Language Policy and attitudes toward the Kadazandusun Language in Malaysia

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MAP OF TAMBUNAN
Background of Kadazandusun Language

- Kadazandusun is a language that exists exclusively in Sabah that makes up 60% of the 140 languages in Malaysia. Kadazandusun is a collective name representing 43 ethnic groups that can be divided into three sub-ethnic groups
  1. Kadazan/Dusun
  2. Murut
  3. Orang Sungai
1a. **Kadazan/Dusun group:**

- ✓ Central Dusun (Bundu-Liwan of Ranau, Tambunