Language preference	Medium	2
Language proficiency	High	3
Attitude towards language	High	3
Overall	High	2.75

The high score can be attributed to the overwhelming emphasis on ethnicity (race or identity, language, and religion) when it comes to language use, preference, and attitude that contribute to the maintenance of proficiency in Malay. Malays ability to differentiate the use of Malay and English based on situations and needs is another reason for the Malay language to achieve high vitality level. The overall vitality in language use, preference, proficiency, and attitude is also clearly represented in the chart 4.2. The chart shows that Malay is the more obvious language among Malays.

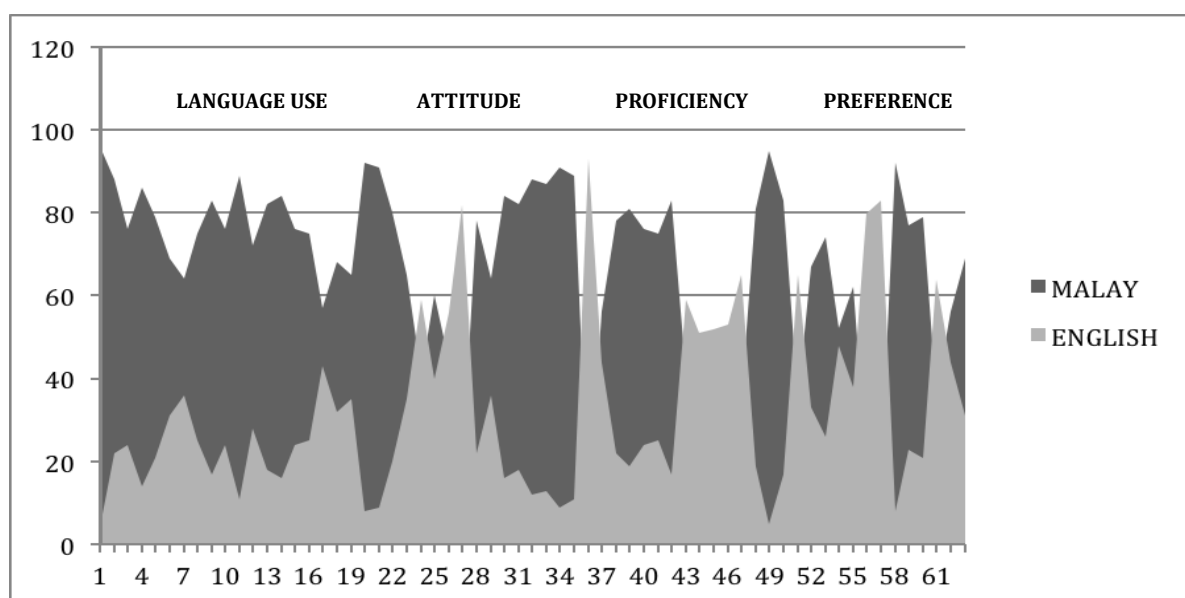


Chart 4.2: Overall Vitality of Malay Based on Language Use, Preference, Proficiency and Attitude

The chart is produced based on the proportionate score from the analysed data presented in this chapter in relation to responses on language use, proficiency, preference and attitude. The charts shows a clear indication that the Malay language is very strong in terms of language use, attitude, and proficiency. However, in terms of preference the choice of language is subjected to context and needs. Malay is preferred for anything related to ethnicity and English is to cater for mainstream needs such as education and jobs. This explains the mixed responses to language preference because Malays in Singapore are bilinguals, where most would use Malay at home and English at school or work on a daily basis.

4.7 Conclusions

This chapter has addressed research question RQ 2 showing that socio-psychological factors affect the vitality of Malay in Singapore through language use, proficiency, preference, and attitude of respondents. This chapter has shown that the Malay language is very much alive among its users. Malay is widely used at home and this provides a platform for its development and transmission.

The analysis and findings on language use situation show a high use of Malay among the respondents. The fact that Malay is still strongly in use in the family realm shows that Malay is stable and maintaining its existence through continuous use across generations. This is a significant finding because language use at home is also the indicator of language use in the community (Veltman, 1991) and that society also influences the use of language by individual (Fishman, 1972). The use of Malay as the main language of religion further enhanced language use because Malay is a common language for religion in the Malay community. This discussion addresses research question RQ 2a.

The analysis and findings on language preference among Malays show that the preference for Malay or English is based on needs (functional usage for jobs and education) and ease of usage (proficiency). Malay serves the need for informal usage especially among family, friends, and religion whereas English is for formal usage such as in schools and jobs. The preference adheres to Malay being the L variety and English the H variety among Malays bilinguals. Hence, Malay is the preferred language for informal interactions more associated with solidarity, comradeship and intimacy by its speakers, while English normally learned later in life through socialization especially in schools corresponds to status, high culture, strong aspirations toward upward social mobility (Fishman, 1980). Malays ability to understand the functions of each of the languages contributes to the stability of Malay where Malay still has a place and purpose in the Malay community. This ability is consequential because language use or choice is based on the most salient force where the most dominant influence would be the determinant of choice (Herman, 1961). The preference to converge or diverge in language use-choice situations also reflects the speaker's perception of the need to maintain their identity and culture distinctiveness (Giles, 1973). This shows that Malay is just as influential as English in their respective domains because each language has its own distinct functions and usage for every society (Fishman, 1971). This discussion addresses research question RQ 2b.

The analysis and findings on language proficiency shows that Malays are proficient in the language to the extent that Malay is still the preferred language in interaction in spite of the overwhelming English influence. This explains the high level of comfort among Malays when using Malay in conversation and able to adjust its usage based on language use context. The fact that they are able to converse in SSM and 4 types of colloquial Malay is evidence of their proficiency in Malay. The Malays ability to use the language comfortably according context and to move from one type into the other

with much ease is also evidence of their proficiency in Malay. Malays proficiency in Malay shows that it is their dominant language because it able to satisfy the personal needs. These are language proficiency, emotional attachment to the language and a high degree of desire to use the language (Herman, 1961). This discussion addresses research question RQ 2c.

The analysis and findings on language attitude shows Malays are psychologically attached to their language because they have very high perception of it. They percieve Malay to be as important as English even though they are aware of English mainstream dominance. They display positive attitude towards Malay and in learning Malay. They feel strongly againts any elements that may affect the vitality of Malay and are aware of the proactive elements in practice and learning that support or enhance the Malay language. The Malays strong affiliation to Malay in terms of ethnicity becomes the main factor that motivates their proactive attitude towards Malay because ethnicity heightened language consciousness and language loyalty (Fishman, 1977). This discussion addresses research question RQ 2d.

Ethnicity plays a crucial role in the existence of the Malays where the Malay language has a paramount role. This situation fits Fishman's (1977) description of ethnicity where language is more powerful than ethnic symbols. Language is metaphorically put as "flesh of the flesh and blood of the blood" (1977, p. 19) of ethnicity. It is shown that Malays are successful in maintaining their distinctiveness as an active collective entity in maintaining their language in intergroup situations. According to Giles et al. (1977), this translates into a situation of high vitality and that the Malay language will continue to survive and thrive.

CHAPTER 5

FACTORS AFFECTING MALAY LANGUAGE VITALITY: GEOGRAPHY, DEMOGRAPHY, INSTITUTIONAL SUPPORT AND STATUS FACTORS

5.1 Introduction

This chapter provides an analysis for the four sociological factors that affect the vitality of the Malay language. These are geography, demography, institutional support, and status. The approach is content analysis for societal treatment, discussed in chapter 2, underlying the language use and ethnolinguistic vitality framework. The analysis looks into trends in the sociological factors that contribute towards the vitality of Malays and the Malay language in Singapore.

5.2 Geographic Factor



The analysis on geographic factor is based on the Gibbons and Ramirez (2004) framework. The geographic factor describes the extent of indigenous language usage among indigenous groups that had migrated to a new area or territory. It is believed that indigenous perceptions towards their language in the new environment would affect the survival of the language. Geography is identified through origin (affiliation with indigenous homeland), uniqueness (geo-linguistic or the extent of language spread in terms of area), and adjoining (geographic proximity). Hence, this analysis looks into the contemporary and socio-historical significance of the Malays as part of a larger group in their ancestral land known as the Malay Archipelago.

The Malay World is culturally referred to as *Nusantara*, which means islands in the areas in between India and China. *Nusa* means “islands” and *antara* means “in between”. The Indonesians first used *Nusantara* at the beginning of the twentieth century with a metaphorical meaning of “mother land” (Asmah Haji Omar, 2008). The

term was later expanded to include Malaysia, Brunei and Singapore. Today *Nusantara* in terms of geographical perspective is known as the Malay Archipelago (refer to Map 5.1).



Map 5.1: Map of the Malay Archipelago

Legend:  Malay speaking countries
 Singapore

The term *Nusantara* has more of an emotive flavour compared to the Malay Archipelago reflecting on the nature of the Malay people who are very closely knit through their cultural roots, practices and beliefs. The Malay Archipelago is the largest group of islands in the world with more than 13,000 Indonesian Islands, and about 7,000 islands of the Philippines. It is also known as “East Indies”¹⁸. The map shows the Singapore location in the heart of the Malay Archipelago surrounded by Malay speaking countries and islands.

Asmah Haji Omar's (2008) geolinguistics categorization is very significant in providing an endorsement that Singapore, even with its Chinese majority, is part of the Malay world. She classifies Singapore, as one of the contemporary areas of language spread together with Malaysia, Indonesia, and Brunei even though Malay does not serve as the primary language in Singapore and that its function as national language is merely symbolic. The inclusion of Singapore based on its large Malay speaking population exceeding that of Brunei means that Malays in Singapore are important to the vitality of the Malay language in the Archipelago. This leads Singapore to be part of the traditional area of language spread. Malays in Singapore and Malaysia have so much in common in terms of socio-cultural practices, traditions and religious beliefs since the early days. Gibbons and Ramirez (2004) point out that a language that is unique would be difficult to maintain. Hence, a language that is widespread has a better chance of maintenance because there is the potential of bringing in speakers and language materials from other areas to support the language. This enhances the language's vitality. The Malay language is not unique to Singapore but is widely used in the Malay Archipelago.

5.2.1 Socio-historical Significance of Singapore in the Malay World

The socio-historical alliance between Malays in Singapore and Malaysia, which goes back many generations, turned Singapore into a centre of the golden age of Malay epistolary. Historical documents show that Singapore was a hub of intellectual industries and activities when it was part of Malaya and later Malaysia. This finding is very important because it could be evident that the Malay world today could have benefited immensely if Singapore had remained in Malaysia and that the position of Malays and the Malay language would have been different from what it is now because the Singapore government policies were pro-Malay when they were part of Malaysia.

Singapore's strategic location made it a viable and vibrant centre for business, education, publication of newspapers and books, and Malay cultural activities as early as pre-war period. Li (1986) observes that in the period before the independence of Malaya on 31st August 1957, Singapore was a place identified with development of the Malay language, literature, and culture through its fast expanding printing and publication industry, a cultural city with a museum, a huge library, and in particular the merger of The King Edward College of Medicine and Raffles College, which gave birth to the University of Malaya in 1949, followed by the establishment of Nanyang University in 1955. In fact the historic post-war Malay literary organization *Angkatan Sasterawan '50* (Malay Writers Movement of the 1950's), or *Asas '50* in short, was established in Singapore¹⁹ on 6th August 1950. The rise of Singapore as the centre for post-war renaissance received a boost when the Singapore government, in an effort to ensure its membership in Malaysia, initiated new and bold steps of introducing policies that greatly boosted the Malays' position in Singapore (Ismail Kassim, 1974).

Such provisions greatly increased the spirit and position of Malays, especially those in Singapore who felt a sense of ownership of the country with the appointment of a Malay head of state, and "Malay" was the label of every aspect of Singapore's socio-political system. As such it contributed to the enhancement of the position of Singapore as the ideal post-war Malay renaissance city.

It is interesting to note that Singapore, being a Chinese dominated country in the 1950's, was able to be the centre of the golden age of Malay literary development. Chinese being 75 per cent of the population were never a hindrance to the effective propagation of the Malay language in all aspects of socio-cultural and political nuances. Malay triumphed across all ethnicity not only as a lingua franca but also as a language of knowledge. Singapore bore witness to the congregation of Malay writers, intellectuals,

activists, and artistes as well as a myriad of publications, organizations, and institutions that shaped the hallmark of a post-war Malay renaissance city.

The development of the golden age of Malay creative and knowledge industry in Singapore is very important because it shows Singapore's major role in shaping a Malay intellectual industry. This was possible when Singapore was part of Malaya. Hence, it received strong support from Malays in Malaya who migrated to Singapore because of the sound infrastructure Singapore had to offer. This explains the strong presence of Malay in Singapore even after Singapore's separation from Malaysia that consequently witnessed the end of the Malay golden age in Singapore.

5.2.2 Geolinguistic Lifeline

Malaysia's role in supporting the development of intellectualism in Singapore is very critical because Singapore's separation from Malaysia in 1965 had caused the whole industry to collapse and Malays in Singapore to never recover its golden epistolary years. Hence, the continuing membership of Singapore as part of the Malay world is crucial to the survival of the Malay language. Asmah Haji Omar's typology of core language areas provides such avenue. The typology is significantly accurate because socio-historical developments show Singapore Malays' close intellectual and creative link with Malaysia. Hence, the continuous relationship has to be maintained in this contemporary age to ensure that Malays in Singapore have the ability to preserve, maintain, sustain their language and, to a certain extent, ethnicity. This is evident with the development of several bodies and institutions for regional affiliations among the core Malay language countries.

The establishment of the Malay Language Council of Indonesia-Malaysia (MBIM) in 1972 was one such move. Its membership expanded with the admission of Brunei

Darussalam in 1985. Since then, this highest Malay language institution for the Malay World has been known as the Malay Language Council of Brunei-Indonesia-Malaysia (MABBIM). This body is responsible for monitoring and developing the Malay/Indonesian language. Singapore is not a member of this council because of its language policy. It is no longer a Malay country and Malay is not a functional language unlike the situation in the other MABBIM's member countries. Hence, it would be impossible for Singapore to carry out any language policy passed by the council because Singapore has its own mother tongue language policy that provides for across-the-board treatment for all Malay, Mandarin, and Tamil languages. There is no one unique policy for each of the languages. However, Singapore being part of the Malay world, and having a significant number of Malay speakers, had been invited to join as observer in MABBIM²⁰ since 1985.

Singapore benefits immensely from this arrangement because it helps Malays in Singapore to develop their language in line with the other Malay speaking countries. Such continuity is important for language maintenance. The Malay Language Council of Singapore (MBMS) admitted having benefited immensely from being an observer in MABBIM²¹. Singapore Malay language development benefits from resolutions past in MABBIM that helps in the development of Malay in Singapore. MABBIM becomes the much-needed official reference for Singapore so that they do not have to rely on unofficial sources for information and guides on spelling and terminology, which are often slow and incomplete. MABBIM provides MBMS with the endorsement to act as an authority and official reference in Malay for schools, mass media, and the community at large. MABBIM also helps MBMS to synchronize the use of Singapore Malay with that of contemporary standard Malay, or else Singapore will be outdated in terms of spelling and terminology. In spite of the immense benefit from being an observer, Singapore chooses to continue to remain as observer in MABBIM and to date

has no plans of joining MABBIM. Singapore's decision is based on MBMS stance on maintaining its position as observer²² despite the government's continuous financial backing for the Malay language and literary developments in Singapore.

Singapore is also an observer in the Southeast Asia Literature Council (MASTERA), which coexists with MABBIM when it was formed in 1995. The affiliation bore fruit when Singapore finally became a member of MASTERA on 17th October 2012 (Nurul'ain Razali, 2012). Singapore's membership with MASTERA is seen as a beneficial endeavour because it can help to bring Singapore literature to regional and international realm and provide a wider platform for local writers to be part of the regional network.

Such alliances have benefited Singapore in terms of language development and competencies. Singapore is able to gain a wide network of Malay expertise in areas of language and literature as well as the education sector. Gibbons and Ramirez (2004) find that adjoining communities that are geographically close would facilitate sharing of resources such as books, magazines, organizations etc. This enhances vitality because the community would be able to increase their resources through increased in-flow of materials and expertise.

One of the most important findings is that the flow of expertise and materials into Singapore shows that Singapore needs Malaysia to ensure the quality of Malay, especially in schools. The Singapore Ministry of Education (MOE)²³ uses language and literature books from Malaysia as textbooks for schools and engages Malaysian academics as advisors for Malay school textbooks produced by MOE's Curriculum Development Division. They also engage Malaysian educators to share their expertise on the teaching and learning of the Malay language. Singapore schools conduct exchange programmes and visitation with schools in Malaysia, Indonesia, and Brunei.

Singapore youth writers attend annual literary events organized by MASTERA (www.mbms.sg). This provides the initial link for a wider regional network for Singapore Malay youths with other Malay youths in the region. Such activities instil the spirit of Malayness among the Singapore youths through socio-cultural exchanges and intellectual development programs.

The opportunity to uplift the academic qualification of the Malay language teachers received a boost when University of Malaya and *Universiti Kebangsaan Malaysia* (Malaysia National University) opened their doors to Malay teachers from Singapore to pursue undergraduate Malay studies in 1994. Since then, more universities in Malaysia have opened their doors to Singapore students. This becomes an impetus for professional and academic developments for Malay teachers who were deprived of avenues for holistic undergraduate Malay studies prior to this²⁴. Today, there are more than three hundred graduates from this programme working in the Singapore education service, and other related agencies. Almost all of them passed with at least a second-class upper honours degree²⁵ in spite of the fact that Malay is a second language in Singapore. Many of these graduates have advanced to do their masters and doctoral studies in Singapore and Malaysia.

The co-operation under discussion benefits Singapore's Malay language scenario immensely because these graduates contribute to the flowering of the Malay language in Singapore. They become part of the Malay activists through writing and membership of Malay organizations. They help to shape current and future trends using Malay in Singapore. The continuous flow of Singapore undergraduates into Malaysia shows the continued importance of such relationship between Singapore and the Malay world. The success of the Malay studies programme in Malaysia has led to the establishment of Malay studies undergraduate programmes in the National Institute of Education in 2001

and The Singapore Management University in 2006 because of its increasing demand in Singapore. Both these institutions employ the expertise of Malaysian academics to run some of their modules.

The link with the region is also established through Malay organizations in Singapore through activities such as annual youth programs with Brunei called *Titian Minda* (Bridging Minds) organized by Malay Youth Literary Association (4PM), and the Regional Writers Meet organised by Asas '50 with Brunei Writers Association, *Asterawani*. Engagements with the Malaysian and Indonesian counterparts are evident through Asas '50, who organize various activities with Sultan Idris Education University in Perak, Malaysia (Ihsan Norzali, 2010), and maintain close alliance with Malaysian writers organizations such as GAPENA. Asas '50 also maintains working relations with many Indonesian writers and link with the Indonesian language authority, *Badan Pengembangan dan Pembinaan Bahasa*. The language and literary links between Malays in Singapore with that of the Malay Archipelago continues to be strong.

Singapore is also a member of the Islamic Religious Council of Malaysia-Brunei-Indonesia-Singapore (MABIMS). It also participates in annual meetings of member countries to discuss issues related to the religion of the Malays, Islam. This council provides another platform for Singapore to be part of the Malay world. Singapore benefits a great deal from the regional network for religious materials and professionalism. This is evident from the importation of many religious publications from Malaysia, Indonesia, and Brunei. Religious experts are also frequently invited to give talks in Singapore. Singapore's leading private Islamic institute, Al-Zuhri, has a memorandum of understanding with the University of Malaya and Sultan Idris Education University for their graduates to further religious studies in these universities.

Singapore students also study in the University of Malaya and Islamic International University (UIA), Malaysia.

The entertainment industry also engages in regional initiatives. Singapore Malay radio stations, Warna 94.2 FM and Ria 89.7 FM have participated in the regional music award known as *Anugerah Planet Muzik* since 2001 (Han, 2012). Organisation of the event is rotated within the region with each participating country becoming the host. This provides an avenue for the transmission of Malay songs and music from the region to Singapore as well networking opportunities within the industry. Malays in Singapore are able to meet their regional idols in this event. The entertainment industry attracts large followers and is a very important source of language vitality. In fact, Brunei Radio and Television Brunei and Warna FM Mediacorp Radio have also signed a memorandum of understanding in 2008 for the joint production of a Malay heritage programme on Malay quatrain, “*Berbalas Pantun*”, with the objective of strengthening the Malay culture on both sides (*The Brunei Times*, 1st July 2008).

The link with Malaysia is not only based on intellectual and cultural pursuits. It is also social and economic. Most Malays in Singapore have relatives or friends in Malaysia. This is undeniable because of the long history of social cohesion. Malays in Singapore continue to have communal ties with the larger Malay language areas especially Malaysia. Most Singapore Malays are descendants of Indonesian and Malaysian parentage. Hence, they continue to have familial links with these countries and have strong affiliation with the language because of this heritage.

Gibbons and Ramirez (2004) point out that a person who speaks the indigenous language may assign to that language a particular association with the land, and would be more likely to maintain the language. However, they also believe that there is possibility that migrants may adjust to the language of the new land, assuming that their

language would be maintained in the country of origin. In the case of Malays in Singapore, their close association with their countries of origin such as Indonesia and Malaysia enhances their need to maintain the language because of the need to communicate with their relatives and the commitment to transmit the language legacy to their descendants, especially in religious faith. This may explain why the use of Malay at home is still substantial among Malays in Singapore.

Malays in Singapore continue to be part of Malaysia because of familial connection, social networking and economic venture. Friendships are developed through educational institutions, business ventures, and the social media. The lower Malaysian currency makes Singapore's immediate neighbour, Johor, the best place for shopping, entertainment, and investment. Singaporeans move in and out of Johor daily especially on weekends, holidays and festive seasons. This means that Singaporeans from all races are exposed to the Malay language in Johor where the whole population speak Malay. Entering Johor is like entering another new world of language use. Singapore Malays also invest in properties in Johor and many of them turn these properties into weekend getaways. There is an increasing trend of Malay Singaporeans living in Johor and working or studying in Singapore. They would travel to and fro daily. This is due to economic consideration where the houses and the overall standard of living in Johor are much lower than in Singapore. The high income earned in Singapore dollars more than doubles in value when brought into Johor²⁶.

Singapore's position in the heart of the Malay Archipelago proves to be an important factor in maintaining the vitality of Malay in Singapore. The strategic position creates a favourable environment for the flow of Malay language and literary materials, expertise, and religious values from the region into Singapore and the opportunity for Singapore Malays to explore and experience such abundant resources of knowledge on Malayness

in the Malay Archipelago through both regional and communal ties. This happens because Malay is widely in use in the Malay world.

Findings from surveys and interviews also show the importance of geolinguistic network. Respondents are aware of the importance of regional network especially in using Malay for communication in Malaysia. Respondents also cited the importance of the Malay language in the region when the government called for 10 to 15 per cent of non-Malay speaking Singaporean to learn the language (*The China Post*, 2005, February 19). This came about after Singapore army personnel's experience when the Tsunami hit Aceh in 2004. It was revealed that many of the army personnel had problem communicating with the Achenese, who could only communicate in the Malay/Indonesian language.

5.3 Demography

The analysis on demographic factors is based on the elements prescribed in Giles et al. (1977)'s ethnolinguistic vitality theory. These are absolute numbers of speakers, distribution of speakers, language of transmission, fertility and mortality rate, marriages, immigration and emigration. The approach also traces the socio-historical development of the Malays that shaped them into their current demographic condition. This analysis finds that Malay in Singapore has low vitality in terms of demography. It also finds that Malays are adversely affected by the liberal policy on immigrants that affects their socio-economic landscape, while the social integration policy eliminates their enclaves and group's saliency.

5.3.1 Socio-historical Development

Singapore's demography started to change during the early 19th century through the influx of Chinese migrants from China for economic reasons. The British, who were the

colonial masters, brought in many labourers from China and India and to a certain extent, those from the Malay Archipelago, to work in the tin and rubber industries in Malaya. Such an influx influenced the population ratio among the ethnic groups in Singapore. In 1824, Malays outnumbered the Chinese and Indians by 65 per cent and 90 per cent respectively. In 1957, the number of Chinese residents surpassed that of the Malays by 900,000 people. The percentage of Malays to Indians also dropped to 60 per cent. This was because of the growing number of Indian immigrants in Singapore. The demography of Malays in Singapore in the early years was a consequence of the socio-economic conditions. The British wanted immigrants and not the indigenous to work on their economic assets. This has led to the growth in migration. Unfortunately, such a policy became a disadvantage to the Malays when Singapore was separated from Malaysia in 1965. The minority status of the Malays in Singapore remained and the post-independence government continues to maintain the ethnic ratio in Singapore.

Malay population in Singapore continues to shrink in comparison with other races. Since 1965, Singapore's population has grown from 2,074.5 million in 1970 to 5,076.7 million in 2010. The Malay population shrank from 13.9% (2000) to 13.4% (2010), while the Indians (7.9% to 9.2%) and Others²⁷ (1.4% to 3.3%) have increased. "Others" are mostly foreigners who have become residents. The Chinese population shows a significant drop from 76.8% to 74.1% in the same period. Nonetheless, they are still the overwhelming majority accounting for three quarters of the Singapore population. Malays even lose to the foreign worker population who stand at 1.3 million as compared to 503, 000 Malays, based on the 2010 census. Table 5.1 shows the increase in population from 2000 to 2010 based on ethnic groups. The group labelled as 'Others' represents the most significant increase in a span of 10 years.

Table 5.1: Singapore Resident's Population Based on Ethnic Groups for 2000 and 2010

Year/ Ethnic	Malay	Chinese	Indian	Others
2000	455, 200	2, 513, 800	257, 900	46, 400
2010	503, 900	2, 794, 000	348, 100	125, 800

Source. Census of population 2010 statistical release 1: Demographic characteristics, education, language and religion. Department of Statistics, Ministry of Trade & Industry, Republic of Singapore.

This situation can be traced from the liberalization of the Singapore immigration policy that leads to the increase in permanent residency status and eventually citizenship. Such liberalization also invites more foreign talents to come to Singapore to work or set up businesses. The 2000 population census reveals that the increase in non-resident population is due to international migration. However, the number of Malay migrants into Singapore has been very much lower compared to the Chinese and the Indians. The Singapore government claims that they have not been very successful in attracting Malay foreign talents into Singapore. Singapore Prime Minister, Lee Hsien Loong, vividly expressed this problem during his 2010 National Day rally speech to the Malay community:

It is not easy to attract Malay or pribumi [indigenous] talent from Southeast Asia, but we are getting some, and must keep on trying. However, let me reassure Singaporeans, especially the minority communities, that we will not allow immigration to upset the current mix of races among our population. The current mix is stable, and contributes to our racial and religious harmony. (Lee, 2010).

On the other hand, the government has been very successful in maintaining the intake of Chinese immigrants and drastically increasing the number of Indians coming into Singapore. Table 5.2 shows the permanent residents' population based on ethnic groups.

It shows that over a period of ten years from 2000 to 2010, there has been a very significant increase in permanent residents among all groups except for the Malays.

Table 5.2: Permanent Residents Population in Singapore Based on Ethnic Groups

Year/Ethnic	Total	Malay	Chinese	Indian	Others
2000	287,477	11,783	218,779	42,716	14,199
2010	541,002	16,110	332,128	110,646	82,118
Difference	253,525	4,327	113,349	67,930	67,919

Source. Census of population 2010 statistical release 1: Demographic characteristics, & Census of population 2010 statistical release 1: Demographic characteristics, education, language and religion. Department of Statistics, Ministry of Trade & Industry, Republic of Singapore.

The table shows that the situation of Malays in Singapore may not be favourable in the long run. Singapore government's recent announcement to increase the population to 6.9 million people by 2030 (*Channelnewsasia.com*, 8 February 2013) has become a threat to the existence of the Malays because this would mean that more immigrants will be brought into Singapore²⁸. These immigrants are mostly non-Malays based on the current trends. This sparks a host of articles and discussions in the Malay media where Malay MPs too raise their concerns over the future of the Malays (*Cyberita*, 9 February 2013; 16 February 2013; 20 February 2013).

The policy of maintaining the ethnic ratio and "selective" increase of certain ethnic groups' population may be construed as a move "to eliminate or recreate linguistic minorities or majorities within more convenient and governmental administrative unit or region" (Giles et al., 1977, p. 312). This result in a group (Malays) becoming a minority and consequently being unable to secure its dominancy, vitality, and collective entity as compared to those still having their traditional homelands (such as Malaysia or

Indonesia). Such design becomes more obvious with the elimination of the Malay enclaves in Singapore. According to Fishman:

Authorities will continue to be motivated by self-interest. New structural inequalities will inevitably arise to replace the old ones. More powerful segments of society will be less inclined to want to change themselves than to change others. Westernization and modernization will continue to foster both problems and satisfactions for the bulk of humanity. Ultimately language planning will be utilized by both those who favor and those who oppose whatever the socio-political climate may be (Fishman, 1994, p. 98).

5.3.2 Areas of Malay Concentration

The minority position of the Malays is exacerbated by the elimination of their enclaves. This act will eventually reduce the solidarity of the group. Giles et al. (1977) maintains that minority group speakers who are concentrated in the same geographic area may stand a better chance in maintaining their linguistic vitality because of the feeling of solidarity through frequent verbal interaction. In fact the “enclave” environment might stimulate a feeling of attachment to ethnicity, thus enhancing a sense of membership.

Malays were rooted out of their large enclaves through the government’s resettlement programmes that witness the end of Malay *Kampong* or villages as well as one of the largest Malay settlements in Singapore known as *Kampong Melayu* (Malay Village). The British government granted to Singapore Malays this piece of land in 1927 as a reserve site for the Malays in Singapore (Li, 1966).

Other important Malay enclaves were the islands or *Pulau*. Singapore has sixty-three islands in total, all bearing Malay names, which form part of the Malay enclaves. The islands faced the same fate as the villages under the resettlement program when all inhabitants of the islands were relocated to the mainland in the 1970’s. The resettlement of the enclave also witnessed the end of Malay schools in *Kampong Melayu*²⁹. These

Kampongs and *Pulaus* were enclaves for the cultivation of Malay heritage, culture and values that later succumbed to urban redevelopment and resettlement.

The dismemberment of Malay enclaves continues with the introduction of the ethnic residential quota under the Ethnic Integration Policy (EIP) implemented in 1989. The aim was to promote racial integration and harmony and prevent the formation of racial enclaves by ensuring a balanced ethnic mix among the various ethnic communities living in public housing estates (Housing and development Board website). This policy is still implemented today.

The policy restricts the sale of flats to the particular race once the quota is met. This means that non-Malays are not allowed to sell their flats to Malays, and vice-versa, in any constituency where the Malay quota has been reached. This policy does not effect the Chinese because they are given majority status all across Singapore. Table 5.3 shows the latest proportion of ethnics based on living areas.

Table 5.3: Ethnic Limits for HDB Flats (as of 5th March 2010)

Ethnic Group	Neighbourhood	Block
Malay	22%	25%
Chinese	84%	87%
Indian/Others	12%	15%

Source. Housing & Development Board

The EIP further weakens the overall position of the Malays while still maintaining the dominant position of the Chinese in constituencies throughout the island. The Malays' effort to re-establish their lost enclaves in the new housing estate suffered a serious blow with the implementation of the quota on public housing. The resettlement

programs and the policy on ethnic integration witnessed the depletion of Malay enclaves in totality.

Table 5.4 shows contemporary Malay enclaves based on ethnic distribution. It shows that out of 35 areas in Singapore, Malays are mostly found in only 4 areas.

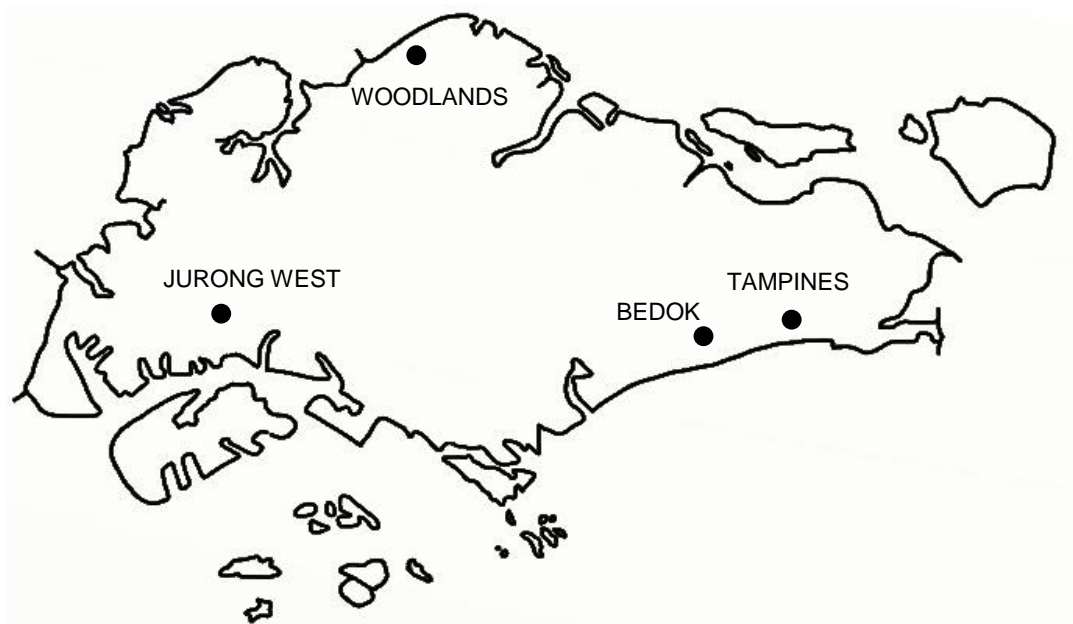
Table 5.4: Malay Contemporary Enclaves Based on Ethnic Distribution

Area	Malay	Chinese	Indian
Bedok	47,179	209,892	25,348
Jurong West	48,863	184,658	27,134
Tampines	57,584	173,677	21,411
Woodlands	62,007	149,494	27,162

Source. Census of population 2010 statistical release 1: Demographic characteristics, education, language and religion. Department of Statistics, Ministry of Trade & Industry, Singapore.

These areas are located in the east (*Bedok* and *Tampines*) and the west (*Jurong West* and *Woodlands*). These are non-prime areas of residence in terms of property value. These areas are located along the fringes of Singapore (see Map 5.2).

However, even in these areas Malays continue to be the minority against the dominant Chinese. The breaking down of the enclaves through various measures resulted in an uneven proportion of speakers that affect language group's vitality.



Map 5.2: Malay Majority Settlement in Singapore

Legend: ● Areas where Malays mostly reside

Basically, a lower percentage of minorities as compared to a very high percentage of dominant groups will mean low vitality for the Malay language as compared to a situation of equal proportion in terms of group's membership (Giles et al., 1977).

5.3.3 Language of Intergenerational Transmission

Malays are bilingual in Malay and English. Malay is the main language of transmission in Malay homes. The 2010 census report on language most frequently used at home shows that 83% of Malays use Malay at home. However, the Malay community shows a most significant increase in the use of English at home from 7.9 per cent (2000) to 17.0 per cent (2010), or 130 per cent increase. The increase in English usage at home corresponds with the increase in educational attainment where those in the higher education category speak more English. However, there is also an increasing trend among the lower educated Malays to speak English. This group shows more than 100%

increase from 1.9% in 2000 to 4.4% in 2010. This increase is obvious among the various age groups of 15 to 55 years and above.

This finding shows a possible shift in Malay language use among the Malays. The upward trend of English as a spoken language among the Malay community will escalate further among the new generation of parents with better literacy and education background. The effect of such demographics has begun to impact the new generations of students going to Primary One in Singapore schools. The percentage of Malay students with English as the most commonly used home language rose from 13% in 1991 to 37% in 2010. This is almost a 200% increase in a span of 19 years. The findings show that English is progressively and effectively challenging Malay as the language of intergenerational transmission among Malays.

5.3.4 Fertility and Mortality Rate

Singapore is facing a gradual decline in fertility rate. This does not commensurate with the gradual increase in new residents. This situation is critical with Singapore's total fertility rate (TFR)³⁰ showing a gradual decrease since 1990. The TFR for a 20 year-period shows that the Malay community faces the most critical drop: from 2.96 (1990) to 1.65 in 2010. However, the gradual decline is generally higher than national average because other races are showing a smaller drop.

The Malays are in a better position in terms of procreation. The census of population 2010 statistical release on marriage and fertility show that Malays continue to have the most children compared to other ethnic groups in spite of the lower TFR. Malays generally have three, four and more children based on ever-married females aged 40-49 years old. This is further enhanced by the findings from the census that shows Malays are the youngest ethnic group in Singapore. The majority of Malays are below 24 years

old. Most are in the 15-19 years range. While the majority of the older age groups are below 55 years old. This represents a bright outlook in terms of fertility and mortality rate because of the increasing number of young Malays. The census also indicates that Singaporeans are living longer, up to 82 years as compared to 72 years in 2000.

Such a situation may not be of benefit to the Malays in terms of demography because of the continuing flow of Chinese, Indians, and other immigrants into Singapore and the government's stance on maintaining the "current ethnic mix"³¹. This means that the Malay population would continue to be maintained at 13 to 15 per cent, as it has been since independence because according to Singapore's Prime Minister, Lee Hsien Loong, "the current mix is stable, and contributes to our racial and religious harmony." (Lee, 2010).

Malays are not able to rely on Malay immigrants because the numbers are too insignificant. In fact, this number is also affected by the need to maintain a "stable ethnic mix". The drop in the numbers of Malay emigration over the years due to the fact that Malays find it better to remain in Singapore, would be another factor contributing to the low Malay immigration rate because of the need to maintain the stable ethnic mix. This implies that Malays are not able to artificially increase their language speakers through immigrants, like the Chinese and Indians, but have to rely on procreation of the locals and "combating" the infiltration of English into their family domain.

5.3.5 Endogamous and Exogamous Marriages

The statistics on marriages and divorces for 2010 shows a total of 4133 Muslim marriages, out of which 1378 or 33% were inter-ethnic. This figure has doubled since 1990. The remaining 67% were marriages among Malay couples. Hence, there is a possibility for the preservation and enhancement of Malay cultural practices and

language among newly married couples and their new family unit. However, the percentage of ingroup marriages is facing a gradual downward trend with the increase in inter-ethnic marriages. The gradual increase in the latter type of marriages is apparent based on the number of marriages where both the groom and bride are from different ethnic groups such as Malay-Indian, Malay-Chinese, and Malay-others³². The number of marriages increased from 1222 (2007) to 1378 (2010). The family units from such marriages ultimately use English as the language of communication at home as such couples come from different ethnic and language backgrounds. The Malay community occupies the highest rung of the scale in terms of inter-ethnic marriages at 33 per cent as compared to non-Malays at 18 per cent in 2010. The percentage had been increasing gradually from 16 per cent (1990), 24 per cent (2000), and 33 per cent (2010).

The situation is more critical with the increase in educated couples tying the knot because the majority of such couples use mostly English at home. The increase in English at home corresponds with the increase in educational attainment with those in the higher education category speaking more English. Hence, Malays are facing the challenge of English dominating the home environment through inter-ethnic marriages and marriages among the higher educated Malays. This means that English gains further strength with more inter-ethnic marriages among Malays in Singapore. English will be the language of communication in cases where the partner is not Malay and does not speak the language.

The findings from demography factor show that Malays are the minority with the potential of becoming the smallest ethnic group, facing a downward trend in fertility, experiencing increased marriages among the higher educated that affect family size and language preservation, are facing an increase in mixed marriages that affect the preservation of race and language, in addition to having the least number of immigrants

to add to their number and language, and facing the possibility of gradually losing their ethnicity. These situations indicate a low vitality for Malays because it reflects a lesser chance of survival as a distinct group vis-à-vis other ethnic groups.

Findings from surveys and interviews indicate that respondents find that Malay has lesser prospect in Singapore because of the low number of speakers and the declining usage of the language.

5.4 Institutional Support

The analysis on institutional support looks into education, government services, economy, media, police and military, linguistic landscape, cultural industries, political institutions, religious institutions, and leadership and associative network factors (Giles et al., 1977). Institutional support plays a very important role in determining the fate of a group because it deals directly with the pragmatic and spiritual needs of the society. It is the extent of control one group has over its own fate and that of the outgroup, and can be seen as the degree of social power enjoyed by one language group relative to co-existing linguistic outgroups (Sachdev and Bourhis, 2001, 2005). Bourhis (1979, 2001) maintains that the existence of language groups as distinctive collective entities within multilingual states can be realized if such group is able to maintain a good standing with favourable position on the institutional control front. This analysis finds that Malay has a medium vitality in terms of institutional support factor.

5.4.1 Education

The Singapore education system is based on bilingualism. English is the main language of instruction in schools for all subjects and activities except for the mother tongue subjects. There are three mother tongue languages based on ethnicity. Students are expected to learn Malay, Mandarin, or Tamil. Hence, it is compulsory for Malays to

learn Malay in schools. The learning of Malay is restricted to 4-5 hours a week as compared to other English medium subjects that take up about 35 hours a week. Malay is the instructional language when engaging students in cultural-heritage knowledge and activities. Malays also learn basic linguistic skills for language competency. There are no Malay medium schools except for the Islamic religious schools or Madrasah. However, the government's compulsory education policy in 2000 challenges the Madrasah's language policy resulting in the madrasah's adjusting their curriculum to provide more time for English based subjects to as high as 50 per cent of curriculum hours. This development may have long term repercussions on the overall Malay environment in Madrasah.

On the other hand, the Chinese are provided with the SAP schools³³. These schools were established in 1979 to “preserve the ethos of the Chinese medium schools and to promote the learning of Chinese language and culture” (Ministry of Education). To date there are 26 SAP schools with English and Chinese as the languages of instruction. This means that students from other races who are not fluent in Chinese are not able to enter this school³⁴.

Gibbons and Ramirez (2004) put education as being most influential on language than any other institutions because the use of language as a medium influences the development of language proficiency. It ultimately affects the status of the language in the wider community because it would be respected and considered as prestigious. This is obviously the case with Chinese and English. The designation of English as a compulsory language of instruction in all schools and universities through entry requirements has created a niche for English in education, and other language enhancement activities that generate income, thus giving it a high economic value.

5.4.2 Government Services

English is the de facto language (Gopinathan, 1999) in Singapore. It has over the years taken over the role of lingua franca in Singapore to cover all areas and disciplines except for cultural, ritual and religious associated activities and practices. The government's commitment and consistent support has made English the language of communication in all government departments, social services, transportation, post offices and the judiciary. In short, all public services in Singapore use English.

5.4.3 Economy

English and Mandarin are the languages of commerce, industry, and finance in Singapore. English is widely used because it is the international language of business. Mandarin is used because the Chinese dominate the business sector in Singapore. The influx of Chinese immigrants into Singapore further enhances the use of Mandarin both socially and economically. Malay and Tamil are used in communal businesses in their respective enclaves.

Indian businesses are mostly situated in Little India in Serangoon where Tamil and other Indian languages are widely spoken. Malay businesses are located in the Geylang Serai area where Malay is widely spoken. However, Malay businesses can be classified as small enterprises for local consumption such as cooked food, minimarts, Malay traditional clothing, religious paraphernalia, traditional medicine and therapy, barber, Malay and religious books, and Malay entertainment material such as music, video, film, and magazines. There are some pockets of Malay businesses in Kembangan (area around Masjid Kassim Mosque) Bedok, Tampines, Woodlands, and Arab Street. Most are restaurants. The area around the Sultan Mosque in Arab Street is also famous with Malay shoppers and businesses dealing in textiles, furniture, books, and printing.

However, most of the business owners are Indian Muslims and Arabs. There are not many Malays in the international and regional businesses. Malay businesses are much localized. This indicates that the Malay language is not being used at the international level because Malays are not able to penetrate such markets. However, Malay is still widely used when it comes to dealing with regional markets in Malay speaking countries. This situation implies that Malays have no economic bargaining power in Singapore because they are under-represented in commerce, industry, and finance sectors when compared to the Chinese. The census of population 2010 statistical release 3³⁵ reports that Malays and Indians make up 5% and 9% of the financial and insurance industry respectively as compared to 81% Chinese.

The Chinese economic strength serves as a very important institution to garner the support of the government for the development of their group and language. The Malays' low economic influence places them at a disadvantage when it comes to uplifting the groups' image and outlook especially in leveraging the groups' socio-economic well-being. The presence of Malay in the economy sector is limited to communal businesses and enterprises.

5.4.4 Media

The Malay language is widely used and available in all Malay media: radio, television, newspaper, and Internet. However, the institutional support for Malay media is minimal as compared to the Chinese and English. Newspapers in Singapore belong to the Singapore Press Holdings (SPH). They publish six daily Chinese newspapers (*Lianhe Zaobao*, *Lianhe Wanbao*, *Shin Min Daily News*, *Thumbs Up*, *zbComma*, and *Victory Trail*) with 668,781 circulations (2010). From 2006 they also publish a free bilingual (Chinese-English) newspaper called *Wobao* or *My Paper*, which has a glossary of translations for the more difficult English and Chinese words and phrases. It has a

250,000 daily circulation and is read by about 500,000 Singaporeans (Lee, 2011). This does not include the highlights on 'Speak Mandarin Campaigns' in the English newspapers published by SPH such as *The Straits Times/Sunday Times*, *Business Times*, *New Paper/New Paper Sunday/Little Red Dot/* and *IN* with a total of 782, 295 in daily circulation in 2010. Malays have only one newspaper, *Berita Harian/Berita Minggu*, with a daily circulation of 59, 530 (2010). This is far less than the Chinese and English newspapers in Singapore.

The Singapore media leading company, MediaCorp³⁶, provides two radio stations for the Malay community: *Warna* 94.2FM and *Ria* 89.7FM. The Indian community has only one radio channel, *OLI* 96.8FM. The Chinese have five radio stations: 'Capital 95.8FM', *Love* 97.2FM', *Y.E.S* 93.3FM', 'Radio 100.3' and '883Jia FM'. The Malays and Indians each have only one television channel under the MediaCorp network. These are *Suria* and *Vasantham* channel respectively. The Chinese community has two television channels under MediaCorp TV. These are 'Channel 8' and 'Channel U'. The institutional support in media shows that the Chinese have the most support from the government and the private sectors. The presence of Malay in media sector is limited to communal programs.

5.4.5 Police and Military

Malay is the national language of Singapore. It is used in the police and military for the giving of commands in parades. It is ceremonial rather than instructional. The language is used exclusively within the parade square. English is the language of instruction and communication in police and military like in all government institutions.

5.4.6 Linguistic Landscape

English and Mandarin are widely used in public road signs, advertising billboards, street names, place names, commercial shop signs, public signs on government buildings, advertisement flyers sent to homes, interaction in and around neighbourhoods, and in television. Singapore's linguistic landscape is Anglo-Chinese. This is further seen when the Singapore Mass Rapid Transit (SMRT) decided to announce the name of stations using English and Mandarin only for trains running along the north-south and east-west lines. SMRT is in the opinion that announcements in Tamil and Malay are not necessary because they sound the same as in English³⁷ (Sujin and Kamaldin, 2012).

Most roads with Malay names that were also lost during the resettlement programs were not replaced with Malay names when new roads or even towns were constructed. Malay schools were closed and no new schools were opened with Malay names. New roads, schools and other government as well as private buildings were given English or Chinese names. Most public information is in English and Chinese except for those concerning the four ethnic groups in Singapore such as brochures on public awareness programs such as health, voting, elections, and important government announcements on policy related materials.

The Chinese are overly represented in the English television media. Tan's (2004) research on ethnic representation on Singapore-made film and television programs found that the Chinese dominate the mainstream television programs, while the inclusion of minorities is construed as "tokens", landing them into insignificant roles that lack character with negative and unflattering images that affect their aspiration and esteem.

The Malay linguistic landscape from whatever is left in Singapore shows that Malay existence is significantly reduced. This affects Malay saliency because a linguistic landscape subscribes to the feeling of having a value and status of one's language in correlation with other languages (Landry and Bourhis, 1997). Signs, symbols, or any representation of a group's existence are viable indication of a shared culture and acknowledgement of the existence and significance of an ethnic group and its language in a mainstream environment.

5.4.7 Cultural Industries

Malays have a strong informal institutional support in terms of organizations to promote its socio-cultural industry in a myriad of sectors: education, culture, literature, language, visual arts, youth activism, social services, community engagement, sports, martial arts, religion, politic, business, media, heritage, publication, entertainment; music, dance, traditional arts; drama and opera; and scholarships and bursaries. These sectors are Malay based and almost all use Malay in their administrations and activities except for those that are under the purview of the government, such as Mendaki, MUIS, AMP and the Malay Heritage Centre. These institutions use English in day-to-day administration.

It is interesting to observe that the Malays have the biggest number of non-governmental organizations (NGO) as compared to the Chinese and Indians. This finding is consistent with Yaqmur (2011)'s findings on Turkish immigrants in Australia, France, Germany and the Netherlands where immigrants who do not receive any support from the state would set-up their own ethnic institutions. However, this is not an advantage because such organizations do not have a bargaining power when it comes to the voicing of demands to the government. Nevertheless, Malay NGO's are the impetus for the maintenance of language and culture. They contribute significantly to the sustenance of ethnicity.

The Chinese on the other hand have more formal organizations with a strong bargaining power. This is evident from the support for the ‘Speak Mandarin Campaign’ launched in 1979. It has become a national campaign with the aim of homogenizing the Chinese in Singapore from the various dialect groups. In 2005, The Confucius Institute was jointly established in Nanyang Technological University (NTU) with the Ministry of Education of the People’s Republic of China. Known as CI-NTU, it aims to strengthen Singapore’s Mandarin capabilities, providing Singapore with a common platform in learning Chinese language and culture, and enhancing the communication link between Singapore and Chinese communities in other parts of the world³⁸.

The strength of the Malays in terms of informal support serves to enhance Malay ethnicity because the arts (visual arts, music, dance, traditional arts, drama and opera) and religion dominate the Malay cultural life. Hence, Malays are in a better position to sustain their socio-cultural heritage, religious beliefs and practices. They have more informal avenues to nurture and develop their interest in cultural activities. There is overwhelming support for youth-based cultural activities such as *dikir barat*, *kompang*, *hadrah*, and literary arts. Literary organizations such as Asas ‘50 have published many literary books for the young based on workshops and competitions conducted for Malay youth in all levels of education. The Malays have a huge collection of Malay books in the National library with 522, 000 books, which translates into about one book per person based on the 500, 000 Malay population. The English collection has 5.6 million books, the Chinese 1.7 million, and the Indians 340, 000 in 2010. Books in all the three languages are available in all the 25 libraries located island-wide.

The Singapore government’s policies are to develop Singapore into a renaissance city and to maintain the ethnic groups. This policy benefits the development of Chinese ethnicity from a global perspective while the Malays have to resort to informal

measures to sustain their cultural life locally and to establish regional links and networks.

5.4.8 Sports and Leisure

Government policy on national integration provides for every race to be represented in terms of national activities. This leads to the formation of the Malay Activity Executive Committees (MAEC)³⁹ in 1977 to promote and organize Malay cultural activities. MAEC works closely with the Management Committee and other local grassroots organizations in promoting Malay participation in community centre/club courses, community activities and national affairs; fostering inter-ethnic understanding and cross-cultural appreciation; and organizing cultural, educational, social, sports and recreational activities for the Malay community such as Malay drama, *dikir barat*, *sepak takraw*, *jong*, *kompang*, *hadrah* and Malay dance. MESRA also organizes annual Malay cultural performances such as *Gentarasa*, the biggest Malay cultural show in Singapore that aims to build appreciation and understanding of the Malay culture amongst the other communities, and also which holds regular dialogue sessions to discuss issues concerning the Malay community.

The grassroots clubs also work closely with the Malay Language Council to organize the annual Malay Language Month celebration. These clubs provide the much needed cultural touch to the celebration. Gibbons and Ramirez (2004) have construed community clubs as an important arena of interaction because it is the centre for a range of socio-cultural activities for all generations. In fact “Cafes, restaurant, food and drinks have symbolic significance as the main remnant of pre-existing culture” (Gibbons and Ramirez, 2004, p. 80). This is true for the Malays because Malay cuisines are named in the Malay language and one has to know the language in order to enjoy them. This is one way Malay is preserved and extended to other races. Malay food continues to

satisfy Malays' taste buds. Malays still maintain a major part of their traditional cuisines, cakes, and fruits that are also enjoyed by all ethnic groups.

Malays are also proud of their traditional costumes that are widely worn during festive celebrations and weddings. Some also don them on Fridays, a holy day for the Muslims. The Indians too are still adhering to their ethnic attire but a large number of Chinese no longer adorn their traditional costumes, even on festive occasions. Malays continue to maintain their cultural and religious practices in birth, death, marriage, engagements, celebrations, festivities, thanksgiving, house warming, the coming of puberty, and in the interaction in their everyday life. Malay weddings are the most decorated occasions where one could still witness the highlight of Malay socio-cultural heritage.

Malay traditional sports and recreations are very much alive in Singapore, especially *Silat* (martial art) that has become a sport in the Olympics. *Silat* has entered schools and is a ceremonial ritual in weddings. The next most popular sport is *Sepak Takraw* (a game using rattan ball similar to volleyball but players use head, knee, feet, and chest to touch the rattan ball instead of the hand). It is one of the sports in the Asian Games and in schools. Overall, Malay cultural life is still intact in Singapore. This contributes significantly to the maintenance of the language, culture and way of life of the indigenous people (Lenk, 2007).

5.4.9 Political Organizations

Malays once had only one political party, the *Pertubuhan Kumpulan Melayu Singapura* (PKMS). The party was badly affected when the PAP government introduced the Group Representative Constituency (GRC) system in 1988 requiring the representation of each of the three ethnic groups in any party during elections. PKMS being an advocate of Malay rights was unable to produce a multi-ethnic team as required under the GRC.

Hence, issues affecting Malays in relation to government policies on education, employment, migration, foreign workers, and sensitive issues such as Malays in the armed forces, Malays in high ranking positions in the government, Malays' cabinet appointments, and the government's faith on the Malays as citizens of Singapore, could never be brought to light in any election.

The failure of PKMS to be in parliament means that Malays are not represented because Malay PAP MPs are tied down with the political whip against the voicing of Malay issues in terms of national agenda (Lily Zubaidah Rahim, 2001). The absence of a strong ethnic based political organization is a liability to the vitality of a language group because they do not have a powerful alternative voice to the government as well a watchdog for the community. They are not able to fight for certain rights that would otherwise go unchallenged. The absence of such political institution may reduce the pride of ethnic groups who may feel that they are unrepresented (Giles et al., 1977).

5.4.10 Religious Institutions

The Islamic Religious Council Singapore (MUIS) is the main religious institution for Malays that oversee mosques and the Madrasahs. However, MUIS is directly under the Singapore government⁴⁰. This means that MUIS decisions on issues relating to the Muslims may be in line with those of the government in ensuring smooth transitions of policies. The religious sector is widely dominated by non-governmental institutions such as Madrasahs (*Madrasah Alsagoff Al-Arabiah, Madrasah Aljunied Al-Islamiah, Madrasah Al-Maarif Al-Islamiah, Madrasah Wak Tanjong, Madrasah Al-Irsyad and Madrasah Al-Arabiah*), organizations (*Pergas, Perdaus*), and private companies (*Andalus and Al-Zuhri*). There are also many home-based religious classes run by individuals. Basically, all of the above institutions use the Malay language except for 35 part-time madrasah or mosque religious school known as *madrasah masjid* (mosque

madrasahs) for youth and children, which are running the new MUIS curriculum under the new Singapore Islamic Education System (SEIS) where English is the language of instruction.

5.4.11 Leadership and Associative Network

The Malay community can be construed as not having any formal leadership because the Malay MPs act as national leaders rather than representing the interests of the Malays. They even resort to accommodationist politicking leading to compromising in order to gain concessions (Lily Zubaidah Rahim, 2001). This practice has cost the Malays their indigenous privileges. This may be due to their small membership in parliament where there has always been only one Malay Minister out of fifteen Ministers in the cabinet, and twelve out of ninety MPs. Ironically, the Indians have four Ministers in the cabinet even though their population is much smaller than the Malays. This may be the result of the meritocracy system where Malays are seen as not being good enough for positions in the cabinet⁴¹.

This situation calls for Malays to be dependent on informal leadership to lead them and air their concerns. There are more than fifty Malay NGOs in Singapore. They are the voice to the press and to the Malay MPs because they normally have better access to the Malay leaders. These organizations provide informal leadership to the Malays. They rely heavily on government funding to run their programs and activities. This means that their activism is limited to non-political issues (*The Straits Time*, 29 April 2013). However, they are not deprived of airing any issues concerning the Malay community that potentially may not be brought up by the PAP Malay MPs for fear of a conflict of interest.

The situation of Malay leadership and association network supports Fishman's (1972) point on the importance of activists and proto-elites in mobilizing ethnolinguistic group's language, culture, and survival in an intergroup situation. Fishman points out that such leaders are important in representing language groups, especially when they are appointed to certain positions in formal mainstream organizations where they are able to be the voice and observer of developments that might benefit the language groups. He believes that leaders who have strong network will be better off in maintaining group vitality because they have many avenues and opportunities to source in favour of the group.

Malay formal leadership does not qualify Fishman's characteristics of a leader because Malay leaders in this category have to be seen and act as mainstream leaders rather than representing the language group. Hence, Malay informal leaders are the better voice and observers of developments that benefit the language group. The need for formal Malay representation was very clear when the Association of Malay Professional (AMP) called for Malay collective leadership comprising of Malay leaders chosen exclusively by the Malay community to represent them in parliament. The then Prime Minister of Singapore, Mr Goh Chok Tong, strongly opposed the proposal that was put forward to the Malay community in 2000. AMP was again cautioned in 2013 against repackaging the collective leadership proposal when they proposed the Community Forum (*The Straits Time*, 2 May 2013).

The findings on institutional support show that Malays have a strong informal support that ensures the sustenance of Malay ethnicity, but not strong enough to organize the Malays itself as a pressure group to safeguard their interests. The outcome is consistent with Yaqmur's (2011) study on immigrant Turkish groups where he finds that these groups are well-organised with a number of institutional structures that promote

solidarity and cooperation between community members, resulting in very high Turkish in-group solidarity where religious organizations play a significant role in creating a rich social network in the promotion and maintenance of Turkish language.

5.5 Status Factors

The analysis of status factors looks into the socio-historical status, economic status, social status, and the Malay language status. This analysis finds that Malay has low vitality in terms of status factor. It also finds that Malays are adversely affected by socio-historical factors that condition the government's stance and attitude towards the Malay community, resulted in slow growth in Malays performance as compared to other races. This consequently resulted in Malays lagging behind other races.

5.5.1 Malay Socio-historical Status

The beginning of the British rule in Singapore in 1819 was the genesis to the minority status of the Malays and formed the seeds of Malay problems (Wan Hussein Zoonri, 1990). The British attitude towards Malays in education has been empirically accepted to be the reason for the Malays' economic and social setbacks (Ismail Kassim, 1974; Wan Hussein Zoonri, 1990; Lily Zubaidah Rahim, 2009). The British occupation saw Chinese and Indians migrants occupying better positions in the British civil service in Malaya and in the business enterprise. Malays remained in the lower ranks of the service ladder and became consumers to immigrant businesses. The British believed that Malays should not be over-educated in order to preserve the stability of their way of life (Ismail Kassim, 1974). Hence, the future of the Malays was in the agricultural sector because they were not trained for other forms of employment or professions.

The opportunity for Malays in Singapore to gain their socio-political, economic and demographic status came in 1961 soon after Malaya gained independence from the

British in 1957 when the Malayan Prime Minister, Tunku Abdul Rahman, proposed the formation of Malaysia that was to consist of the Federation of Malaya, Singapore, Sarawak, Brunei and North Borneo (now Sabah). In preparation for the merger, the Singapore People's Action Party (PAP) government introduced many pro-Malay reforms and policies that venerated the Malay language and the Malays' socio-economic positions. They believed that Malays should be in a position to compete with other races and this could only be done under the patronage of the government (*Straits Times*, 15 February 1960 c.f. Ismail Kassim, 1974, p. 79). These provisions were possible because of the predominant position of Malays in the Archipelago while the majority of the Chinese were immigrants to Singapore. The merger in 1963 witnessed the Malays in Singapore getting back their majority status.

Malays and the Malay language post-colonial 'golden age' were short lived. Malays' power and prestige began to drop significantly when Singapore was politically separated from Malaysia in 1965 because of ideological differences. The Chinese majority in Singapore was basically displeased with the Malaysian government's advocacy of 'Malaysia for the Malays' (Gopinathan, 1999). The post-separation period witnessed the unsatisfactory situation of the Singapore Malays in reference to the PAP government's provisions. Malay organizations came together demanding that the pro-Malay provisions proposed be put into place and implemented. However, such was no longer the stance of the post-independent government (1965-1971) which now stressed on "new values of discipline, ruggedness, hard work and meritocracy to be fostered without exception to any group, with the move towards industrialization and economic development, science and technology" (Ismail Kassim, 1974, p. 81). The government only maintained the Article 152 on Minorities and Special Position of Malays. They rejected all other parts of the provision.

This development affected the Malay medium schools badly as they lacked good infrastructure to provide good educational support for the students and this led to the poor performance of the students in the Malaysian Certificate of Education examination after 1967. Prime Minister Lee Kuan Yew admitted the slow progress of the Malays in his New Year's Eve speech in 1971. He said,

I understand the concerns of our Malay community. They see their progress as small compared to that made by Chinese, Indians, and Eurasians. But they have made some progress since 1959. And more progress can be made as the younger ones acquire more technical skills for better jobs (c.f. Ismail Kassim, 1974, p. 81).

This statement clearly indicates a complete reversal of the government's stance on the Malays. The Singapore government earlier "believed that the Malays should be in a position to compete with other races and this could only be done under the patronage of the government" (*Straits Times*, 15 February 1960 c.f. Ismail Kassim, 1974, p. 79). Now, on their own, the Malays were expected to compete with the more developed and advanced Chinese and Indian community.

Over the years, Malays in Singapore continue to lose their mark as the indigenous people of Singapore. Firstly, Malays have no political clout in Singapore. They only have one Minister to represent them in cabinet and Malay issues are not to be discussed or treated as national issues. Secondly, Malays have lost their enclaves that affect their solidarity and saliency as a group through resettlement programmes that demolished the Malay settlements that were once awarded by the British government in 1927 and also the Malay Islands surrounding Singapore. The Ethnic Integration Policy ensures that Malays will never be able to recreate their enclaves. Thirdly, they lost their privilege for free tertiary education that was awarded by the British government in 1935 and continued by the PAP government in 1960. Finally, they lost their indigenous presence in Singapore with the restructuring of Malays' one and only sovereignty-marker, the

Kampong Glam Palace where Raffles agreed to put aside the land (Kampong Glam) for Sultan Hussein Mohammed Shah and 600 family members in 1823, upon the signing of the treaty ceding Singapore to the East India Company. In 1999 the Singapore government converted it into the “Malay Heritage Centre”, at the same time demolishing the last marker of Malay sovereignty in Singapore, the Malay Royal Palace in Singapore. The sultan’s descendants occupying the palace were informed of the decision and were given compensation and resettled in public housing⁴².

The PAP government’s ‘Malay-phobia’ attitude challenges the status of Malays not only as the indigenous but also as loyal citizen of Singapore. The suspicion of the government towards the Malays in terms of security places them in an uncomfortable position when it comes to appointment and employment in security-related sectors of the government. Such policies affect the upward mobility of the Malays and in the long run affect their aspirations and feelings as being part of a nation, especially in a globalized environment of Singapore where the increase in foreign workers and permanent residents are reducing their presence as well as more opportunities being taken away from them. Walsh (2007)’s study on the Singapore Armed Forces policies and strategies openly addresses the Singapore government’s apprehension towards the Malay community since separation from Malaysia⁴³. Malay loyalty was tested whenever there are terrorism-related incidents such as the ‘September 11, 2001 bombing or 911’, the arrest of 13 members of the group in Singapore in 2002, and the escape of Muslim terrorist group leader Mas Selamat Kastari in 2008. Malays were always in a defensive position and were always demanded to declare their sense of loyalty (*Berita Harian*, 28 October 2011).

In spite of the continuing suspicion, apprehension, and doubts on the Malays, the IPS, Lee Kuan Yew School of Public Policy, 2009 survey shows that Malays topped the

“Willingness to Sacrifice” index (WTS) among the ethnic groups in Singapore and they are higher than the average for the “National Identity” index (NID) (Tito Husein Batubara, 2010). Earlier surveys by the IPS in 2002 (Ooi, 2002) find that Malays are outstanding in terms of feeling a sense of belonging or rootedness in Singapore with an average of 86%, the highest as compared to the Chinese at 78% and Indians at 82%. More importantly in the 13 items related to the sense of belonging and rootedness question, more than 90% of the Malays says that they feel a sense of belonging to Singapore because they are born in Singapore, they live in Singapore, racial harmony, Singapore a safe place, and their family and friends are in Singapore. More than 80% of the Malays say that Singapore has a good government, a good place to raise a family, and a good place to make a living. In spite of such findings, the socio-historical stigma remains and Malays continue to face the repercussions of the historical baggage that affects their status.

The analysis finds that the socio-historical status, which refers to the historical experiences of a group in terms of political struggles in maintaining, defending or asserting their existence as collective entities are not able to act as mobilizing symbols to inspire solidarity and cohesion in the Malay community because they are not able to come together to remind themselves of their victorious past that may become mobilizing symbols. Instead, the past continues to act as demobilizing symbols as well leading them to “forget or hide their linguistic identity” (Giles et al., 1977, p. 311). The finding shows that Malays have a history of defeat and disappointments that acts as demobilizing symbols for them.

5.5.2 Economic Status

Malay economic status has always been low even before Malaya gained independence because of the British educational policies and treatment towards them. Ismail Kassim

(1974) traced the Malays' low educational level based on their occupational pattern where he found that in 1957 two-thirds of those in menial occupations such as gardeners, drivers, office boys, and labourers were Malays and 95% of those who were employed in government services were also in the lower divisions: Divisions III and IV. This shows that Malays continue to lag behind other races in terms of employment because of the lower educational attainment. This in turn affects their economic development and performance in comparison with other races in Singapore that hold the educational advantage.

Today, Malays continue to constitute the majority in the less skilled occupation category. Census of population 2000 and 2010 (statistical release 3) reports on resident working persons aged 15 years and over by occupation and ethnic group show an increase in the percentage of Malays becoming cleaners, labourers and workers of this category. While those in the higher level occupation remain relatively the same. Table 5.8 shows that Chinese continue to dominate the highly skilled occupation, followed by the Indians. Malays continue to remain an insignificant number in such area and continue to be over-represented in the low skilled category since 2000. This situation affects the economic status of the Malays.

Table 5.8: Resident Working Persons Aged 15 Years and Over by Occupation, Ethnic Group

Occupation	Malay		Chinese		Indian	
	2000	2010	2000	2010	2000	2010
Senior Officials & Managers	2.3	2.3	89.2	82.8	6.3	9.2
Professionals	4.5	4.8	84.4	75.6	9.0	12.3
Associate Professionals & Technicians	9.8	9.8	82.3	77.2	6.7	8.5
Clerical Workers	15.9	15.9	75.4	74.1	7.7	7.7
Service & Sales Workers	15.1	17.5	75.8	71.6	7.9	8.1
Agricultural & Fishery Workers	11.2	7.5	85.7	89.9	2.5	2.0
Production Craftsmen & Related Workers	12.8	16.1	82.4	75.5	4.3	6.9
Plant & Machine Operators & Assemblers	18.5	18.0	74.6	75.0	6.5	6.2
Cleaners, Labourers & Related Workers	17.9	18.6	73.2	73.2	8.3	7.1
Workers Not Classifiable by Occupation	7.1	12.2	83.7	78.5	8.5	7.8

Source. Census of population 2000 statistical release 3: Economic characteristics & Census of population 2010 statistical release 3: Geographic distribution and transport. Department of Statistics, Ministry of Trade & Industry, Republic of Singapore.

The lower occupational levels occupied by the Malays is due to the fact that they continue to have low educational attainment. Table 5.9 on non-student population with highest academic qualifications shows that Malays continue to dominate the lower educational qualification in 2000 and 2010 as compared to national levels. They lag behind in the higher qualifications category (diploma and university).

Table 5.9: Non-Student Population by Highest Qualification Attained (%) (Aged 15 Years & Over)

Qualification	Malay		National	
	2000	2010	2000	2010
Below Secondary	50.1	37.0	42.6	32.4
Secondary	32.1	27.1	24.6	18.9
Post-Secondary (Non-Tertiary)	10.6	19.2	9.9	11.1
Diploma and Professional Qualification	5.1	11.6	11.1	14.8
University	2.0	5.1	11.7	22.8

Source. Census of population 2010 statistical release 1: Demographic characteristics, education, language and religion. Department of Statistics, Ministry of Trade & Industry, Republic of Singapore.
Note. 'National' refers to average performance by all races.

The lower level occupations ultimately affect the overall economic structure of the Malays. It was observed that for every working person there was a high rate of dependence. Table 5.10 provides the situation of the Malays against the Chinese and Indian in terms of dependency.

Table 5.10: Resident Economic Dependency Ratio by Ethnic Group

Ethnic Group	1990	2000
Malays	62.6	72.0
Chinese	57.8	56.2
Indians	52.1	57.3
National Average	58.1	58.2

Source. Census of population 2000 advance data release: Economic characteristics. Department of Statistics, Ministry of Trade & Industry, Singapore.

The economic dependency ratio (ECR), defined as the ratio of economically inactive person to economically active person, shows that Malays continue to have the highest ECR since 1990 as reflected in table 5.10. Malays continue to be at the bottom end compared to other ethnic groups.

The Association of Muslim Professionals (AMP)⁴⁴ study on 2010 demography shows that Malays are a youthful population with a median age of 31.4, compared to the national average of 37.4. This means that Malays have higher youth dependency ratio of 31.3% compared to 23.5% at the national level. Malays also have a lower old dependency ratio of 8.6% compared to 12.2% at national level. This indicates that Malays have more working persons to look after the older generation and at the same time they have to continue supporting youth until the latter group reaches the working age. This ultimately leads to higher total dependency ratio computed at 39.9% as compared to 35.7% at national level. The study also shows that there are more females than males in the Malay population as compared to national level. This indicates that there will be a significant increase in the old support ratio because women have long life expectancy rate. Currently, Malays are already facing a higher old support ratio of 11.6% as compared to 8.2% at national level.

Malay over-representation in low educational qualification and low-skilled job categories transmit into lower household incomes. This is evident from the Department of Statistics Singapore, Key Findings on Household Size 2010 report.

Table 5.11: Average Monthly Household Income from Work by Ethnic Group of Head Among Resident Households

Ethnic Group	2000	2010
Malays	3,151	4,575
Chinese	5,258	7,326
Indians	4,623	7,664
Total	4,988	7,214

Source. Census of population 2010 statistical release 2: Households and housing. Department of Statistics, Ministry of Trade & Industry, Singapore.

Table 5.11 shows the monthly household income from work by ethnic group of head among resident households. It shows Malays continuing to be the lowest since 2000. Low-level education and lower rank occupations make Malays vulnerable to unemployment especially with the influx of cheaper foreign labour. The AMP study also shows that Malays continue to have higher unemployment rate since 1957. In 2010 the rate was 5.7% compared to 4.2% at national level. This is also evident from the Labour Force Participation Rate (LFPR), which is a measure of economic activity among the population. The AMP study reports that Malay LFPR has always been lower than other races. Malays were the most affected by changes in the labour market due to economic restructuring. Foreign competition was cited as the reason where AMP's survey⁴⁵ indicated that Malays felt they were at a disadvantage when competing with foreigners for employment.

Economic status refers to the degree of control a language group has garnered over the economic life of its nation, region, or community. Giles et al. (1977) propose that the more economic status a language group has, the more resources it may be able to activate to enhance its presence and linguistics developments. The analysis finds that this is not the case with the Malays, who continue to be tied down with socio-economic and educational problems such that most of the resources they have are directed towards

addressing these perennial issues. Malays continue to face economic woes and uncertainties with high dependency ratios that continue to mar their image and prospects. The low economic status resulted in Malays emphasizing more on English for economic betterment. Malays readily accept English as the primary language for the sake of education and employment.

5.5.3 Social Status

Social status is closely associated with economic status. It refers to the degree of self-esteem a group is able to afford. This is mainly attributed to the outgroup perception of the in-group. Low self-esteem will affect the language group adversely, while high self-esteem will reinforce the group's social and linguistic identity.

The government has always highlighted the weaknesses of the Malays in all areas in an effort to show that they are aware of the problems Malays are facing, and are hoping that the community will be able to improve themselves. The post-independence years witnessed such announcements on the government's commitment to continue to raise the economic and educational levels of Malays (*The Straits Times*, 14 August 1965). The government supported the establishment of two Malay self-help groups: The Education Council for Muslim Children (Mendaki) in 1981 to help improve the educational performance of the Muslim community, and the Association of Malay Professionals (AMP) in 1991 to provide welfare support, education and training, and research into the affairs of the Muslim community. The government supported such initiatives because of the urgent need to improve the socio-economic well-being of the Malay community.

However, the government is not open to the idea of making Malay issues national issues. They want the Malays to settle their issues on their own. Hence, the Malay

community have to find ways to resolve their problems. The government is willing to provide assistance in terms of grants and auxiliary supports, and interventions when necessary. In other words, Malays are at the mercy of their own Malay political and organizational leaders to bring them out of their socio-economic woes. Hence, the presence of an effective, resourceful, and professional leadership is of the utmost importance. To date, Malays are still facing the same socio-economic problems. This was highlighted by Prime Minister Lee Hsien Loong in the 3rd National Convention 2012 organised by AMP (Lim and Ong, 2012) when he said that Malays still face some socio-economic problems and are yet to be resolved. These were drug abuse and a decline in home ownership rate because of families' financial difficulties and breakdown of the family unit due to divorces and delinquencies.

Lee stressed the important role of AMP in tackling the social and economic issues faced by the Malay/Muslim community. Lee also asserted that AMP should continue to maintain Malay issues as communal issues to be dealt with by Malays and not make it national issues because according to Lee "we try very hard not to debate our national issues along ethnic lines." Lee's assertion has two implications. First, it shows the seriousness of Malay socio-economic problems that need special attention from the community, and secondly Malay problems are not national issues that warrant national attention and intervention. Hence, leaving Malays to their own expertise and leadership would repeat the vicious cycle because after more than 46 years of independence, Malays continue to lag behind other races. The Minister in-charge of Muslim Affairs, Dr Yaacob Ibrahim, made this open admission in parliament in 2011 (Berita Harian, 28 October 2011) when he narrated the socio-political dilemma that continue to put Malays behind other ethnic groups.

A letter published in the Malay newspaper *Berita Harian* (30 Jun 2012) forum page provides an overview of Malay sociological dilemma as a minority in Singapore since independence. The writer raised issues on the failure of Malay self-help group Mendaki in becoming an effective national institution to help the Malays. He also traced the economic backwardness of the Malays to the government's policy of depriving young Malay men from being recruited into the National Service and thus automatically deprived them of jobs. This was worsened by the prejudices in appointments of high achievers into important positions. He highlighted that the 1970s -1980's resettlement programs ripped Malays off their wealth in terms of property values that could be worth millions today. Finally, the writer pointed out the impact of exposing Malay delinquencies by the mass media such as drug addiction, gambling, alcoholism, gangsterism, families without accommodation, cohabitation, having a child out of wedlock, and financial burden from loans. The situation was so bad that some Malays, out of embarrassment, proposed that the government should not maintain the percentage of Malay population in Singapore because Malays were a liability.

Such cultural deficit thesis on the Malays was introduced much earlier. In 1988, Prime Minister Lee Kuan Yew admitted that it was impossible to homogenise the nation because he observed that since independence the Malays continued to lag behind the Chinese and Indians especially in the education sector. Lee termed it as "hard facts of life" (*The Straits Times*, 22 January 1988). Lee said, "I think we had better face it. To pretend that we are all the same and we have all become Singaporean, homogenous, is to cheat ourselves... the genetic pools from which we were derived were different. That's that." PAP Malay MPs supported Lee's stance on the cultural-genetic deficit thesis when Abdullah Tarmugi⁴⁶ admitted in an interview with Lily Zubaidah Rahim (2001, p. 258) that the Malay culture was the root cause of the Malay cultural malaise. He said:

Malay MPs hold the view that there is something in the Malay culture, Malay attitudes, that keeps them from doing as well as the non-Malays. I personally think that there are some attitudes that have become obstacles. But to what extent these attitudes are responsible for the Malay community's economic position is difficult to know. Some Malays, because of their attitudes, do not want to strive as hard, to risk as much. (c.f. Lily Zubaidah Rahim, 2001, p. 258)

Suriani Suratman's (2004) research on the Singapore portrayal of Malays shows that Malays are always linked to the notion of being problematic. During the early years of independence, Malay problems were related to an economic one leading to the Malay community focusing on education. Next, the government doubted Malays loyalty and related it to social and political gaps. She posited that Malays problems were ever increasing rather than diminishing. In other words, Malays are always seen as the problematic ethnic group in Singapore. Such socio-historical perceptions reflect the low status of Malays in Singapore.

The social status is closely associated to economic status and very much associated with the degree of self-esteem a group is able to afford. Giles et al. (1977) propose that low self-esteem will affect the language group adversely while high self-esteem will reinforce the group social and linguistic identity. The analysis finds that Malay esteem is low because they have been facing continuing socio-economic problems and under-achievement especially in economic, political, and education sectors. The situation is worsened when the Singapore government and the Malay MPs believe in the cultural deficit theory affecting the Malays, blaming it on the Malay cultural-genetic deficit. The government's "Malay-phobia" attitude casts more doubts on the Malays of their future and prospects. All these culminate into having low esteem for the Malay community.

5.5.4 Language Status

Malay is the national language of Singapore and acts as one of the official languages together with English, Mandarin, and Tamil since separation from Malaysia. However,

the national language status is ceremonial in nature and does not serve any functional purposes. English is now the main language in Singapore in all aspects while Malay, Mandarin, and Tamil are categorised into mother tongue languages, serving as cultural transmitters. Over the years, the functions and importance of Mandarin have improved drastically with the rise of China. The government has made Mandarin the language to unify the Chinese in Singapore. Aggressive ‘Speak Mandarin campaigns’ are held and twenty-six SAP schools for Chinese students are established to further vitalize the Mandarin language. The Malay language continues to wane in importance through ongoing changes in policies and the closing down of Malay schools soon after Singapore’s separation from Malaysia. The influx of foreigners and non-Malay permanent residents further enhance the status of English and Mandarin.

5.6 Overall Findings

The study has discussed the vitality of Malay based on the four vitality factors: geography, demography, institutional support, and status. It shows that geography and institutional support factors are vital in maintaining the vitality of the Malays and their language. Chart 5.1 shows that the ‘status’ and ‘demography’ factors are equally weak in representing the vitality of the Malays vis-à-vis the Malay language.

Qualitative responses from surveys and interviews also share the same outcome on ‘status’ and ‘demography’ factors. Respondents are found to be concerned over the lack of formal recognition of the indigenous status of Malays. They call for the government to appoint a Malay President for Singapore. The first Singapore President was a Malay activist appointed in 1965 when Singapore became a republic. He served for 5 years. There has not been any Malay appointed since. They are also concerned over the diminishing presence of Malay as the national language of Singapore. They also call for a serious effort in promoting Malay as the national language of Singapore and making it

the first language because they believed that Singapore is still a Malay country. Hence, government should introduce more favourable pro-Malay policies that increase the prestige of Malay in government and private sectors.

Respondents are also very concerned over the minority position of the Malays because of the large Chinese population and the increasing foreigner population in Singapore. They call for the government to increase the Malay population and for Malays to have more babies.

The repercussions of being a minority can be observed from respondents claim that Mandarin is required for jobs in Singapore. The increasing trend among employers wanting English and Mandarin is a concern because it would affect the livelihood of the Malays and the importance of Malay. One of the respondents says:

Singapura ni lebih mementingkan bahasa English dan Mandarin sebab banyak-banyak kerje kalau kite tengok pun di akhbar nanti die akan tulis Mandarin speaking [bertutur] so [jadi] saye tak rase Melayu tu penting sangat.

(Singapore gives more emphasis on English and Mandarin because most jobs advertise in the newspaper requires Mandarin. So I believe that Malay is not that important anymore.)

The weak 'status' and 'demographic' representations have repercussions on the Malay climate in Singapore. Respondents find the lack of Malay climate in Singapore because of the strong English and Chinese environments. Respondents proposed that the government should allow the enhancement of Malay environment and identify more Malay heritage sites to show that Singapore once belongs to the Malays and that Malays are the indigenous of Singapore. They also suggest for the presence of Malays in the mainstream media, especially in shows and commercials in the English channels. They also suggested an increase in frequency of Malay programs on radios and televisions. They wanted more signboards in Malay to be put up in public places and encourage the

use of Malay in public areas. They hope for “Singapore to be more Malay”. The lack of Malay in the public domain has resulted in people not being aware of the presence of Malays. Some Malays even feel uncomfortable using the language in public. However, respondents are aware of the availability of Malay socio-cultural institutions that shows the presence of Malay activities in Singapore. One respondent says that she is able to see some programmes promoting the Malay language, especially among students:

Saya dapat lihat beberapa program-program yang cuba menyedarkan bahasa Melayu di kalangan murid-murid Melayu Singapura.

(I can see some programmes trying to create awareness of Malay among Malay students.)

On the other hand there is also input on the failure of Malay leaders and organizations to engage the community holistically. One of the respondents finds that the focus has always been towards the educated group of people at the expense of the lesser educated ones:

Bagi saya pemimpin-pemimpin Melayu ataupun badan-badan pendidikan Melayu dan segala gerakan yang ada harus bukan sahaja melihat kepada orang-orang yang berpendidikan tapi apabila mereka lakukan satu pergerakan itu cubalah sampaikan kepada orang-orang yang ketandusan bahasanya... seperti orang-orang yang berada di bawah. Mereka bagaikan diabaikan sedangkan orang macam ginilah sebenarnya kita perlu harapkan kerana mereka juga warisan bahasa Melayu kita.

(I feel that the Malay leaders and educational organizations as well as other movements should not only concentrate on the educated groups but also provide similar approaches to those who at the bottom level of the community. They seemed to be cast aside but they are the ones who we can hope to help promote our language and heritage.)

Nevertheless, respondents are aware that Malay is a compulsory language in education and that the Singapore government continue to maintain the status of Malay as the national language of Singapore. One of the respondents even quotes former Singapore's

Minister Mentor Lee Kuan Yew statement on the importance of learning Malay for regional connectivity:

Saya pernah dengar yang dikatakan oleh Perdana Menteri... Lee Kuan Yew bahawa bahasa Melayu masih diperlukan sebab kita dikelilingi oleh Malaysia dan Indonesia... dan kalau kita tak tingkatkan bahasa Melayu siapa lagi?

(I ever heard what was said by the Prime Minister... Lee Kuan Yew, that Malay is needed because Singapore is surrounded by Malaysia and Indonesia... and if we do not make the effort to promote the language then who else would.)

Hence, respondents are aware of the institutional support given to Malay. The amount of support may fall short of their expectations but there is still evidence of the government's continuing support.

The geographic advantage of Singapore in the Malay region is obvious among respondents. Most of them are aware of the advantage saying that it is evidence that Singapore is a Malay country because of its location in the middle of the Malay Archipelago and that Singapore is part of that regional heritage. The presence of Malay speaking neighbours of Malaysia, Indonesia, and Brunei enhances respondents' confidence towards the potential of Malay. One respondent even admitted that she needs Malaysia to help her maintain her connection to Malay heritage and lifestyle because she finds Singapore Malay has become more mainstream and less Malay in outlook:

I think I prefer Malaysian programmes on television ah because I think Malay Singapore it's like they don't know how to cater to the Malay and they don't know how to make it macam traditional that it becomes too modernised already such that it affect us... So ya and I don't feel the connectedness anymore lah. You don't feel that there's a tradition there to follow and all...

(I prefer Malaysian television programmes because Singapore Malays are unable to cater to our needs as Malays. They do not know how to suit their programmes to the traditional outlook of the Malays because they have become too modernised. Hence, I do not feel the connectedness with local programmes anymore.)

The above observation is very important because it shows that Singapore’s location in the heart of the Malay Archipelago ensures the survival and continuity of the Malay heritage, culture and practices that continue to be challenged by changing trends and developments in cosmopolitan Singapore. It ensures that Malays in Singapore remain connected with their heritage.

The four vitality factors can be measured based on the degree the vitality factors are rated in relation to the outcome of observations on groups’ performance in terms of the four sociological factors. These factors are combined to register the final outcome of vitality (Giles et al., 1977). The higher the vitality a group possesses on these factors, the better the chances for the group to survive as a distinctive entity. The level of group’s vitality translates into the level of vitality of the language.

To evaluate the overall vitality, the vitality indicators are given numerical values, based on Rasi Gregorutti (2002), where ‘low’ corresponds to 1, ‘medium’ corresponds to 2, and ‘high’ corresponds to 3. These values are added and divided by the number of categories. See also Table 5.12. This means that the vitality of the Malays and Malay language in Singapore is in the low-medium range based on the analysis of the sociological data.

Table 5.12: The Malay Language Vitality Based on Socio-structural Factors

Factors	Vitality	Points
Geography	High	3
Demography	Low	1
Institutional support	Medium	2
Status	Low	1
Overall	Low-Medium	1.75

The outcome of the analysis also shows that institutional support is found to be one of the significant factors in this study consistent with other studies in many other immigrant minorities (Yaqmur, 2011) where this factor affects the outcome of group's overall vitality, where groups with strong informal institutional support have greater solidarity in spite of the weak or nil formal governmental support.

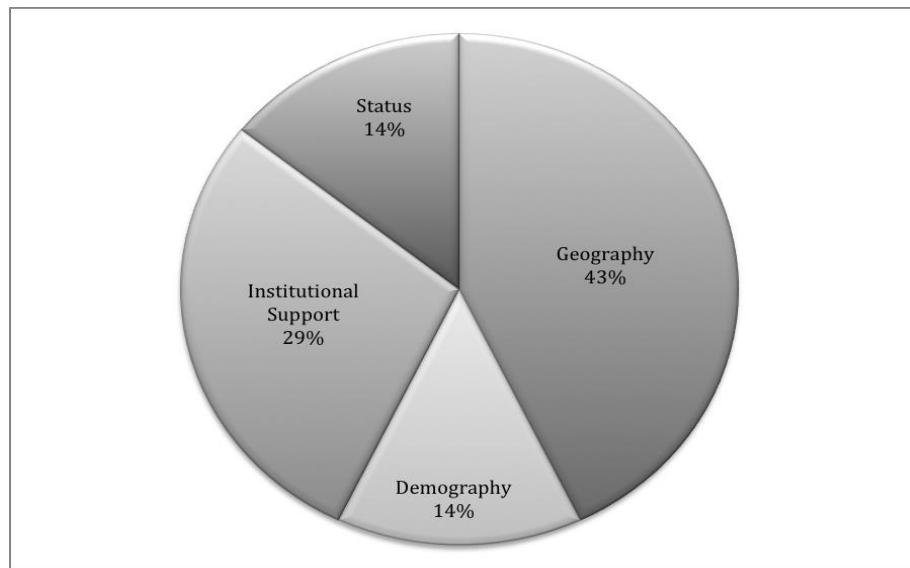


Chart 5.1: Socio-structural Vitality of Malay

5.7 Conclusion

This chapter has addressed research question RQ 1 showing that sociological factors that affect the vitality of Malay in Singapore through geography, demography, institutional supports, and status factors. This chapter has shown how social and political factors affect the outcome of the Malay language vitality based on the vitality of the Malay community in an intergroup situation. Hence, in a situation where there is lack of support from the government, one sees the devolution of a once-thriving language into one that has no High-language status.

The analysis and findings on geography factor contributes extensively to the vitality of the Malay language in Singapore because of the wealth of Malay resources and

networks in the Malay Archipelago. There is constant engagement between Singapore Malays and the neighbouring Malay countries in the region through business, education, employment, government, media, NGO's, and religious activities. This helps to sustain the presence of Malay in Singapore because those countries use Malay and celebrate Malay cultural practices extensively. This ultimately ensures that Malays are able to maintain the Malay environment in Singapore and sustain their ethnicity because minority group speakers who are concentrated in the same geographic area may stand a better chance in maintaining their linguistic vitality because of the value of feeling of solidarity through frequent verbal interactions. In fact the "enclave" environment may stimulate feeling of attachment to ethnicity, thus enhancing a sense of membership (Giles et al., 1977). This discussion addresses research question RQ 1a.

The analysis and finding on demography factor show the prospect of Malays being the minority group in Singapore because of the increasing immigrants from other races into the Singapore population and the governments stance on the proportion of ethnic mix where the proportion of Malays continue to remain low. The Malays have also lost their enclaves to redevelopments and continue to remain underrepresented in their new settlements because of the ethnic residential quota that prevent them from becoming a majority. A lower percentage of minorities as compared to a very high percentage of dominant groups will mean low vitality for the minority group (Giles et al., 1977). The low number of Malay population also means that the number of Malay speakers would also be lesser, especially with the emphasis on English in Singapore for education and employment. Hence, Malays face the problems of creating or recreating the lost enclaves and Malay environment in Singapore because Malays, being linguistic minority, normally assimilate more quickly into the dominant culture and thereby losing their language (Giles et al., 1977). This discussion addresses research question RQ 1b.

The analysis and finding on institutional support factor show that Malays have a strong informal institutional support to ensure the continuity of ethnicity. Malays have many socio-cultural and religious institutions to promote their cultural industries and enhance their beliefs. They also have wide network of media and publications to enrich the Malay environment and intellectual pursuits. However, they lack the formal leaderships to represent their interest because the government stance that Malay issues should be maintained as communal issues to be dealt with by Malays and not make it national issues. The fact that Malay MPs are consider as national leaders and not representing Malay interest and Malay NGO's activism are limited to non-political issues constrict their ability to mobilize ethnolinguistic group's language, culture, and survival in an intergroup situation (Fishman, 1972). This could be the motivation behind the establishments of a number of institutional structures that promote solidarity and cooperation between community members, resulting in very high Malay in-group solidarity where religious and non-governmental organizations play a significant role in creating a rich social network in the promotion and maintenance of the Malay language (Yagmur, 2011). This discussion addresses research question RQ 1c.

The analysis and finding on status factor show that the status of Malays in terms of socio-historical, economic, sosial and language statuses are low. Malays continue to lose their mark as indogenous of Singapore with changes in demography and social landscape. Malays are the lowest in terms of economic and educational attainment and having the highest economic dependency ratio worsens their economic situation. The Malays continue to encounter pertinent social problems that mar their image. The government is also apprehensive towards their loyalty to national security. The Malay language is losing its significant because of the dominant English and Mandarin languages in Singapore and Malay status as a national language continue to remain as symbol rather than functional. Such conditions discussed affect the Malays self-esteem

adversely and are detrimental to the group's social and linguistic identity (Giles et al., 1977). This may eventually force the Malays to join into the dominant group, reflecting social mobility at the expense of leaving their own cultural values and ethnicity (Tajfel, 1974). This discussion addresses research question RQ 1d.

Following Giles et al. (1977) definition of ethnolinguistic vitality, the Malays are seen as an ethnolinguistic minority that has low vitality and as such may cease to exist as a distinct group in an intergroup situation. This ultimately reflects the vitality of the Malay language because EV theory works on the assumption that there is a two-way relationship between social identity and language behaviour where socio-structural variables in a given society interact in shaping the groups' EV.

CHAPTER 6

CONCLUSION AND IMPLICATION OF FINDINGS

6.1 Introduction

The study was set out to explore the vitality of the Malay language in Singapore and has identified the level of its vitality, and the factors that influence it. The study has also sought to investigate whether the Malay language has really come to a deficit in Singapore, in terms of language use, after 45 years of separation from mainland Malaysia. The general literature on this subject shows that researches are more focused on socio-psychological framework, especially when dealing with the Malay language use situation in Singapore. Such approach lacks the sociological framework that together would provide a holistic view of the issue of language use. The need for a sociological approach becomes more apparent with the Singapore government's interventionist stance in language planning and demographic engineering. The study seeks to answer two main questions: Do sociological factors affect the vitality of Malay? And do socio-psychological factors affect the vitality of Malay?

6.2 Empirical Findings

The main empirical findings are chapter specific and have been summarized within the respective chapters: vitality of Malay in geography, demography, institutional support and status factors; and vitality of Malay in language use, preference, proficiency, and attitude. This chapter will synthesize the empirical findings to answer the study's two research questions. The sociological factors provide a comprehensive description on the situation of the Malays and the Malay language in Singapore. They also become the motivations behind the socio-psychological outcomes of this research. Hence, combining the findings from sociological analysis with that of the socio-psychological

analysis provides more concrete answer to the research questions.

Sociologically, the vitality of the Malay language in Singapore is in the low to medium range and relies more on ethnolinguistic affiliations rather than government support. The geography and informal institutional support factors are identified as significant in generating its vitality despite the weak status and low demographic position of the Malays. However, socio-psychological outcomes on individual's language use vitality is high and is motivated by home, school, friends and religion, which create the necessary environments to instil Malay identity and loyalty as well as attachment to the language. The home and religion play the most significant role in nurturing language use while school and friends provide the linguistic (standard use of language) and sociolinguistic (variations in colloquial usage) support respectively. The Malays' ability to make pragmatic choices when it comes to language use helps to maintain a healthy vitality for Malay in Singapore.

The Singapore government provides formal support in the form of policies on the mother tongue languages that are not unique to any particular language. Hence, this can be classified as indirect formal support. This implies that it is up to the mother tongue groups to make full use of such support so that it benefits them; otherwise such support may be redundant. This requires strong commitment by individuals and informal organizations to engage the support and develop programmes for their community of speakers. This type of support, however, does not ensure continuity because policies are subject to changes and more importantly organizational dynamics is a subjective endeavour that is very much dependent on volunteerism and leadership renewal. This is where Malay may face a problem because it does not have any formal support, unlike Mandarin that has strong backing from governmental institutions, private organizations, and businesses. Malay relies solely on the government's indirect support and the

dynamics of informal organizations and institutions. The weak formal support for Malay can be traced from its low demographic and weak status. Low demography implies that Malays have less bargaining power when it comes to making demands for the Malay language. This situation also affects the overall linguistic landscape, making the mother tongue appear to be insignificant. Hence, the ethnic mix ratio needs to be reassessed and more efforts needed to increase the Malay population to balance with the increasing foreign population in Singapore. More public spaces for Malay would improve the Malay linguistic landscape in Singapore and make the presence of Malays and the Malay language more conspicuous.

Such due recognition would enhance the perception of the Malays towards their existence in Singapore because the accomplishments of the Malays in terms of status factor have stagnated since separation from Malaysia in comparison with other major ethnic groups. Malays continue to be on the lowest rung of the ladder in socio-economic and education. Malays continue to make up the majority in the low-skilled occupational category and low educational qualification, which have resulted in the high economic dependency ratio and low labour force participation rate. The government's "Malay-phobia" attitude casts more doubts and projects a bleak prospect for the future of the Malays.

This situation calls for direct government interventions to improve the socio-economic conditions of the Malays. The government also need to re-examine their stance on the Malays in term of national security, without compromising on the importance of national security, because Malays' loyalty to Singapore has been discussed and ascertained in many researches, surveys, and media reports. Government's confidence in the Malays would enhance the perception of the Malays towards their group's vitality. This would reinforce the group's confidence and loyalty.

Despite the adverse sociological conditions, Malay has strong informal institutional support and geographical advantage. Malay has the largest socio-cultural institutions to promote and sustain the Malay language. These institutions organized activities throughout the year in almost all areas of interest such as culture, arts, literary, sports, entertainment, and celebrations. These activities are widely promoted by the Malay media. The informal support helps to sustain Malay cultural heritage but not strong enough to organize the Malays itself as a pressure group to safeguard their interests.

Malays should exploit the strong ethnic institutions and develop them further so that they can continue to provide the socio-cultural and religious support for the community. More support should be given to these institutions so that they can mobilize the Malays to promote their ethnicity through various forms of activities and programmes. Malay leaders should work closely with the ethnic institutions and provide the necessary support and intervention where necessary so that these institutions can be better mobilize to nurture and promote Malay interests.

Singapore's geolinguistic position in the heart of Malay world further strengthens the informal institutional support. Singapore benefited immensely through the abundant flow of resources and expertise, especially from Malaysia, which helps to ensure the maintenance of standards. This would further create a very conducive environment for the maintenance and development of Malay. Malay's engagement with the region would enhance their ethnicity. The Malay language in Singapore could also benefit from regional exposure and affiliation with MABBIM membership. Such membership would increase the prestige and image of Malay and provides more avenues for regional support and cooperation. The recognition of more academic, cultural, and religious institutions in the region would open up more avenues for Malays in Singapore to

develop in such areas. New networks could also be expanded between Malay NGOs and other regional institutions.

The assessments on the sociological factors show that the weaker factors such as formal institutional support, demography and status are demotivating symbols because they affect the self-esteem, confidence, and prestige of the Malays as the indigenous of Singapore. Hence, these factors are able to explain individual's responses that carry negative input on Malays and the Malay language. On the other hand, informal institutional support and geography factors are motivating symbols because they carry positive outlook for the Malays and the Malay language. The roles of sociological factors are vital in discussing the overall outcome from surveys, interviews, and observations.

Outcomes on language use, preference, proficiency, and attitude among the youths indicate a promising future for the Malay language in Singapore. The vitality levels for all the elements are high except for preference, which is medium. There are five types of Malay language operating in a continuum between formal and informal Malay, and within the continuum of colloquial Malay between M1 and M4, making Malay a dynamic language. The outcomes also find ethnicity to be the most fundamental attribute to Malay vitality. Malays also enjoy the existence of critical vitality agents: grandparents as gatekeeper to Malay, as well as home and religion as the safe havens for Malay. Beyond the home and family domains, the MTL policy and the ethnic institutions ensure the nurturing of Malay continues beyond the safe havens. The outcomes show that home, school, friends and religion create the necessary environments to instil Malay identity and loyalty as well as attachment to the language.

The use of Malay at home is very important because it provides the most conducive environment for the development of affiliation, interest and proficiency in the language.

In fact, the high Malay vitality in religion can also be attributed to the use of Malay at home because almost all Malays in Singapore are Muslims. The use and preference for Malay is consistently high in every aspect of religious education and religious congregations. The proactive attitude towards maintaining the Malay language among Malays explains the existence of strong language use, preference, proficiency, and positive attitude. Malays show high preference in language use at home with parents, grandparents, uncles, and aunties, cousins, and among siblings. This implies that Malay parents value Malay and want their children to continue learning the language that forms part of their heritage. This explains the overwhelming emphasis on ethnicity (race or identity, language, and religion) when it comes to the reason for using the language.

The continuance of Malay within the family would ensure the smooth transition of ethnicity to the next generation and more efforts could be made to ensure that the next generations are exposed to the religion through Malay. A review of MUIS policy on compulsory use of English in the teaching and learning of Islam, especially among the younger generations, is very timely in consideration of the outcomes of this research on language use among youth. The outcomes show that youth use Malay extensively in religion and prefer Malay to English when it comes to religion. This study finds that the Malay language fits the needs of the youth in religious practices and beliefs. Hence, the close affiliation between Malay and Islam turns religion into an asset in the maintenance and promotion of Malay. This makes religion a vital motivating factor for the development of Malay environment.

The Malay language also has strong ethnolinguistic support from Malay cultural industries, recreations, religious institutions, and the media. Such informal support helps to ensure that Malay is continuously used and maintained. Hence, Malays are in a better position to sustain their socio-cultural heritage, as well as religious beliefs and practices.

Geographic factor also come into significance because of the flow of materials, expertise, and programmes from the Malay region helps to enhance local efforts in maintaining and promoting the Malay language and culture.

The presence of ethnic based institutions also motivates the continuing process of nurturing ethnicity in individuals. Here, the extensive Islamic industry in Singapore becomes another motivating factor for the development of the Malay environment. The Malay language also has strong ethnolinguistic support from Malay cultural industries, recreations, religious institutions, and the media. Such informal support help to ensures that Malay is continuously used and maintained. Hence, Malays are in a better position to sustain their socio-cultural heritage, as well as religious beliefs and practices. Geographic factor also come into significance because of the flow of materials, expertise, and programmes from the Malay region that helps to enhance local efforts in maintaining and promoting the Malay language and culture.

School is another important Malay institution that creates and maintains the learning environment for Malay. It also develops individual's competence in Malay. This is effectively done because students project a very proactive attitude towards the teaching and learning of Malay in schools. Students are encouraged to learn Malay because teachers are able to engage them creatively with interesting lessons and activities. The accommodation of Malay curriculum to the needs of students is another important factor that motivates the learning of Malay. Hence, teachers should leverage on students' proactive attitude and proficiency in Malay to enhance the teaching and learning of Malay. Teachers should continue to explore effective approaches because it motivates students to learn Malay and develop interest in the language. The fact that students correlate Malayness to ethnicity shows that ethnic based materials would interest them.

So teachers should incorporate Malay heritage, culture and values when designing their lesson plan.

The compulsory mother tongue language policy where every students need to learn their mother tongue based on the official list created by MOE also motivates the learning of Malay. The learning of mother tongue lasts between 10 to 13 years depending on student's advancement in the educational level. The long exposure to the Malay language with various enrichment programmes and value added services ultimately create the necessary environment for nurturing the use, interest, and love for Malay. Students are motivated to use Malay with their friends in school because they attend the same classes for Malay. The education streaming policy has also created an accidental Malay environment because Malays are over-represented in the lower academic streams. Malays in the best academic streams are under-represented because of the majority Chinese population. The preference for Malay can be linked directly to proficiency because Malays find Malay easy to use in their studies, and they can even excel in examinations. This explains why school is one of the most important institutions for Malay vitality.

The continuance of MTL policy is crucial because it has created a culture of learning MTL for cultural purposes. MTL objective of being the cultural transmitters has served the Malays well. Students relate Malay to ethnicity. MOE should leverage on this success to encourage teachers to infused Malay culture and practices into the Malay curriculum. Teachers should explore the accidental Malay environment to nurture interest in Malay through value-added programmes and activities that will enhance students' perception towards the language.

The sociological developments in Singapore motivate Malay individuals to be practical in their choice of language. They have great preference for Malay because they are

proficient in it and Malay is the transmitter of cultural heritage, which is important to ethnicity. However, they choose English as a language for wider communication in education and jobs. This explains the reason for Malays to prefer Malay to English as a language even for intra-ethnic communication. The ability to make practical choice of language shows that Malays are aware of the role of each language and would ensure that their coexistence is beneficial to the existence as minority.

Malays are a youthful population. They have the most number of youth than other ethnic groups. This means that today's youth will be torchbearer for Malay in the near future. In fact, many of them are already involved in many ethnic activities and organizations. Malay youth are using the language where ethnicity is the guiding principle. This speaks strongly about the future prospect of Malay in Singapore.

6.3 Theoretical Implications

This study has benefited from the ethnolinguistic vitality (EV) framework (Giles et al., 1977) that provides the sociological factors needed to evaluate the position of the Malay minority against the dominant Chinese and the hegemonic English language in Singapore. The factors have provided the elements needed to generate detailed descriptions of the intergroup situation that help to explain what “makes a group likely to behave as a distinctive, active and collective entity in intergroup situations” (Giles et al., 1977, p. 308). The vitality factors are able to provide the initial overall interpretation of vitality, which constitute the view of the masses at large based on assessments or observations of the overview of the Malay-speaking community. The overall finding from EV theory subscribes to the notion of the hypothetical question of whether the Malay language has really come to a deficit. The sociological findings on Malay show a low to medium vitality, which translates into a situation towards language deficit. This

proves that the EV theory can accurately assess sociological situation and perceptions of a group and its language position in an intergroup situation.

It is found that such accurate assessments can only be attained after much deliberation on the background of the Malays in order to come to the most appropriate instruments. This argument put forth the need for the EV taxonomy to be customised based on the group's background and situation. In the case of the Malays in Singapore, EV taxonomy has been expanded to include another main vitality factor based on the Singapore Malays position in the geolinguistic of the Malay Archipelago. The study has included geography as one the main factor in EV theory following Gibbons and Ramirez (2004). This move has important repercussion on the outcome of the study where it actually accentuates the vitality of the Malays from low (1.3) to medium-low (1.75) or almost medium. Hence, EV theory has to be customised in accordance to group's situation in order to get the most appropriate assessment of EV. The EV taxonomy should be considered a basis for further exploration of factors in agreement with Ramirez and Gibbons (2004).

The assessment of EV on the Malays in Singapore has shown that they are socially, economically, and politically affected by the lack of direct governmental support. This has caused them their status, prestige, self-esteem, group's image and to a certain extent, group's allegiance. The Malays could have assimilated into the mainstream if not for their strong informal institutions that continue to create the platform for nurturing Malay socio-cultural practices and religious activities. Hence, the role of such institutions needs to be further elaborated and taken into consideration in assessment of EV. This study provides further support for EV theory to acknowledge the importance of ethnic institutions and not to underestimate their ability in maintenance and sustenance of ethnicity. Yagmur (2011) has made such claims based on the outcome of

his research on the Turkish immigrants in Australia, France, Germany and the Netherlands. Esteban-Guitart et al. (2014) have also made the same claim based on their research on the indigenous students in Chiapas, Mexico. They call for EV to be enriched with new scales to measure ethnic group's institutions in fostering their native language and traditions.

The role of informal institutional support is very crucial because it can influence the outcome of a group performance in the assessment of EV. In the case of the Malays in Singapore, the outcome of EV could have been worst without such support. The EV for institutional support could have been low instead of the current medium. If the institutional support factor is low, then the overall EV performance of the Malays could have been much lower instead of the current medium-low. This study proposed the introduction of 'informal institutional support' as one of the main EV factor instead of being part of the institutional support factors. This will enhance the overall outcome of EV and give due recognition to the fundamental role of ethnic institutions in the vitality of the minority group. Ethnic institutions have proven themselves to be the main player in construction, maintenance and intergenerational transfer of Malay identity since Singapore's separation from Malaysia. These institutions have successfully ensure that Malay ethnicity continue to be celebrated in Singapore despite it minority status.

The assessment of EV also needs to be complemented with other methods of data collection because there are other socio-psychological factors that cannot be taken directly from SEVQ (Ehala and Zabrodskaja, 2011). In Singapore's context, there are limitations to the use of SEVQ because of racial sensitivity. Apart from that SEVQ focus on mainstream institutions, ignoring the minority institutions (Yagmur, 2011). Hence, the use of sociolinguistic tools (McEntee-Atalianis, 2011) such as surveys, interviews, and personal observations in this study provide the alternative for SEVQ.

These tools are able to provide more empirical outcomes because they have provided consistent data that questioned the outcome from sociological findings on the overall vitality of Malay in Singapore. The sociological outcome shows low to medium vitality while the actual language use situation shows high vitality. The use of unstructured interview, for instance, has generated more personalised and realistic responses for EV because respondents are able to explain their perception or inputs rather than just answering objective questions in a survey. The use of vernacular language in interviews and youth interviewers have been effective in collecting frank responses and respondents' natural language (Labov, 1972). Youth interviewers are essential because this research is based on youths. They are able to have better access to them and the respondents are more comfortable and open in their views and other responses.

This study has shown that EV theory has to be complemented with other conceptual tools to generate a more accurate interpretation of language vitality because sociological factors only generate superficial outcomes. This is consistent with outcomes from studies by Ehala and Zabrodska (2011), Ehala (2011), Karan (2011), and Yaqmur (2011). This study found that EV theory accurately captures the perception of both ingroup and outgroups on the vitality of the Malay language, but it does not capture the actual language use situation.

6.4 Policy Implications

The continuance of Mother Tongue Language (MTL) policy is essential because it has proven its ability to instil the sense of identity among the Malay students. It also helps to bring the nurturing of MTL beyond the home domain. It helps develop competency in the language and ensure that all ethnic Malays maintain their language through usage and education. The MTL policy has met its objective to make Malay the transmitter of culture because all the students respondents in this research associate themselves to

Malay ethnicity when it comes to reason for using Malay. The MTL policy ultimately supports the development of Malay identity. MTL primarily coexist with the home domain and the ethnic institutions to harness a holistic learning environment that contributes to the positive outcome in language use, preference, proficiency, and attitude among Malay youth.

The compulsory learning of Malay from primary to secondary schools and junior colleges shows the government proactive long-term commitment (between 10 to 13 years) to provide a systematic development of competency for the students. Students are exposed to the process of nurturing, developing, and enhancing Malay, which is of great significant to the maintenance of Malay in Singapore. This also sent a clear signal on the government commitment to MTL. Hence, more can be done to ensure that MTL continues to be learned and practiced beyond the school years. This is to ensure that Malays are provided with more avenues for professional development in areas of ethnicity where the Malay language plays a very pertinent role.

The government can play a direct role in developing the potential of Malay in Singapore by directly engaging the Malay language industry. This is a significant move because this study finds that MTL policy has become value-added to the proficiency of the Malays in their language. It shows that Malays continue to excel in Malay at national examinations, surpassing all the other races. Malays are also able to garner top honours in Malaysian universities using Malay as first language even though Malay is taught as second language in Singapore. Malays are also able to use the SSM effectively on top of their colloquial variations. This means that MTL policy has been on the right path for the Malays but more can be done to increase its prestige and professionalism so that both the vitality elements of proficiency and policy can be well-utilized to bring Malay

to a higher performance level, lest such ability be under-utilized and Malays will not be able to fulfil their potentials as part of the larger geolinguistic network.

The government can consider providing the type of proactive support it has been giving to the Confucius Institute, jointly established in Nanyang Technological University (NTU) with the Ministry of Education of the People's Republic of China since 2005. Known as CI-NTU, it aims to strengthen Singapore's Mandarin capabilities by providing Singapore with a common platform to learn Chinese language and culture, and enhancing the communication link between Singapore and Chinese communities in other parts of the world. CI-NTU engages top-notch Chinese lecturers and educators from renowned China universities by partnering with the most renowned University in China, Shandong University. This centre houses a complete range of ethnic-based programmes for all educational levels and interest ranging from enrichment to cultural programmes to develop skills, interest, affiliation, and affection to the language.

The establishment of the Malay Language Centre Singapore (MLCS) in 2010 under the Ministry of Education is one good example of government's direct support. However, it still remains an institution for in-service training for Malay teachers. It should be expanded to the level of CI-NTU so that it can fully exploit its geolinguistic advantage. MLCS can partner Malaysia's main Malay Language and Literary Agency, the Dewan Bahasa dan Pustaka, to develop a holistic programme for the Malay language and literary scenario in Singapore. MLCS can also partner with University of Malaya for higher academic and enrichment programme.

This study also finds that Malay teachers need to be involved in the Malay knowledge industry and community programmes. Hence, the development of a holistic MLCS would provide a good avenue for teachers to be involved in upgrading their knowledge and having access to community involvement programmes. MLCS can be the centre

that Malays can turn to, to develop their full Malay language potentials. This can only be achieved through direct government's support. The tested Singapore Malay curriculum and a well-equipped MLCS will have the potential of becoming a conducive avenue for a Regional Malay Language Centre. This will add value to Singapore's existence in this geolinguistic landscape and boost Malay image and prestige. Government intervention is a much-needed boost to make up for the weaknesses or shortcomings of Malay organizations.

6.5 Limitations of Study

This study focuses on the language use in conversations. It takes into account any type of language use regardless whether it is standard or colloquial. However, it is observed that the colloquial form is the main mode of communications for Malays in Singapore. This applies to both Malay and English that respondents spoke during interviews. Malays generally use SSM and SSE only in schools and official function. Singapore Malays are also more connected with the informal form (Johor-Riau) rather than the standard form (Bahasa Baku) of Malay. Hence, the limited usage of formal Malay has no significance in this study because it does not qualify as language of daily interaction among youths. This study has identified 4 types of colloquial Malay and Singlish in operations during interviews and observations, showing that these are the main languages use among respondents. A separate study on SSM, and in particular, the pronunciation aspects could be explored. SSM has been used for almost 24 years in Singapore since its implementation in 1990. To date there has not been many researches that look into its effectiveness, challenges and potential for growth.

The investigation on language use is done within the context of a continuum of language use between Malay and English: 'Only Malay - More Malay - More English - Only English'. Inclination towards 'Only Malay' reflects a high vitality for Malay while

inclination towards 'Only English' reflects a low vitality for Malay. The outcome is based on responses from questionnaire surveys and interviews. It investigates the extent a particular language is being used in daily conversations. It looks at the amount of language use rather than the quality of language use. However, the quality of language use is apparent when considering the difference between SSM and the colloquial forms and when differentiating the various colloquial forms (M1-M4) observed during interviews. The assessment is ultimately based on language style rather than grammar because of the nature of colloquial discourse.

This study has limited secondary sources in terms of research done on the vitality of Malay in Singapore. Researches involving Malay are basically done as part of the mother tongue package in most of the sociolinguistic researches. There are not many special reports on the outcome of research on Malay. Hence, this research embarks on personal participation and observations approaches to acquire as much materials on the situation of the Malays and the Malay language in Singapore as possible. More research needs to be done on the Malay language in Singapore in the various linguistic fields.

6.6 Conclusion

In spite of the general beliefs that the Malay language in Singapore is facing a downward trend in its use especially with challenges in the socio-demographic situation and the increasing importance of English and Mandarin in Singapore that continue to aggressively dilute the Malay linguistic landscape, such apprehensions only have some bearings on the language use situation among individual Malays. Sociological limitations are shown to have little impact on the vitality of the Malay language in Singapore. On the other hand, socio-psychological attachment to the language and a pragmatic stance on language use continue to maintain the high vitality of the Malay

language in Singapore. Malays are resilient when it comes to their language, which is a significant part of their socio-historical and socio-cultural heritage.

“Malay is my race and Malay is my language!”

– A nine-year-old respondent.

NOTES

¹ Riney (1998, p. 9) postulates “ceremonial might mean ‘politically safe’ for a tiny Chinese country in the middle of a large and potentially threatening Malay and Moslem world.”

² The enrolment for Malay medium schools dropped rapidly from 4, 542 in 1960 to only 78 students in 1976, a drop from 8.6 per cent to 0.2 per cent of the total students school enrolments. The enrolment for Mandarin stream schools also dropped from 20,664 pupils to 6, 013 pupils in 1976, a drop from 39.32 per cent to 13.75 per cent. The Tamil schools enrolment remained very small with 123 pupils in 1960 to just 12 pupils in 1974. On the contrary, the English medium schools saw an increase of the total students enrolment from 51.81 per cent in 1960, to 86.06 per cent in 1976 of the total enrolment of 43, 730 (De Souza, 1980, p. 238; Kwan-Terry, 2000, p. 95).

³ The SAP schools established in 1979 aimed to “preserve the ethos of the Chinese medium schools and to promote the learning of Chinese Language and culture”. The PAP government re-introduced Chinese vernacular schools or SAP schools where the medium of instruction was in English and Mandarin, which Gupta (1994, p. 149) termed as “prestigious mono-ethnic schools”. Such school was not available for other racial groups. The Malay Teachers Union described the “Super schools and super pupils” policy as “tarnishing” the government’s policy on equal opportunities and treatment in education (*The Straits Times* (Singapore), 24 November 1964, c.f. De Souza, 1980, p. 197).

⁴ Lee Kuan Yew as Prime Minister of Singapore disclosed his stand on the Muslims in Singapore where he finds them a distinct community that does not converge to mainstream culture. This was reported in *The Straits Times*, 23 January 1988. He believes that some Singaporean Muslims are yielding to pressures from the Muslims in the Middle East in terms practices and attires. Lee Kuan Yew, as Minister Mentor (MM), raised the issue again in 2011 in his book “Lee Kuan Yew: Hard Truths to Keep Singapore Going”, when he claims that today all religion and races can integrate except for Islam. His comments invited strong reactions especially from the Muslim community who had been patient and had been trying their best to support the secular and meritocratic government. The Prime Minister of Singapore, Lee Hsien Loong did not endorse MM’s remarks on the Muslim and reiterated that the Muslims in Singapore had done their part to maintain harmony and social cohesion. MM Lee later said that the stand corrected on his remarks as reported by Zakir Hussain in *The Straits Times*, 8 March 2011.

⁵ In this thesis, the term refers to an individual with great interest in pursuing the progressive and proactive development of Malay people and the Malay language to the extend of promoting Malay interest, language, culture, believes, arts, and education.

⁶ Clarrissa Oon reported on The Straits Times 6th May 2010 that there was a growing number of vocal English-speaking parents who argued that the weighting given to mother tongue penalizes pupils who excel in all subjects except mother tongue.

⁷ It refers to a situation where one culture is influenced by a more dominant culture, and begins to lose its character as a result of its members adopting new behavior and more (Crystal, 2000, p. 77)

⁸ Students are streamed according to their academic ability where Express stream represent students with the best overall academic ability, the NA with average ability, and the NT with the lowest ability. Such categorization of students however does not represent the actual ability of students in their mother tongue language because students in the NA or NT students may have done equally well in the Malay language examination as compared to the Express students. A survey conducted on Express students alone may not provide an empirical picture of the vitality of Malay language.

⁹ Calculated based on the total number of Singapore residents age below 50 years old (503, 000 – 115, 000) divide by total number of Malay residents age 50 years and above (115, 000).

¹⁰ Researcher spent 6 months observing the use of language among immigrants in Toronto, Canada. His observation was based on a mosque in Scarborough and the surrounding areas where there is a large population of Muslims. He visited the mosque every Friday where there is a huge congregation of Muslims performing the obligatory Friday prayer. The Jame Abu Bakr Siddique mosque caters to a large population of Muslims. It was also observed that the mosque's requirement for an Imam (persons who lead prayers in the mosque) to be conversant in Urdu and English. The Imam normally makes general announcement in both languages but more in Urdu. The congregants used Urdu among themselves regardless of age and background. It can be deduced that the interaction mode in the mosque is almost Urdu unless when talking to a person who does not know the language. Only then, English would be used.

¹¹ The 2011 Education Statistics Digest by Ministry of Education shows that there were 32, 420 students in JC in 2010. There are a total of 1, 600 Malay students in JCs based on input from Mendaki through an official email dated 9 December 2009.

¹² Researcher has been involved with Darul Andalus since 2005 in conducting Malay language courses for religious teachers and organizing joint activities between Malay literary organizations and Darul Andalus. Researcher was also engaged to monitor and evaluate the Malay pedagogy in madrasahs.

¹³ Even though most of 'H' and 'L' vocabulary are the same, 'H' has more complicated morphology that requires certain level of educational attainment or higher vocabulary ability

because of the use of language registers. The ‘L’ or low language variety is less demanding in terms of morphology because it is the language most comfortable for all levels of people and educational attainment. It is the everyday language in all informal domains. It also has code switching, slangs, jargons, and other forms of disturbances in the language.

¹⁴ The most obvious presence in *Singlish* is the frequent use of final tag *lah* (from Malay). For example, in the combination of English and Malay phrases *canlah* instead of “can” or the combination of Chinese and Malay phrase in *chin chyelah* meaning ‘anything will do’ or ‘any how’. Hence, *Singlish* is the language that makes Singapore a home for all races. It breaks the ethnic ice among Singaporeans and generates a lasting bond that becomes a national pride through the use of culture-based lexicons and nuances. The use of *Singlish* is very popular in Singapore to the extent that the government has to step in to discourage its usage in mass media. They were worried that it would affect the command of SSE among the younger generation. It is interesting to note that the presence of Malay phrases and nuances in *Singlish* indicates that non-Malays are using Malay on an English platform. This contributes to its vitality in terms of language and presence.

¹⁵ Researcher ran a six months Bibliotherapy program for juvenile delinquent in one of the home for girls in Singapore.

¹⁶ Researcher has been a lecturer in National Institute of Education since 2000 and membership of Malay literary organization, Angkatan Sasterawan ’50.

¹⁷ Observations on several Singaporean Malay families who migrated to Ontario, Canada, show that they still use Malay and engage in Malay practices. This is in spite of the overwhelming mainstream English environment. Observations on five families in Brampton, Mississauga, and Toronto show that the parents’ continuous usage of Malay influence the use of Malay among the younger generations. It was observed that the younger generations were able to enjoy Malay movies, converse in Malay and continue to put on Malay traditional attires during Malay festivities and engage in Malay religious and cultural practices. One of the parents interviewed said that she wanted to ensure that her two-year-old daughter speaks in Malay so that she would be reminded of her roots. This mother is married to an Iranian and they speak English at home. Another couple, who had been in Canada for more than twenty years felt that it was important for them to ensure that their three children continue to secure their roots as Malays. All the parents interviewed believed language is the best way to secure their identity because Malay is being used in their religion and cultural practices. The presence of large Malaysian Malay population in Canada also help the Singaporean Malays to remind themselves of their identity and practices especially during thanks giving and festivities where all of them would meet in their traditional Malay attires and enjoy Malay traditional cakes and foodstuffs. Even the non-Malay spouses would come in Malay traditional costumes. It is interesting to note that the

younger generations are able to appreciate the Malay language used in Malay movies on television in spite of them using mostly Canadian English in their conversation since young. Malay media helps to keep them abreast with the Malay language. It was also observed that they prefer to use English in their conversations but would respond to the Malay language whenever they came across its usage. This situation shows that the Malay language is able to withstand its presence even in a non-Malay speaking country. Environmental factor is found to be the main factor that contributes to the sustenance of Malay in this situation where the parents and Malaysian friends create the much-needed environment for them to acquire and use the language. Another important factor is the parents' awareness of the importance of maintaining the Malay identity in a foreign land. The same situation was also observed among other ethnic groups in Toronto. It was observed that the younger generations of Filipinos and Chinese were using their respective ethnic languages when talking with people from their own race, even while in public places such as when commuting and shopping. Most of them claim that it is natural for them to use their native language especially when conversing with people from the same ethnic group. One of the youth respondents interviewed admitted that she continues to use Malay because she has had more than 10 years of compulsory Malay language learning in school that it becomes natural for her to use it with her family even though she was no longer in Singapore and no longer needed to learn or use the language.

¹⁸ The Encyclopaedia Britannica includes New Guinea as part of the Malay Archipelago, and constructed the complete network of the Malay Archipelago to be made up of the Republic of Indonesia that includes the Greater Sundas (Sumatra, Java, Borneo, and the Celebes), the Lesser Sundas, the Moluccas, and Irian Jaya (West New Guinea); the Philippines that includes Luzon (north), Mindanao (south), and the Visayan Islands in-between; East Malaysia (Sabah and Sarawak); Brunei; and Papua New Guinea. The archipelago extends along the Equator for more than 3,800 miles (6,100 km) and extends for 2,200 miles (3,500 km) in its greatest north-south dimension. Situated between the Pacific and Indian oceans, the islands of the archipelago enclosed the Sulu, Celebes, Banda, Moluccas, Sunda, Java, Flores, and Savu seas. They are separated from mainland Asia (west) by the Strait of Malacca and the South China Sea, from Taiwan (north) by the Bashi Channel, and from Australia (south) by the Torres Strait.

¹⁹ Asas '50 was established in the house of its founding member, Muhd Ariff Ahmad (Mas) at 24-H Henderson Road, Singapore.

²⁰ Researcher's personal observations on areas of language and literary cooperation's between Singapore and the Malay regions are beneficial in understanding the nature of such alliances. Researcher was the Honorary Secretary of Malay Language Council Singapore (MBMS) between 2002-2005. He was one of the representatives to MABBIM's annual executive meetings. He was able to appreciate the proactive and amicable stance of MABBIM member's

countries towards Singapore. He observed that they had always regarded Singapore as part of the Malay world and were hopeful that Singapore would in time become an official member of MABBIM. The meetings benefited Singapore in terms of language and literary developments as well as the goodwill accorded to Singapore in terms of the extensive regional networks for the development of the Malay language in Singapore and the wellbeing of Malays in epistolary. It was also observed that the warmth and amicable ambience in such meetings reflected the sense of affection and solidarity that best described the Malay world in a nutshell. The close relationship with Singapore's representatives was extended beyond the meeting room. Whenever there were opportunities to sit down for a chat, MABBIM members always figured out ways and means of providing avenues for Singapore to be actively engaged with them in any activities even though Singapore had remained as a mere observer for the past 30 years. The genuine efforts are evident in the consistent invitations extended to Singapore for all MABBIM and MASTERA meetings and conferences, as well as the annual youth literary engagement programs organised in Indonesia under the MASTERA flagship. MABBIM became the reference point and support for any issues on Malay language and literature that Singapore had required since its establishment.

²¹ Please refer to MBMS website, <http://mbms.sg/about/?lang=en>. MBMS openly admitted the benefit of being an observer in MABBIM for Malay language development in Singapore. This implies that MABBIM is indispensable for Singapore in terms of Malay language development.

²² Official email reply from the Honorable Secretary of MBMS that states for now MBMS has no intention of joining MABBIM. This is in spite of more than 30 years being an observer and benefiting from MABBIM. The email dates 20th February 2013. Researcher sent another email on 21st February 2013 to MBMS in furtherance of their reply. The email requested information on the reasons on MBMS refusal to be a full member of MABBIM in spite of the fact that they fully acknowledge the advantage of Singapore's participation in MABBIM. MBMS did not provide any reply to the second email. This situation further enhances the need for government's intervention in Malay affairs in order to boost the vitality of the Malays because Malay organizations may lack certain expertise or decision-making framework.

²³ A meeting with Mr Mohamed Noh Daipi, Assistant Director Mother Tongue Languages, Curriculum Planning Division, MOE, on 11 December 2012. He highlighted MOE's initiative in engaging experts from Malaysia as consultants to enhance the quality of Malay language learning resources for Singapore schools. He is also the Centre Director for the Malay Language Centre Singapore (MLCS), MOE. In widening the platforms and opportunities for students' learning in Malay language, he shared MOE's initiative on exchange program and visitation of students and teachers to Malaysia, Indonesia, and Brunei.

²⁴ The National University of Singapore provides undergraduate courses in Malay studies but more focus to sociology. There is no departments dealing with language and linguistic per se. The National Institute of Education did not have any undergraduate programmes then. The first undergraduate programme for Malay started in 2001. In 2005, the Singapore Management University also launched its undergraduate programme for Malay studies.

²⁵ The information was retrieved from the registrar, University of Malaya through Asas '50.

²⁶ A report in Singapore's newspaper 'New Paper' entitled "No regrets over big move to JB" (10 July 2012) provided a complete showcase of the increasing trend of Singaporean buying properties in Johor Bahru and living there at the same time working in Singapore. The report indicated these Singaporean found it economically and psychologically beneficial because they could have the best of both worlds. Researcher's personal observations on trainee teachers who live in Johor Bahru and studying in Singapore found that they were comfortable with the arrangements because of the above-mentioned reasons. It was observed that these trainees were very comfortable in using Malay. They used Malay extensively at home with family members and relatives because of the overwhelming Malay environment in Malaysia.

²⁷ This comprises all persons other than Chinese, Malays and Indians. They include Eurasians, Europeans, Arabs, Japanese, etc. (Census of population 2010 statistical release 1)

²⁸ The proposal to increase the population was tabled out in a white paper on population in parliament. It was passed by parliament that resulted in a mass protest involving 5,000 Singaporean (*Channelnewsasia.com*, 16 February 2013). They are concerned over the issues of over-population, jobs, housing, identity, and the future of the younger generation.

²⁹ These were *Sekolah Perempuan Melayu* (Malay School for Girls) in *Jalan Eunus*, *Sekolah Lelaki Kampong Melayu* (Malay School for Boys) in *Jalan Abdul Manan*, *Sekolah Rendah Kaki Bukit* (Kaki Bukit Primary School) in *Jalan Tabah*, *Sekolah Menengah Kaki Bukit* (Kaki Bukit Secondary School) in *Jalan Tabah*, *Sekolah Menengah Kaki Bukit* (Kaki Bukit Secondary School) in *Jalan Muori* and *Sekolah Ugama Perempuan* (Religious School for Girls) in *Jalan Madrasah*.

³⁰ Total fertility rate refers to the average number of children that would be born per female, if all females live through their childbearing years of 15-49 and bear children according to a given set of age-specific fertility rates.

³¹ Parliamentary reply by Deputy Prime Minister Wong Kan Seng on 15 September 2010 on the decline in Malay population, and his keynote address as Deputy Prime Minister and Coordinating Minister for National Security at the Singapore Perspectives 2011 Conference, on 17 January 2011, 9.10am, at the Raffles City Convention Centre on the need to maintain a stable

ethnic mix in Singapore. According to Wong: “We welcome immigrants of all ethnic groups who can contribute to our economy and integrate well into our society. At the same time we are careful not to allow the inflow of immigrants to upset the current mix of races among our population.” (Wong, 2010) and “Our people, and our multi-ethnic society are what make Singapore distinct. This is why, in managing our population, we will always be guided by the need to preserve a strong citizen core, and to maintain stability in our ethnic mix. A sustainable population profile must be able to address both needs.” (Wong, 2011)

³² For marriages registered under the Administration of Muslim Law Act: “Others” comprises of Muslim couples of the same ethnicity from other ethnic groups besides Malays and Indians, namely Chinese, Eurasians, Caucasians, and other ethnicities as one single ‘Others’ group. E.g. Eurasian-Eurasian, Caucasian-Caucasian, and Others-Others. “Inter-ethnic” marriages refer to marriages where both the groom and bride are of different ethnicity. E.g. Malay-Indian, Malay-Chinese, and Indian-Others. (Base on definition from ‘Statistics on Marriage and Divorces Reference Year 2010’, Department of Statistics, Ministry of Trade and Industry)

³³ The SAP schools were offered to the top 8 per cent of the PSLE students when it was first implemented. In 1979, three out of ten students would opt for the school. However in 1986, the proportion escalated to nine out ten students (The Straits Times, 27 July 1986), indicating the success of the SAP school program in attracting students. In 2007, a SAP Schools Review taskforce chaired by Minister of State for Education was formed and the key thrusts of the recommendations announced in 2008 were “to enrich the learning of Chinese Language (CL) and traditional values; and to strengthen the SAP school ethos and SAP school teams (MOE Press Release, 4 September 2009). The success of the SAP program was firmly rooted by the Minister of State for Education, Gan Kim Yong in the conclusion of his speech at Chung Cheng High's Chinese New Year celebrations on Feb 11, 2008. He said; “I firmly believe SAP schools will continue to stand tall in our education system, grooming new generations of talent for our country.”

³⁴ Lily Zubaidah Rahim (2001, p. 131) argues that the SAP schools concept clearly shows the government double standard treatment of the Malays in Singapore. The establishment of the SAP schools was construed as a “rescue package” to save the 9 Chinese premier schools from closing down due to falling enrolments (Kamsiah Abdullah & Bibi Jan Ayyub, 1998). In the early 1970’s the vernacular schools of Malay, Chinese, and Indians faced competition from the national bilingual schools and finally closed down except for the Chinese schools that were rescued by the government.

³⁵ Figures based on Resident Working Persons Aged 15 Years and Over by Industry, Ethnic Group and Sex.

³⁶ MediaCorp is Singapore's leading media company with the most complete range of platforms, spanning television, radio, newspapers, magazines, movies, digital and out-of-home media (<http://www.mediacorp.sg/>)

³⁷ This is an insensitive move because the train system has been in existence in Singapore for more than 30 years without any language-related problems. The Chinese have been exposed to the English language announcement all these while and are still able to reach their destinations.

³⁸ CI-NTU engages top-notch Chinese lecturers and educators from renowned China universities by partnering with the most renowned University in China, Shandong University. CI-NTU is strongly supported by the Office of Chinese Language Council International. This office was established in 1987 by the Chinese government in their effort to promote Chinese language throughout the world to enhance mutual understanding and friendship between the Chinese people and other people of the world, promote economic and trade cooperation as well as scientific, technological and cultural exchanges between them. Please refer to <http://www.ci-ntu.com/about-us/welcome-message> for details.

³⁹ People's Association formed the Malay Activity Executive Committees (MAEC) in 1977. Then it was known as Malay Cultural Group (MCG) to promote and organize Malay cultural activities. MCG became MAEC in 1995. Today, there are 97 MAECs spread over Singapore. The Malay Activity Executive Committees Coordinating Council, or MESRA in short, coordinates the MEACs. MESRA's advisor is the Minister for Muslim Affairs.

⁴⁰ The Singapore government has prerogatives over religious appointments in MUIS. This means that MUIS is directly under the government because the President to be appointed by Head of State, Mufti (Muslim Scholar for MUIS) to be selected by the Public Service Commission, five members to be appointed by Head of State on the recommendation of the Minister, and seven more members representing Muslim organizations from a list of nominee from the various Muslim bodies.

⁴¹ Remarks by Prime Minister Goh Chok Tong in The Straits Times, 22 July 1991. He iterated the government stance on "Malays are not good enough" when he explained that the government was not in the practice of allocating cabinet positions according to racial quotas but did so on the basis of merit alone.

⁴² The Sultan's descendants lost their rights over the palace in 1897 when Court ruling repealed their privilege of land ownership due to a succession dispute in the family. The estate was given to the Colony of Singapore but the Sultan's descendants were allowed to use it. Thus, in accordance with Section 2 of the 1904 Sultan Hussain Ordinance (Cap 382), the land at

Kampong Glam reverted to the State and became State property on 1 January 1905. It is administered by the Land Office in the same manner as other state land in Singapore.

⁴³ According to Walsh (2007, p. 274), the Malays made up the vast majority in both the military and police force in Singapore but the post-independence SAF leadership “proceeded to exclude the Malay population forcibly from the military” by halting the recruitment of Singaporean Malays after 1967, transferring the non-commissioned officers from field commands to logistics and support, and forced retirement or depriving of promotion. Walsh made a conclusion that “they (the government) sacrificed virtually all of the experience and professionalism that had been built up before 1965 in exchange for a Chinese-dominated military”. Refer also to Senior Minister Lee Kuan Yew’s remark at the Singapore 21 forum at Tanjong Pagar on Sept 18, 1999 (The Straits Times, 30 September 1999), and Second Minister for Defence (Services), Brigadier-General Lee Hsien Loong remarks on government’s cautionary policy towards recruiting Malays in the army in February 1987 (The Straits Times, 29 March 1987).

⁴⁴ Demographic studies of Malays in Singapore. (2012). *Journal of the 3rd National Convention of Muslim Professionals*, 192-210.

⁴⁵ Perception survey of Malay/Muslims in Singapore. (2012). *Journal of the 3rd National Convention of Muslim Professionals*, 146-190.

⁴⁶ Abdullah Tarmugi was the Deputy Speaker of Parliament, MP for Siglap and Deputy Chairperson of Mendaki, 25 August 1990. He was promoted to Minister of State for Environment and Malay/Muslim Affairs in 1993. In 1996, he was appointed Minister of Community Development and Sports. He later became the Speaker of Parliament in 2002 until he retires in 2011.

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APPENDIX A

List of categorized survey responses on respondents' perception towards their language.

Analysis on the perception of respondent on whether Malays like to use the Malay language, shows that 76% out of 1134 responses believed that Malays would like to use Malay as compared to 24% who believed otherwise.

Categories	Responses	%
<i>Malays like to use Malay language (860)</i>		
Malays find Malay language easy	361	42
Malays familiar with Malay language	272	32
Malay is the race of the Malays	227	26
<i>Malays do not like to use Malay language (274)</i>		
Prestige of English	122	45
English Language of wider communication	78	28
Malays are proficient in English	74	27

Reasons on why Malays like to use Malay language: Easy, familiarity, and race.

Theme	Sub-theme	Categories
Easy	Communication	Easier to communicate in Malay
	Expression	Easier to express in Malay
	Learning	Easier to learn Malay
	Understanding	Easier to understand when using Malay
Familiarity	Comfortable	Comfortable in using Malay
	Communication	Communicate effectively with Malay
	Convenience	Malay is convenient
	Emotion	Malay is effective in expressing emotion
	Environment	Malays are influenced by Malay environment
	Frequency	Malay is frequently used
	Fun	Malay is fun
	Heritage	Use Malay since young
	Mother tongue	Malay is the mother tongue
Proficiency	Proficient in Malay	
Race	Belonging	A sense of belonging
	Culture	Reflects culture
	Heritage	The ancestral language
	Identity	Reflects the race of the Malays
	Identity	Reflects the identity of the Malays

Mother tongue	Malay is the first language
Obligation	Obligated to use Malay
Pride	Proud of the Malay race
Religion	Use in religion
Significant	Important to the Malays and Singapore
Values	Communicates culture and values
Values	Reflects Malayness

Reasons on why Malays do not like to use Malay language: Prestige, language of wider communication (LWC), and proficiency

Theme	Sub-theme	Categories
Prestige	Appeal	New generation prefers English
	Appeal	Society emphasized the use of English
	Appeal	Teenagers prefer English media
	Appeal	Western imperialism created superior perception of English
	Appeal	Malay is not trendy
	Appeal	Malay is outdated
	Convenience	Malay is not convenient
	Convenience	People think English is the best
	Functional	English is functional
	Global	English is an International language
	Global	English is the language of the world
	Global	Malay is not universal
	Image	English is the language of the highly educated
	Image	English is the language of the wealthy
	Image	English is the language of those with class
	Image	Malay is for the older generation
	Image	Malay is inferior in outlook
	Image	Malay is the language of the less educated
	Image	Malays does not want to act like Malay
	Importance	Globalization makes English important
Importance	Malay is not important	
Importance	English important for interactions	
Importance	People are using less Malay	
Importance	English is compulsory in schools	
Importance	English is essential for daily life	
Influential	English is the first language of Singapore	
Influential	Everything is in English	
Influential	Globalization makes people follow western culture and language	
Influential	Use of Malay among student decreasing drastically	
Influential	Deprived of Malay culture	

	Influential	Modern age requires English
	Influential	English is popular and well understood
	Influential	Use of Malay affects proficiency in English
	Practicality	Malay is not practical
	Pride	Malays not proud to be Malays
	Pride	Malays proud of English
	Professional	Malay lacks professionalism
LWC	Home	English has penetrated into the life of the Malays
	Media	More English media in Singapore
	Media	Youngsters are more exposed to western lifestyle through mass media
	Nation	Influx of foreigners in Singapore
	Nation	English is lingua franca in Singapore
	Nation	Chinese population dominates Singapore
	Nation	English dominates language environment in Singapore
	Nation	English is the language of communication amongst races
	Nation	Singapore is a cosmopolitan nation
	Nation	Singapore is a multiracial country
	Schools	Non-Malay students dominate higher academic ability classes in schools
	Schools	English language of instruction in schools
	Schools	English widely used in school for all subjects
Proficiency	Easy	English much easier than Malay
	Easy	Malay is difficult
	Expression	Mixed Malay with English to express oneself
	Expression	Difficult to express oneself in Malay
	Expression	Easier to express oneself in English
	Speaking	Easier to communicate with other races in English
	Speaking	Easier to convey thoughts in English
	Speaking	Familiar with speaking English
	Speaking	Fond of speaking in English
	Thinking	Less tedious to think English
	Thinking	Use English in thinking
	Understanding	English easier to understand
	Usage	Not comfortable to use Malay
	Usage	Prefer mixed language
	Usage	Use English because lack of Malay vocabulary
	Usage	Use English with parents, siblings, and friends
	Usage	Embarrassed to use Malay because lack of vocabulary

APPENDIX B

List of categorized responses on respondents' perception towards the importance of Malay in Singapore.

Malay is important because of ethnicity.

Ethnicity
Communication for older generation
Communication for those not competent in English language
Communication for those who feel inferior using English language
Communication with parents
Communication with grandparents
Communication among family members
Communication among Malay friends
Communication among Malays
Cultural practices
Cultural preservation
Ethnic language of the Malays
Ethnic loyalty
Heritage awareness
Heritage preservation
Historical significance of the Malays in Singapore
Identity of the Malays
Language obligation of the Malays
Language preservation
Language status
Language usage continuing among community members
Relevant language for future generation

Malay is not important because of the extent of usage and prospect.

Usage and Prospect
Malay language is limited to only Malays
Malay language usage is declining
Malay Language usage is limited to Malay lessons in school
Malay Language is not functional because of informal use
Malay language does not generate knowledge
Outlook of an uncertain future
Current condition is bad

List of categorized responses on effective approach in teaching and learning Malay based on qualities of the Malay language teachers and respondents' views on an effective Malay teacher.

Theme	Sub-theme	Categories of effective Malay pedagogy
Proficiency	Easy	Students able to cope with Malay lessons
	Easy	Students find Malay easy to learn
	Esthetic	Students find Malay a beautiful language
	Expression	Students able to express in Malay effectively
	Fluency	Students acquire new Malay words
	Important	Students find Malay an important language to learn
	Interaction	Students interacts effectively in Malay
	Performance	Students improve in their Malay
	Performance	Students able to score in Malay in tests and exams
	Performance	Malay is the strongest subject for students
Engaging	Understanding	Students understand Malay
	Beneficial	Students find Malay activities beneficial
	Engaging	Students find Malay activities engaging
	Enjoy	Students enjoy learning Malay
	Environment	Students able to learn in a Malay environment
	Fun	Students find Malay lessons fun
	Interesting	Students find Malay lessons interesting
	Practicality	Students find Malay curriculum practical
Knowledge	Sharing	Students enjoy teacher sharing of experiences
	Acquisition	Students acquire new knowledge on Malay
	Exposure	Students are well exposed to Malay
	Learning	Students able to learn Malay history, culture, heritage, and tradition

Students' view of the ideal Malay language teacher

Themes	Sub-themes	Categories
Engaging	Creative	Doing something different every day
	Engaging	Fun and interactive
	Exploratory	Explores cultural and traditional heritage of the Malays to create awareness in students
	Fun	Humor that leaves a lasting impression on students that motivates the passion for the Malay

	Influential	Leave behind a convincing impression on the importance of Malay
	Innovative	Create a conducive environment to learn Malay
	Motivated	Prepare suitable activities to teach Malay beyond prescribed text
Congenial	Concerned	More than willing to explain difficult words or concepts to students
	Discreet	Avoid from using English in Malay classroom unless for the benefit of non-Malay students
	Observant	Wary of students who fail to use Malay in class to ensure Malay is being used by all in a Malay environment
	Personal	Share personal experiences to make lessons more fun and interesting
	Pleasant	Friendly and approachable
	Sensitive	Tactful in teaching and not biased towards weaker students, to create a harmonious learning environment
	Tolerant	Appreciate the different abilities among students in learning Malay
Knowledgeable	Knowledgeable	A reliable reference point on Malay so that it makes learning more convenient and enriching
	Resourceful	Provide students with holistic education

How do students want Malay to be taught in school?

Theme	Activities
Exploratory	Explores the wealth of Malay in an engaging and informative approach through the use of magazines, newspaper, movies, television, and Information technology
Interactional	Engage in interactive activities through discussions, group works, role-play, skit, story-telling, peer-mentoring, interactive computer software, power-point presentation, workshops, talks, and hands on
Experiential	Experience Malay history, culture, heritage, and traditions through excursions, trips, visits, and exhibitions
Recreational	Enjoy learning of Malay through games, competitions, contest, quizzes and songs
Appreciation	Appreciate Malay esthetics through the use of literature in story books, poetry, short stories, novels, drama, and plays

List of categorized responses on how to create a Malay sociolinguistic landscape in Singapore.

Theme	Sub-theme	Categories
Exposure	Appreciation	Translates Malay materials and documents so that other races could appreciate the importance of Malay
	Arts	Flourish the Malay arts scene
	Avenues	Create more avenues for using Malay
	Benefits	Create information on benefits of learning Malay
	Culture	Expose Malay culture and heroes
	Culture	Share the richness of Malay culture
	Easy	Show that Malay is easy and fun
	Environments	Highlight Malay environments in Singapore
	Aesthetics	Show the beauty of Malay
	Heritage sites	Identify more Malay heritage sites in Singapore
	Identity	Show that Singapore belongs to the Malays
	Importance	Highlight the importance of Malay in the world
	Importance	Impose on the importance of sustaining Malay through history, heritage and culture
	Importance	Show importance of Malay in various occupations
	Importance	Show that Malay is as important as English
	Importance	Show the importance in learning Malay
	Language status	Highlight the status of Malay as the national language of Singapore
	Literature	Enhance the use of Malay literature in education and the public
	Malay words	Display more Malay words in public areas
	Opportunities	Create more opportunity to use Malay
Repercussions	Show the repercussions of loosing Malay	
Uniqueness	Highlight the uniqueness of Malay as 4 th most spoken language in the world	
Speaking	Daily	Speaking more Malay
	Home	Speaking Malay at home
	Media	Speaking Malay on radio and television
	Public areas	Speaking Malay in public areas
Activities	Carnival	Organise Malay carnival for students and parents
	Competition	Organise competition such as oratorical and story telling
	Events	Organise events that motivate people and

		encourage to speak Malay
	Exhibitions	Organise exhibitions, to create awareness and motivate the use of Malay
	Games	Organise games, outdoor activities and online activities
	Performances	Organise performances in public areas
	Programs	Organise ‘Speak Malay language’ programme
	Seminars	Organise seminars on the importance of Malay
	Visits	Organise cultural and heritage site visits
	Workshops	Organise workshops on awareness of Malay
Mass media	Movies	Produce interesting Malay movies
	Publications	Publish books that are as interesting as English
	Publications	Publish interesting books on heritage and culture
	Publications	Publish contemporary magazines in Malay at par with English magazines
	Publications	Publish more Malay newspapers
	Televisions	Screen interesting Malay programs on television
	Televisions	Produce good dramas with better usage of Malay without English conversation
	Televisions	Produce more talk shows on how to use Malay
	Televisions	Establish more Malay television channels
	Televisions	Introduce more Malay commercials in English television channel
	Televisions	Introduce some Malays in English television shows
	Televisions & radios	Increase the frequency of Malay programs on radios and televisions
Promotion	Advertisements	More advertisement on Malay
	Aggressively	Promote Malay in the same way as promoting English
	Artiste	Use artiste to promote Malay programs
	Arts scene	Promote Singapore Malay arts scene
	Branding	Sell products with Malay brand name
	Brochures	Distribute brochures, pictures, and posters on Malay
	Business	Promote the use of Malay in businesses
	Campaigns	Launch “Speak Good Malay”, “Speak good mother tongue language day”, and “Malay Language Month” campaigns
	Campaigns	Launch campaigns to spread the importance of culture and heritage
	Campaigns	Organize more Malay language campaigns to coincide with significant Malay events
	Fun	Promote Malay in a fun way

	Global	Promote Malay culture globally to enhance its prestige
	Heritage	Promote Singapore Malay Heritage Centre
	Mass media	Promote Malay aggressively in the mass media
	Signage	Design creative signage on Malay
	Signage	Put up more signboards in Malay
	Usage	Encourage the use of Malay in public areas
	Usefulness	Promote the usefulness of Malay
	Websites	Promote Malay on websites
Government Support	Benefit	Provides benefit to those who take Malay as 2 nd Language
	Benefits	Make it more beneficial to learn and use Malay in Singapore
	Campaigns	Encourage use of Malay through more campaigns and workshops
	Course	Provides free courses in Malay
	Curriculum	Introduce compulsory learning of Malay in all levels
	Curriculum	Increase the percentage for Malay against English in school curriculum
	Curriculum	Increase the weightage for Malay in examinations
	Curriculum	Introduce drama in lessons so that students use the language
	Curriculum	Construct curriculum that emphasize more about culture, heritage, and history for schools
	Curriculum	Introduce more lessons on culture
	Curriculum	Introduce longer period for Malay lesson
	Curriculum	Introduce more interactive content for Malay lessons in computer based learning
	Curriculum	Revamp Malay textbooks to make it more relevant to exams requirements
	Demography	Increase the Malay population of Singapore
	Environment	Make Singapore more Malay
	Environment	Introduce more Malay language events
	Facilities	Introduce more Malay language centres
	Free education	Provide free Malay lessons in community centre
	Initiatives	Emphasize the importance of Malay
	Internet	Encourage the use of Internet application in Malay
Language status	Make Malay compulsory for everyone	
Language status	Make Malay the first language in Singapore because Singapore is a Malay country	
Language status	Ban English in Singapore	
Language status	Making Malay a third language for non-Malays	
Language status	Introduce more extra curricular activities using	

		Malay in schools
	Policies	Introduce more favourable policies for Malays
	Prestige	Increase the prestige of Malay in government and private sectors
	Race status	Appoint Malay as president of Singapore
Community support	Business	Build up more Malay business
	Demography	Have more Malay babies to increase the population
	Organizations	Establish more self help bodies for Malay
	Role models	Identify more role models for Malay community to boost the image
	Workshops	Encourage more Malays professional to conduct workshops in Malay

List of categorized responses on respondents' perception towards using English to teach Malay.

Perception against using English to teach Malay language: Proficiency, pragmatism, distractions, and effectiveness

Theme	Sub-theme	Categories
Proficiency	Better in Malay	Students are better in Malay than English
	Confusing	Malay words might get mixed up with English
	Confusing	Malay would be forgotten because English would overwhelm the lesson
	Demanding on teachers	Teachers have to be effectively bilingual
	Demanding on learning	Students and teachers have to be effectively bilingual
	English awkward	Awkward to learn Malay using English
	English confusing	Confusion when using translations
	English difficult	Difficult to be proficient and knowledgeable in Malay
	English difficult	Difficult to be proficient in Malay because English is also used at home
	English difficult	Difficult to be proficient in Malay because students are more proficient in English
	English difficult	Difficult to explain Malay abstractions in English
	English difficult	Difficult to learn Malay through English
	English difficult	Difficult to teach
	English difficult	Difficult to understand using English
	English difficult	Difficulty in speaking English
	English difficult	English is difficult to understand
	English difficult	English is more difficult to use
	English difficult	Malay students are weak in English and this would affect their understanding of the lesson
	English difficult	Some words are hard to define in another language
	Entice to English	Students end up being fluent in English instead of Malay because English is more commonly use
Entice to English	Students end up being fluent in English instead of Malay because students would be prone to use English	
Entice to English	Students end up being fluent in English instead of Malay because students would be tempted to refer more to English instead of Malay	

Entice to English	Students end up being fluent in English instead of Malay especially among students who are comfortable with English
Entice to English	Students end up learning English instead of Malay when teacher communicate with students in English
Entice to English	Students end up using more English in class
Entice to English	Students tend to use English because it is easier
Entice to English	Students would be dependent on English
Expression	Students finds it easier to express themselves
Hinders fluency	Hinders fluency in Malay because unable to learn new words
Hinders improvements	Hinders the improvement of Malay
Hinders learning	Hinders learning among Malay students who are used to using Malay
Hinders learning	Students tend to learn English instead
Hinders learning	Students tend to remember English than Malay words
Hinders performance	Hinders overall performance in Malay examinations
Hinders performance	Students might lose their Malay to English in terms of performance
Hinders proficiency	Hinders proficiency especially in oral exam
Hinders understanding	Students not able to relate to the language through English
Home language	Malay is the home language
Lost in translation	Translating might pose a problem among those weak in Malay
Lost in translation	Translation might create confusion
Malay easy	Easier to use Malay because exposed to the teaching in Malay since young
Malay easy	Easier to use Malay for students are who are weak in English
Malay easy	Easier to learn using Malay
Malay easy	Easier to speak in Malay
Malay easy	Easier to understand Malay
Malay easy	Easier to use Malay
Malay easy	Malay is simpler than English
Malay easy	Much easier to understand
Mother tongue	English is not mother tongue of Malays
Mother tongue	Malays have much experience using Malay since young

	Not natural	Not natural to learn Malay using English
	Used to Malay	Malay is widely understood by Malays
	Used to Malay	Malay is also used in religion
	Used to Malay	Malays are used to Malay
	Used to Malay	Malays are used to using Malay in learning the language
	Used to Malay	Students already used to learning Malay using Malay
	Used to Malay	Students are used to the language
	Used to Malay	Use Malay everyday
	Used to Malay	Used Malay since young so students do not need English to learn it
	Used to Malay	Used to learning Malay in Malay
	Used to Malay	Used to speaking Malay at home
	Used to Malay	Used to speaking Malay because Malay is the language of the Malays
	Used to Malay	Used to speaking Malay daily
	Used to Malay	Used to speaking Malay since young
	Used to Malay	Used to speaking Malay thus more comfortable with it
	Used to Malay	Used to speaking Malay with family
	Used to Malay	Used to speaking Malay with friends
	Used to Malay	Used to study in Malay
	Used to Malay	Used to the language as parents speak Malay at home
Pragmatism	Different nuances	Malay and English are not related
	Different nuances	There is no relation between English and Malay
	Different nuances	Malay and English are used in different ways
	Different nuances	Malay and English have different cultural background
	Different nuances	Malay and English have different grammar
	Different nuances	Malay and English have different nuances
	Different nuances	Malay and English have different worldview
	Different nuances	Malay and English phrases have different meaning and implications
	Different nuances	English has different grammar
	Hinders language preservation	Objective of trying to strengthen use of Malay language will not be met.
	Hinders learning	When use together Malay and English would pose difficulty
	Hinders race preservation	Malay would lose its identity
	Language affiliation	Malay students should use only Malay cause they are Malays

Language preservation	Need to preserve Malay language
Language preservation	Malays are passionate about Malay
Language preservation	Malays should be proud of their language
Language preservation	Embarrassing to use a foreign language to teach Malay
Language preservation	Malays should be proud their mother tongue
Learning	Need to communicate in Malay to learn Malay
Learning	Need to speak in Malay to improve Malay
Learning	Need to use the language in order to learn the language
Learning	English could not be used to teach Malay culture
Learning	English has different grammar from Malay
Learning	Impossible to use English to teach Malay
Learning	Malay culture can only be learned through Malay language
Learning	Use Malay for effective teaching otherwise the weaker students would not be fluent in Malay
Learning	Faster to learn Malay by using it because students able to gain synchronize learning when using it with teachers and classmates
Learning	Faster to learn Malay by using it cause to master a language one has to be comfortable with it
Learning	Faster to learn Malay by using it daily
Learning	Defeats the purpose of learning Malay
Learning	It is difficult to use both languages when learning Malay
Learning	Each language should be taught on its own
Learning	Malays need to learn Malay to be unique because English is common
Limitation of translation	Malay words are difficult to translate into English and this might affect meaning of the words when translated
Limitation of translation	Translations might affect the beauty of the word
Limitation of translation	Translations might affect meaning of the words, thus leading to misunderstanding
Limitation of translation	Some Malay words could not be translated into English and vice versa
Limitation of translation	Essence of Malay would be gone
Lost in translation	Malay would lose its authenticity

	Sensibility	Makes more sense
	Sensibility	Does not make any sense
	Status	Malay should not be treated like a foreign language
	Uniqueness	Better use Malay because both are two distinct languages
	Uniqueness	Malay is unique
Distractions	Confusing	Learning a native language through a foreign language may be confusing
	Disheartening	Students may hate Malay because of the confusion
	Disrupts thinking	Disrupts the flow of thinking in Malay because assignment supposed to be in Malay
	Entice to English	Student get distracted with English
	Entice to English	Malays might not think in Malay anymore
	Entice to English	Students entice to translate English in thinking, talking, and writing Malay
	Entice to English	English would take over Malay lesson because students tend to think and speak in English instead of Malay
	Entice to English	Students tend to think in English
	Entice to English	Students tend to use English
	Entice to English	Students tend to use less Malay
	Entice to English	Students may end up using English in Malay tests and exams
	Entice to English	Some Malay words may be pronounced the same way as English since there are some English words being absorbed into Malay
	Entice to English	Students may be caught up with English when using Malay
	Entice to English	Students tend to think in English when learning Malay and may write using English sentence structure
	Hinders learning	Difficult to teach using two languages
	Hinders learning	Hinders learning for those weak in English
	Hinders learning	Hinders learning of Malay
	Hinders learning	Hinders the understanding of Malay effectively and mixed up with English
	Lack of competency	Teachers might not able to explain well
	Mixed languages	Students end up using mixed languages in class
	Mixed thinking	Students end up thinking more in English especially in exam
	Mixed up	Students may get the words mixed up
	Prone to mistakes	Students are prone to make careless mistakes

Effectiveness	Authentic Malay lessons	To avoid Malay from becoming English lesson lessons
	Authentic Malay lessons	More could be learn by using Malay in lessons lessons
	Authentic Malay lessons	Use Malay in teaching Malay works well lessons
	Authentic Malay lessons	To practice the language lessons
	Communication	Better exposure to the language through usage (speaking)
	Economical	Waste of time in doing translation
	Economical	A waste of resources using English
	Knowledge	To avoid confusion and misunderstanding of the true nature of learning a mother tongue subject
	Knowledge	To broaden knowledge
	Language skills	Students could be acquire more Malay words
	Performance in Malay	To assist students to excel in Malay
	Performance in Malay	To improve Malay
	Thinking	Better exposure to the language through usage (thinking)

Perception in favor of using English to teach Malay language: Pragmatism, effectiveness, and proficiency

Theme	Sub-theme	Categories
Pragmatism	English functional	English is much needed in jobs
	English functional	Everyone is proficient in English because it is a functional language
	English widely used	Students are more exposed to English
	English widely used	English vocabulary is easier because students are better equipped with it
	English widely used	Familiar with English thus make it easier to learn Malay
	English widely used	Malay not frequently used in Singapore
	English widely used	More people are familiar with English
	English widely used	More people know English
	English widely used	More subjects in English
	English widely used	Singapore does not have Malay environment to help learn the language, thus need English to assist
	English widely used	Singaporeans are good with English

	English widely used	English is a common language
	English widely used	English is the main language of Singapore
	English widely used	English lifestyle
	English widely used	English makes things simpler because English is widely used
	English words in Malay	English and Malay are the same as Malay has adopted many English words carrying the same meaning
	English words in Malay	Malay is mostly used with English, thus easier to learn through the use of both languages
	English words in Malay	All school subjects are in English
	Hinders learning	Some Malay words are difficult to remember
	Importance	English is more important
	Interesting	English is interesting
	Malay confusing	Malay words can be confusing
	More competent in English	Do better in English exams as compared to Malay
	Mother tongue	English is their language
	Same alphabet	English and Malay are the same in terms of alphabets
Effectiveness	Attitude	Improve attitude in learning Malay
	Attitude	Avoid from embarrassment of not understanding Malay
	Attitude	Helps to get rid of boredom during Malay lessons because of lack of understanding
	Communication	Using mixed languages helps in communication
	Entice to Malay	Other races would be encouraged to learn Malay
	Knowledge	Learn new things
	Knowledge	Learn new words
	Knowledge	Increase knowledge and makes learning easier
	Language skills	Enhances both Malay and English vocabulary
	Language skills	Helps to improve both languages
	Learning	Helps to learn English at the same time
	Learning	Overcome difficulty in Malay words
	Learning	Difficult to master both languages, thus English is a better choice
	Teaching	Easy for teachers to explain Malay things
	Teaching	Teacher can translate words that students do not understand
	Thinking	Helps to think faster
	Understanding	English helps to find meaning of Malay words, especially in essays
	Understanding	English helps to understand Malay faster

	Understanding	English more straightforward
	Understanding	Easier through translation
	Understanding	Helps to understand lessons in Malay
	Understanding	Helps to understand Malay culture better
	Understanding	Helps to understand Malay words
Proficiency	Comfortable	Students who are fluent in English would be more comfortable with Malay lessons
	Comfortable	Relate better with English
	Comfortable	Think in English to express Malay feelings
	Comfortable	Use English at home
	Comfortable	Use English with friends
	Comfortable	Used English to express feelings in Malay
	Convenience	Better communication between teachers and students
	Convenience	Convenient for beginners and non-Malays to follow Malay lessons
	Convenience	Easier to express in English
	Convenience	Easier to speak because teacher could translate the words for students' understanding
	Convenience	Easier to think in English, especially in writing essays
	Used to English	Learn by such mode since young
	Used to English	Students are used to mix languages
	Used to English	Know more English than Malay
	Used to English	Use English since young
	Used to English	Use English since young

List of categorized responses on respondents' perceptions on the Malay Language in pedagogy, policy, curriculum, media, language use, language motivation, language survivability, and language challenges.

Education (Pedagogy)

Teacher's effective approaches motivate students to learn more about Malay.
Teacher's effective approaches make Malay an easy subject for students.
Teacher's effective approaches make it easy for students to score in Malay.
Teacher's effective approaches make learning Malay enjoyable.
Teacher's proactive attitude encourages learning of Malay.
Teacher's proactive attitude develops interest in Malay among students.
Teacher's negative attitude affects the teaching and learning of Malay.
Teacher's weak approaches affect the teaching and learning of Malay.
Teacher's weak approaches affect students' motivation in learning Malay.
Teacher's weak approaches make Malay language boring.

Education (Policy)

Bonus points on Malay for entering Junior College boost its position.
Compulsory Malay in schools contributes to its usage and preservation.
Low grades requirement on Malay for entry into Junior College make it less important and requires less attention.
Relax on the Malay language requirement for university admission encourages students to concentrate on other more important subjects.
The use of Malay is very limited in post secondary education.

Education (Curriculum)

Malay lesson is limited to only 5 hours a week in school as compared to 35 hours for subjects using English as the language of instructions.
English language usage is enhanced because English is a compulsory subject to pass for promotion to the next level of study.

Media (Reading Materials)

English books easier to understand.
English books are more informative.
English books are more interesting.

English newspapers are more preferred to Malay ones.
English books are preferred because respondents have low Malay vocabulary.
Malay books are boring because they are mostly about love.
Malay books have more information on Malay history.

Media (Entertainment)

English media are interesting.
English songs are preferred because they are more choices.
English songs are preferred because they are therapeutic in relieving stress.
English songs are preferred because Malay songs are boring.
Malay movies lack Malay culture and values.
Malay radio stations are preferred because they provide information on Malay.
Malay songs help in recovering the Malay language.
Malay songs are preferred when one is in love.
Malay songs preferred when one is sad.
Malay classical movies are preferred than the modern ones.

Language (Use)

English is mostly used in Institute of Technical Education (according to context).
Malays is mostly used in Institute of Technical Education (according to context).
Bazaar Malay affects the acquisition vocabulary for standard Malay.
Home usage affects fluency of Malay.
Less Malay is used as ones get older.
Malay is not functional because lack of terminologies.
Malay is not functional because of limited usage.
Malay is not use in post-secondary education.
Malay youth prefers English because it is a common language among youth.
Malay youth prefers English because it is the language of wider communication.
Malay is still used with peers.
Language confidence affects language use.

Language (Choice Motivation)

Grandparents influence the use of Malay.
Parents influence the use of Malay.
Parents influence child's language ideology.
Ethnic group affiliation influences the use of Malay.

Language (Survivability)

Ethnic language position ensures the survival of Malay.
Malay will last because it has been around for a long time.
Malay Identity ensures survival of the Malay language.
Malays take for granted that the Malay language will survive.
Malays are obliged to use Malay to ensure its survival.
Malay will be around because of its informal usage.
Malay is a way of life.
Malays are proud of their culture.
Malay culture makes Malays more Malay.
Malay industry will ensure its survival.
Malays are proud to be Malay.

Language (Challenges)

Malays have an inferiority complex because of negative connotation to ethnic group.
Malay students are not active in Malay activities because lack of encouragement from teachers.
Malays lack awareness on the Malay language campaigns.
Malays do not want to be associated with being Malay.
Malays economic situation is challenged by foreign domination (Chinese).
Malays prefer learning Arabic than Malay because Arabic is more functional, especially in religion.

APPENDIX G

Language use and choice across three academic streams based on percentage.

Language most spoken at home				
Education Stream	Only Malay	More Malay	More English	Only English
Express	10	55	30	5
Normal Academic	16	61	19	4
Normal Technical	41	44	9	6

Language use with siblings				
Education Stream	Only Malay	More Malay	More English	Only English
Express	12	44	36	8
Normal Academic	21	52	20	7
Normal Technical	47	32	12	9

Language use with father				
Education Stream	Only Malay	More Malay	More English	Only English
Express	26	46	21	7
Normal Academic	36	43	14	6
Normal Technical	58	29	6	6

Language use with mother				
Education Stream	Only Malay	More Malay	More English	Only English
Express	19	51	24	6
Normal Academic	30	49	16	5
Normal Technical	55	30	8	8

Language use with grandparents				
Education Stream	Only Malay	More Malay	More English	Only English
Express	60	34	5	1
Normal Academic	71	26	2	0
Normal Technical	70	25	3	3

Language use with uncles/aunties				
Education Stream	Only Malay	More Malay	More English	Only English
Express	24	46	24	6
Normal Academic	30	45	18	7
Normal Technical	53	29	8	10

Language use with cousins				
Education Stream	Only Malay	More Malay	More English	Only English
Express	12	39	40	8
Normal Academic	18	47	25	10
Normal Technical	47	28	15	10

Language use with Malay friends				
Education Stream	Only Malay	More Malay	More English	Only English
Express	8	55	34	3
Normal Academic	22	57	17	4
Normal Technical	45	39	10	7

Language use with Malay friends during religious classes				
Education Stream	Only Malay	More Malay	More English	Only English
Express	31	47	16	6
Normal Academic	41	43	11	4
Normal Technical	56	30	8	6

Language in silent prayers				
Education Stream	Only Malay	More Malay	More English	Only English
Express	47	31	17	5
Normal Academic	56	31	8	5
Normal Technical	63	26	4	7

Language in scolding others				
Education Stream	Only Malay	More Malay	More English	Only English
Express	16	41	33	9
Normal Academic	26	43	18	13
Normal Technical	41	37	8	14

Language use-choice (Overall)				
Education Stream	Only Malay	More Malay	More English	Only English
Express	24	44	26	6
Normal Academic	34	45	15	6
Normal Technical	52	32	8	8

Sample of M1 (using more Malay)

M1 is a mixed language. This is the most common form where Malay and English phrases and clauses dominate the sentence structure. Either language may dominate over the other. This type reflects the bilingual nature of Malays in Singapore.

- RA: Sekarang skola mane?
 R1: Di Ngee Ann poly.
 RA: Course ape?
 R1: Nursing.
 RA: Habis take masuk CCA kat NP?
 R1: CCA ade scuba diving.
 RA: Oh, ok. Ramai orang masuk kat sekola?
 R1: Kat NP take banyak orang masuk scuba diving kebab kebab CCA dier mahalkan.
 RA: Kene bayar?
 R1: Kene bayar sendiri tapi tak selalu lah kene pergi. It is more like a hobby la.
 RA: Setahun berape kali kene pergi scuba diving?
 R1: Kirekan 3 atau 4 trips and it is optional.
 RA: Berape awak kene bayar untuk satu trip?
 R1: Dalam 4 ratus atau lebih.
 RA: Satu hari?
 R1: Die satu hari dua malam.
 RA: Oooh...
 R1: Depends lah on the trip nak pergi mane.
 RA: So you pernah pergi mane sebelum ni?
 R1: Kat Malaysia je.
 RA: Pulau mane?
 R1: Dekat dengan Mersing.
 RA: Kirekan 4 ratus yang you bayar include makan, accommodation, complete la?
 R1: Yeah complete. Rental pun dah cover.
 RA: Tahun lepas dah berape trip you pergi?
 R1: 2 kali.
 RA: Ade plan nak pergi lagi tahun ni?
 R1: Tengok lah macam mane.
 RA: Nursing kan ade attachments kat different hospital, kat mane punye hospital is your attachment?
 R1: Normally at Tan Tock Seng.
 RA: So lepas ni you nak sambung kerje kat Tan Tock Seng?
 R1: Most likely I will see how la.
 RA: Ape bezenye hospital satu hospital dengan yang lain?
 R1: Different hospital organize themselves differently from each other.
 RA: Oooh, ok.

Remarks:

RA: Research Assistant

R1: Respondent

Malay: 210 words (81%)

English: 50 words (19%)

Sample of M1 (using more English)

M1 is a mixed language. This is the most common form where Malay and English phrases and clauses dominate the sentence structure. Either language may dominate over the other. This type reflects the bilingual nature of Malays in Singapore.

RA: Sekarang tengah buat apa?

R1: Now I am having two weeks holiday. So im working part time.

RA: Dekat mana tu?

R1: Dekat Airport.

RA: Lepas holiday ni start sekolah balik.

R1: Ya. Back to school.

RA: Belajar more theory or practical?

R1: Basically both. So ok not bad.

RA: Belajar ni macam F&N dahulu.

R1: Its exactly the same.

RA: Apa perbezaan dulu dengan sekarangnye course?

R1: Its not that much to now. But there's more to learn. Things to learn that we don't know. We have to go through all by ourself. From the basic to the complicated ones.

RA: Macam mana dengan sekolah itu?

R1: Our sekolah start from 8 to evening like seven or six. Most of it is theory

RA: Internship tu macam kat mana?

R1: Dekat hotels.

RA: Sekolah tu macam tak tentukan.

R1: No no no. At times.

RA: Dah tau mana nak gi after course?

R1: I intend to go grand hyatt or maybe mandarin oriental. Depends lah.

RA: Ini 5 star hotel.

R1: It doesn't matter as long its hotel and entertaining customers.

Remarks:

Malay: 44 words (22%)

English: 161 words (78%)

Sample of M1 (using a balance use of Malay and English)

M1 is a mixed language. This is the most common form where Malay and English phrases and clauses dominate the sentence structure. Either language may dominate over the other. This type reflects the bilingual nature of Malays in Singapore.

RA: X, now you takin “O” levels kan?

R1: Yes, I am taking “O” levels.

RA: Selepas “O” levels nak pegi sekola mane?

R1: If my points is good, I want to go poly and take Retail Management. If my points cannot make it I want to go to NAFFA Arts school to take music performance.

RA: Kalau retail Management tu dekat Poly mane?

R1: Temasek Poly.

RA: Retail Management pasal jual barang, shopping ni smue lah?

R1: Yes, tu smua pasal jual barang and shopping.

RA: So, you want to be in the front-line macam Sales Girl.

R1: Yes, something like that.

RA: Kalau NAFFA nak masuk bahagian Music?

R1: Music pitching, mendalami Music and to know more about music. I am more into Choir like teaching Music in school.

RA: Oh, ok. Jadi kirekan 3 tahun belajar dekat NAFFA habis 1 tahun dekat NIE?

R1: Yes.

RA: Oh, ok... Kalau bond into music, kirakan bonded in MOE. Awak dah bersedia nak amik bahagian tu?

R1: Bole dikater saya sudah bersedia jugak, sebab saya ade background choir. Instructor choir jugak hantar saya ke Choral Training and stuff. So saye experienced. Tapi sekarang saya masih teragu-ragu untuk ke jurusan mana. But still saya nak masuk Poly. Sebab NAFFA ade banyak pesaing daripada lain negara.

RA: Sebab ade banyak competition daripada luar. Tapi nak masuk bahagian penguruan banyak ke orang nak amek?

R1: Uh, ya.

RA: You mean dah buat survey?

R1: Ya, dah survery.

RA: So, you nak masuk Retail dekat poly?

R1: Sayer tak berape pasti, sebab saya takut result tak bagus dan saya belajar last minute. Insyallah saya dapat masuk poly. Mungkin saya jugak masuk Singapore Poly, saya nak amek Music dan Technology dan lagi satu science course. Ape-ape course yang terbaik.

Remarks:

Malay: 129 words (50%)

English: 127 words (50%)

Sample of M2

The second type (M2) consists of mostly Malay linguistic elements. English phrases are used to express English-related discipline or registers such as subjects taught in school, numbers, or topics.

- RA: Apa nama anda?
 R1: Nama saya X.
 RA: Ah. Sekolah?
 R1: ITE X.
 RA: Awak amek kursus apa?
 R1: **Chemical technology.**
 RA: Kursus tu tentang apa?
 R1: Dia pasal **chemical analyzing, documentation, and** ada sikit **Maths.**
 RA: Kirakan awak suka **Maths** ah ni?
 R1: Tak berapa ah.
 RA: Dengan keluarga awak berbual bahasa apa?
 R1: Bahasa Melayu campur orang putih.
 RA: Um. Abeh dengan kawan-kawan?
 R1: Bahasa Melayu, ada bahasa orang putih.
 RA: Um, kalau awak diberi pilihan untuk memilih berbual bahasa Melayu dan berbual bahasa putih, ah, awak pilih mana satu?
 R1: Bahasa Melayu.
 RA: Kenapa bahasa Melayu?
 R1: Sebab lebih selesa. Lagi tak payah fikir macam mana nak uh, bina ayat sebelum cakap.
 RA: Ok. Terima kasih.

Remarks:

Malay: 83 words (91%)

English: 8 words (9%)

Subjects or topics

Sample of M3

M3 consists of almost Malay linguistic elements but has some jargons and slangs.

- RA: Eh, kau tengah buat ape?
 R1: Ah, tengahhh... tengok tv ah
 RA: Cerita ape?
 R1: Cerita '**Wa kena Beb**'
 RA: '**Wa kena Beb**' haha
 R1: **serius - serius**
 RA: Suria eh?
 R1: Ah, **asal**?
 RA: Takde
 R1: Kau tengah **uat pe**?
 RA: Aku tengah buat projek aku la
 R1: Eh?
 RA: Eh... **abeh** kau tak online?
 R1: Tak ah, sedare aku tengah main komputer uh
 RA: Oh sedare kau ade?
 R1: Ah... Ah, semue. Ituari aku baru balik chalet ape.
 RA: Kau semalam balik dari sana **kol** berape?
 R1: Um... Aku keluar pukul 12, abeh sampai dalam kol 12 lebih
 RA: Kau balik naik ape **se**?
 R1: Naik kereta.
 RA: Oh!
 R1: Eh, kau da tengok **cite** ni,
 RA: **Cite** ape?
 R1: The Vampire Assistant.
 RA: Vampire Assistant? Siape act?
 R1: Mane aku tahu... hahaha... tapi best
 RA: Die English nye cerita ke Japan ke Korea nye **kepe**?
 R1: Tak, Vampire Assistant, **nampaksah mat salih** kan gile
 RA: Oh! Eh?
 R1: Please la, kau ni
 RA: Hahahaha... Eh... eh... eh, kau da tengok cerita Ninja Assasin?
 R1: Belum.
 RA: Belum? **Gerek** tau **cite** die.
 R1: Eh?
 RA: Ah... Ah, kau kene tengok
 R1: Ape ah, die M18 ke ape-ape?
 RA: Ah... Ah, M18 je ah. kau da 18 ape?
 R1: Oh... oh M18 eh?

RA: Ah... lah

R1: Ooookay... kay... kay, tak tak aku tengok Zombieland that time. Aku nak tengok tapi ntah la, Zombie land jela.

RA: Tapi aku taktau whether sekarang masih ade tak, aku rase da habis.

R1: Oh... eh?

RA: Ah... Ah, battery aku low sebab tu bunyi macam gitu uh. Kau buat bodoh je.

R1: Hahaha... Aku pikir ape... Ding dong gitu.

RA: Eh abeh bile **kaunye** 'O' level results keluar kau taktau eh?

R1: January plus, January 18 gitu.

RA: kau nak masuk poly ape?

R1: Temasek. Kau, kau skola ape ah?

RA: Aku? aku NIE la.

R1: Ohhh, berapa tahun?

RA: 4.

R1: Woow, bagus bagus bagus, die cam, O... nanti kau boleh jadi cikgu ah?

RA: Ah... Ah.

R1: Wahhh, **aiseyman**.

RA: Cikgu Melayu... Ah.

R1: Wah, boleh... boleh... boleh... boleh tahan. Kau jadi the next, cam Cikgu Z gitu ah.

RA: Aku da agak, mesti kau cakap gitu. Stop it, eh!

R1: Ade cikgu Melayu baru sei kat sekolah kite, semua.

RA: Eh? Siapa?

R1: Cikgu X.

RA: Siapa **sak**?

R1: Die macam kau tau...

RA: Eh? Pakai tudung ke tak?

R1: Pakai.

RA: Eh? Abeh da kahwin, abeh die nagging tak?

R1: Tak, die balik **gile**, die macam, kite tak blaja pun die **buat bodoh**, die macam, **korang** ni, die tak boleh control kite **sei**.

RA: Eh?

R1: Alah

RA: Tak baik **sei korang** buat die gitu

R1: Tak, tak memang die tak garang. Ape nak buat.

RA: Oh, abeh die tengah bond ke just baru join? **Cam** baru start keje? Die baru posted there?

R1: Die macam full time cikgu ah.

RA: Ohhh...

R1: Tapi die best ah, die best

RA: Die umur berape?

R1: 30 plus tapi da ade tiga anak, taktau eh

RA: **Rabak**...

R1: Die very, very ini, baik ah taktau **asal ah**.

RA: Abeh cikgu Z masih ade tak?

R1: Ade la. Itu kau jangan cakap.

RA: Cikgu Y?
R1: Lagi tu, hah, teruk ah die. Ade... ade. Die selalu kene kacau **sei**.
RA: Hah? Kene kacau dengan siapa?
R1: Dengan ni ah, W. Kau kenal?
RA: Oh! kenal kenal.
RA: Abeh sec 5 kau under who? Dalam bahasa Melayu nye kelas?
R1: Dalam bahasa Melayu? Under cikgu X, ah. Best, ah.
RA: **Diorang** terus kasi cikgu baru?
R1: Ah.
RA: Eh abeh kau nak masuk ape course nanti?
R1: Um, Retail and Hospitality Design
RA: Wah! cut off points?
R1: Kau tau ape tak-tak?
RA: Aku rase aku tau, ah.
R1: Ape?
RA: **Cam** design-design nye course ah.
R1: Its like interior kind, interior design

Remarks:

Malay: 496 words (89%)

English: 58 words (11%)

Jargons and slangs

Sample of M4

M4 has mostly Malay linguistic elements but with lots of jargons, slangs, sarcasm, and vulgarity. It is more associated to the language of the lower social class or rough language among delinquents and the like.

- R1: Eh fiz kau maseh gi johor tak? Pasal aku ingat aku nak pergi next two weeks tapi aku dengar kau peh kaki sakit semue kau boleh take it tak? Kalau boleh kite pergi? Jangan waste time uh nanti susah uh asyik tak pergi pergio **siol** bile nak pergi.
- R2: Tu uh... nak pergi boleh... aku ade gi doktor hari tu die cakap aku dah leh buat macam biase uh. Kaki aku jalan semua boleh tapi main bola tak boleh uh, **rabak** kalau aku nak main bola...
- R1: Dah brape lame **siol** kau **peh** kaki?
- R2: Kurang-kurang at least enam bulan nyer, at least kalau **Alice in wonderland** enam bulan uh.
- R1: Ahaha **Alice in wonderland** keper ? **Rabak** eh, asal uh? Actually aper yang jadi **sial** kau peh kaki ?
- R2: MCL die nyer tisu koyak, Major Crucial Ligament die koyak
- R1: Sikit hari... Am pun kene ni macam **pe**.
- R2: Uhh... Am tu macam **yeye je** di pun macam **yeye** takde die nyer kaki takde **pape**
- R1: Tapi nie betul uh, nie betul die ade tunjuk aku die nyer x-ray uh
- R2: Bukan ape dia mate merah je tengok aku dapat MC banyak
- R1: Ahaha... **siollah**. Tapi serius **siol** tempat kau kalau takde orang stop MC-MC nie sumer company kau tutup luh **sial** nanti.
- R2: Memang uh kalau boleh aku pun nak die tutup uh jadi aku pun dah tak payah kerje senang tau.
- R1: Abeh hari tu kau apply yang **eagles**?
- R2: Uh **eagles** aku ade apply uh tapi dorang tak tahu uh eh agaknya dorang pun **kulit** jugak uh dorang tengok agak-agak cine kan, **kasi** masuk uh, Melayu nie sumer susah uh nak dapat... tak boleh **bobual** cine je...
- R1: Tak uh...tak kan uh... **siallah** ni Singapore laa **sak**. mane ade...
- R2: Kau ingat Singapore? Singapore sekarang pun dah susah nak dapat kerje
- R1: Tapi technician yang... banyak Melayu pe ...
- R2: Technician memang banyak melayu tapi tak lame lagi kau tengok je mane-mane semua cine tau... ini semua bukan betul... Melayu belajar tinggi-tinggi pun tak gune tak boleh buat ape-ape...
- R1: Tapi gaji kau okay kan?
- R2: Gaji aku okay uh cukup makan uh...sikit lebih kurang uh kire kan...

Remarks:

R1: Respondent 1

R2: Respondent 2

Malay: 307 words (93%)

English: 23 words (7%)

Jargons, slangs & vulgarity

Sample of informal discourse using 'Only English'

- R1: So how is school?
 R2: So far it is great.
 R1: Currently you are not having an attachment?
 R2: No, cause I passed every of my attachments and I am having my holiday now.
 R1: How about projects?
 R2: We do have a project, so in between our holidays. We are doing it and having meetings. Currently we have one group project and one individual project going on.
 R1: Ade project even there is an attachment?
 R2: I mean the date is open so after your attachment you can continue with your projects la.
 R1: So it is a on- going thing?
 R2: Yeah, a on-going thing.
 R1: Hmm... Will you be going out then since you are quite busy?
 R2: Not really ah cause I am not really busy with my projects during these holidays as I still go out with my siblings and friends.
 R1: What you like? So we can find something in common.
 R2: I like photography. I love cameras and take pictures.
 R1: So is there any photography clubs in your school?
 R2: Yes there is but I did not know anything about that club and my course is taking a lot of time. My course will start from 8 to 5 pm. But for my own self I love photography and using my laptop to edit my photos.
 R1: So what software you used to edit your photos?
 R2: Nowadays there is a lot of photo editing software so I will use them to edit my photos even though it takes a lot of time but I am satisfied with the results.
 R1: Before photography some people will use scrapbooks, but do you do that?
 R2: Ah... Yeah... Yeah. I have my own scrapbook with all my collections and some other stuff la.
 R1: You decorate with glitters and scrapbook? With scrapbook materials? Where do you buy it?
 R2: Sometimes I go to Popular and art shops to buy simple things. But it depends on the photos that I have edited. Normally I will safe it on my laptop or computer.
 R1: So it is personal? As some people put their pictures on Facebook.
 R2: Facebook is ok la but some people has multiply for certain photos but for me not to that extend, as it is more personal.
 R1: Ok.

Sample of informal discourse using 'Only Malay'

R2: Okay, apakah nama anda?

R1: Uh X.

R2: Okay umm jadi pada pendapat awak, adakah bahasa Melayu masih penting di Singapura?

R1: Uhh... penting tapi tak berape sangatlah.

R2: Kenapa?

R1: Uhh... sebab kalau... kalau macam kiter orang Melayu kiter kene tau bahase Melayu, kalau tak, tak payah lah.

R2: Okay jadi umm... apa, bagaimanakah penggunaan bahasa Melayu di Singapura pada zaman ini?

R1: Uhh... banyak dah campur aduk.

R2: Adakah itu sesuatu yang bagus atau tidak?

R1: Tak berape... kalau boleh kiter kene pakai yang... bahase yang... tersendiri lah, jangan campur... semue...

R2: Okay, jadi umm... ape pendapat awak yang boleh di... apakah yang boleh dilakukan oleh masyarakat Melayu sendiri untuk mengekalkan bahase dan budaya Melayu?

R1: Uhh... kalau boleh macam... kiter adekan... mungkin kalau golongan Melayu kiter berbual lebih kepada Melayu lebih daripada berbual bahase lain ke... ataupun macam kiter adekan lebih aktiviti untuk bergaul sesama Melayu berbual bahase Melayu.

R2: Di rumah awak sering berbual bahase ape?

R1: Melayu

R2: Okay jadi bilakah bahasa Inggeris digunakan?

R1: Uhh... di sekolah, biler dengan rakan-rakan lain ah, bang... bangse lain.

R2: Oh, terima kasih.

Observation table for interview data analysis

OBSERVATION TABLE (RA9)					
<i>Respondent</i>	<i>Level/Age</i>	<i>Language use (Home)</i>	<i>Language use (Friends)</i>	<i>Language use (Interview)</i>	<i>Comfort level (Interview)</i>
Male 1	Secondary 4/16 years	Malay only	Mixed (Malay and English)	Uses more Malay / M2	Comfortable in using Malay
<p><i>Notes:</i></p> <p>Respondent claims that Malay is important when travelling to Malaysia. He finds that it is hard to learn Malay because his teacher uses English in Malay lessons. As a result he was not able to get used to Malay, thus affecting his speaking skills because of lack of vocabulary. He wanted the teacher to use formal Malay in class. He uses English when mentioning numbers.</p> <p>Example: “<i>Cikgu Melayu kadang-kadang pakai word English jugak ah.</i>” (Malay language teacher sometimes uses English words.)</p>					

Note:

1. ‘RA9’ refers to the identity of the Research Assistant.
2. ‘M2’ refers to the language type variation identified in the interview.

List of 27 schools participating in the survey and number of survey responses

School	Zone	No. Respondents
Anderson Secondary	North	17
Bartley Secondary	South	65
Bishan Park Secondary	South	27
Broadrick Secondary	East	69
Bukit Batok Secondary	West	5
Bukit View Secondary	West	21
Clementi Town Secondary	West	18
Damai Secondary	East	61
Dunearn Secondary	West	76
Hong Kah Secondary	West	44
Hougang Secondary	North	50
Jurong Secondary	West	94
Jurong West Secondary	West	92
Jurongville Secondary	West	62
Pasir Ris Secondary	East	56
Ping Yi Secondary	East	60
Regent Secondary	West	45
Sembawang Secondary	North	67
Shuqun Secondary	West	25
Siglap Secondary	East	2
Springfield Secondary	East	52
Tampines Secondary	East	66
Woodlands Secondary	West	63
Woodsgrove Secondary	North	68
Xinmin Secondary	North	40
Yusof Ishak Secondary	West	39
Zhenghua Secondary	West	63
Total		1347 (1280)

Note:

The total number of respondents is 1347 but the number of valid responses is 1280. Hence, this research takes the number 1280 as the actual number of responses. Valid responses refer to those entries that can be calculated and form part of the overall findings.

APPENDIX R

List of Malay schools with number of Malay teachers and students' enrolment in 1972

Name of School	No. Malay Teachers	No. Students
Sekolah Melayu Pulau Ubin	7	189
Sekolah Melayu Kampong Pasir (Pulau Tekong)	7	91
Sekolah Melayu Selabin (Pulau Tekong Besar)	10	183
Sekolah Melayu Pulau Semakau	7	189
Sekolah Melayu Pulau Seraya	7	126
Sekolah Melayu Pulau Seking	7	91
Sekolah Melayu Pulau Sudong	7	94
Sekolah Melayu Pulau Sekijang Pelepah	7	84
Sekolah Melayu Telok Saga (Pulau Brani)	26	577
Sekolah Gabongan Pulau Tekong	28	648
Sekolah Gabongan Pulau Sentosa	20	489
Total	133	2761

Source. Tabulated based on the figures provided in *Berita Harian*, 14 June 1972

Sample survey questionnaire

QUESTIONNAIRE ON MALAY LANGUAGE VITALITY IN SINGAPORE

Thank you for agreeing to be a respondent for this research on Malay language vitality in Singapore. The objective of this survey is to trace the level of the Malay language usage among Malay speaking population in Singapore in order to understand the current situation of the language. There are 72 objective questions divided into 8 sections. Please answer all questions to the very best of your ability. Please select 'No Answer' for question/s not related to you. The survey will take about 10 minutes to complete.

This is a survey conducted for research by Doctoral Candidate from the University of Malaya, Faculty of Languages and Linguistics. The candidate is currently a lecturer in the National Institute of Education, Nanyang Technological University.

Please tick the suitable answer

Please be assured that all information will be treated with highest confidentiality and is meant for the purpose of research and its related endeavour only.

SECTION A (About myself)

1. I am _____
 - a) Male
 - b) Female

2. I am in _____
 - a) secondary 1
 - b) secondary 4

3. In secondary school, I am in _____ stream.
 - a) Express
 - b) Normal Academic
 - c) Normal Technical

4. My race is _____.
 - a) Malay (Javanese, Boyanese, Bugis, Indonesian, etc)
 - b) Indian (Tamil, Pakistan, Punjabi, Malayalese etc)
 - c) Chinese (Hokkien, Teochew, Hakka, etc)
 - d) Others

5. My father's race is _____.
- a) Malay (Javanese, Boyanese, Bugis, Indonesian, etc)
 - b) Indian (Tamil, Pakistan, Punjabi, Malayalese etc)
 - c) Chinese (Hokkien, Teochew, Hakka, etc)
 - d) Others
6. My mother's race is _____.
- a) Malay (Javanese, Boyanese, Bugis, Indonesian, etc)
 - b) Indian (Tamil, Pakistan, Punjabi, Malayalese etc)
 - c) Chinese (Hokkien, Teochew, Hakka, etc)
 - d) Others
7. I am leaving in a _____
- a) 1 or 2 bedroom HDB flat
 - b) 3 bedroom HBD flat
 - c) 4 bedroom HDB flat
 - d) 5 bedroom or Executive HDB flat
 - e) Private property (condominium, private apartment, or Landed house)
8. I have _____ computer/s at home.
- a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) More than 3

SECTION B (About language use among family members)

9. I speak _____ language at home.
- a) Only Malay
 - b) Only English
 - c) More Malay
 - d) More English
10. I find it easier to speak in _____ language.
- a) Malay
 - b) English
11. I speak _____ language to my brother/s or sister/s at home.
- a) Only Malay
 - b) Only English
 - c) More Malay

- d) More English
- e) No answer

12. I speak _____ language to my father at home.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) No answer

13. I speak _____ language to my mother at home.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) No answer

14. I speak _____ language to my grandmother or grandfather.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) No answer

15. I speak _____ language to my uncle/s or auntie/s.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) No answer

16. I speak _____ language to my cousin/s.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) No answer

SECTION C (About language use with non-family members)

17. I have _____ maid at home.

- a) Indonesian
- b) Other race
- c) No answer

18. I speak _____ language to my Malay friend/s.
- a) Only Malay
 - b) Only English
 - c) More Malay
 - d) More English
19. I speak _____ language to my non-Malay friend who understands Malay language.
- a) Only Malay
 - b) Only English
 - c) More Malay
 - d) More English
20. I speak _____ language to my friends during religious classes.
- a) Only Malay
 - b) Only English
 - c) More Malay
 - d) More English
 - e) No answer
21. I am attending religious classes in _____ language.
- a) Malay
 - b) English
 - c) No answer
22. I prefer religious classes to be conducted in _____ language.
- a) Malay
 - b) English
23. I prefer Friday sermon (*Khutbah*) in mosque to be in _____ language.
- a) Malay
 - b) English

SECTION D (About language preference in Internet)

24. I use _____ language in email.
- a) Only Malay
 - b) Only English
 - c) More Malay
 - d) More English
 - e) I do not use email

25. I use _____ language in SMS.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) I do not use SMS

26. I use _____ language in blog.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) I do not use blog

27. I use _____ language in Facebook.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) I do not use Facebook

28. I use _____ language when surfing the net.

- a) Only Malay
- b) Only English
- c) More Malay
- d) More English
- e) I do not serve the net

SECTION E (About language preference in other media)

29. I understand the Malay language used in programmes on television.

- a) Always
- b) Most of the time
- c) Sometimes
- d) Never
- e) I do not watch such programmes

30. English subtitles help me understand Malay programmes better.

- a) Always
- b) Most of the time
- c) Sometimes
- d) Never
- e) I do not watch Malay language programmes

31. I understand the content of Malay language newspaper “Berita Harian/Minggu”.
- a) Always
 - b) Most of the time
 - c) Sometimes
 - d) Never
 - e) I do not read Malay language newspaper
32. I understand the content of Malay radio channel “Warna”.
- a) Always
 - b) Most of the time
 - c) Sometimes
 - d) Never
 - e) I do not listen to such radio channel
33. I understand the content of Malay radio channel “Ria”.
- a) Always
 - b) Most of the time
 - c) Sometimes
 - d) Never
 - e) I do not listen to such radio channel
34. I prefer Malay radio channel “Ria” because _____.
- a) the deejays speak in English and Malay
 - b) it has English songs
 - c) It is modern and happening because of English
 - d) I do not listen to such radio channel
35. I prefer Malay radio channel “Warna” because _____.
- a) the deejays speak in Malay only
 - b) it has Malay songs only
 - c) it has that Malay environment
 - d) I do not listen to such radio channel
36. I read story books in English language because _____.
- a) the stories are interesting
 - b) I feel proud to read English books
 - c) I gain more knowledge
 - d) I do not read story books in English
37. I read story books in Malay language because _____.
- a) the stories are interesting
 - b) I feel proud to read English books
 - c) I gain more knowledge
 - d) I do not read story books in Malay

SECTION F (About emotional use of language)

38. I find it easier to ask for wishes from God in _____ language.
- a) Only Malay
 - b) Only English
 - c) More Malay
 - d) More English
39. I use _____ language when scolding others, who understand Malay language.
- e) Only Malay
 - f) Only English
 - g) More Malay
 - h) More English
40. I find it easier to seek forgiveness from my father in _____ language.
- a) Malay
 - b) English
 - c) No answer
41. I find it easier to seek forgiveness from my mother in _____ language.
- a) Malay
 - b) English
 - c) No answer
42. I find it easier to seek forgiveness from my Malay friend/s in _____ language.
- a) Malay
 - b) English
 - c) No answer

SECTION G (About language of convenience)

43. I think in English in order to express myself when speaking in Malay language.
- a) Always
 - b) Most of the time
 - c) Sometimes
 - d) Never
44. I think in English in order to express myself when writing in Malay language.
- a) Always
 - b) Most of the time

- c) Sometimes
- d) Never

45. It is easier for me to speak in English than in Malay.

- a) Always
- b) Most of the time
- c) Sometimes
- d) Never

46. It is easier for me to think in English than in Malay.

- a) Always
- b) Most of the time
- c) Sometimes
- d) Never

47. I learn Malay Language because _____

- a) I have to learn it in school.
- b) I like the language.
- c) It is easy.

SECTION H (About psychological aspect of the language)

- | | |
|--|--------|
| 48. Malay language is as important as English Language. | Yes/No |
| 49. In school, I prefer Malay language to be taught by using English language. | Yes/No |
| 50. I do not want to study Malay language in school. | Yes/No |
| 51. In a day, I use more English than Malay language. | Yes/No |
| 52. I am aware of the Malay heritage in Singapore. | Yes/No |
| 53. I am proud to be Malay. | Yes/No |
| 54. I am proud to speak the Malay Language. | Yes/No |
| 55. I prefer to speak in English to my family. | Yes/No |
| 56. I like people to see me talking in English language. | Yes/No |
| 57. I prefer English songs more than Malay songs. | Yes/No |
| 58. My grandparents live with me. | Yes/No |
| 59. My mother is a housewife. | Yes/No |

- | | |
|--|--------|
| 60. Malay language class is interesting. | Yes/No |
| 61. I think learning Malay language is important. | Yes/No |
| 62. I learn new things in my Malay language class. | Yes/No |
| 63. I want to do better than other pupils in my Malay language. | Yes/No |
| 64. I do not want other pupils to think that I am weak in my Malay language. | Yes/No |
| 65. I have tuition for Malay language. | Yes/No |
| 66. I only revise my Malay language when there is a test or exam. | Yes/No |
| 67. My parents support and encourage me to learn Malay language. | Yes/No |

SECTION H (Suggestions)

68. Do you think Malay people like to use Malay language? Why?
69. How can people be encouraged to use Malay language in Singapore?
70. How do you like Malay language to be taught in school? Why?
71. What do you like most about the Malay language? Why?
72. Do you think it is easier to learn Malay language by using English language? Why?

THANK YOU

APPENDIX T

Letter of authorization from Ministry of Education to conduct survey in schools in Singapore

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Ministry of Education
SINGAPORE

EDUN N32-07-005

Request No.: **RQ18-10(03)**

5th March 2010

Mr Mohamed Pitchay Gani Bin Mohamed Abdul Aziz
Special Training Programme
National Institute of Education
Nanyang Technological University
1 Nanyang Walk
Singapore 637616

Dear Mr Pitchay

STUDY ON "MALAY LANGUAGE VITALITY IN SINGAPORE"

I refer to your application dated 28th February 2010 requesting for approval to collect data from school.

2 I am pleased to inform you that the Ministry has no objections to your request to conduct research in 40 secondary schools. Please use the *attached letter, including Annex A, the application form and the approved questionnaires* to seek approval from the principal and during the actual study.

3 Please observe the following conditions of approval for conducting study in school(s):

- a) to adhere to the approved research proposal;
- b) not to publish your findings without clearance from the Ministry of Education;
- c) to make sure that the participation by the school(s) is/are duly recorded in Annex A;
- d) to complete the study in school(s) within 6 months from the date of this letter.

4 Please acknowledge receipt of this letter by contacting me at Tel: 68796065 or Mdm Sim at Tel: 68795833. Alternatively, we can be reached at any of the e-mail addresses at the top right hand corner of this letter.

Yours sincerely


Teo Kie Eng (Ms)
Head, Data Administration 3
Data Administration Centre
for PERMANENT SECRETARY (EDUCATION)
N3207005/RQ18-10(03)

Public Service for the 21st Century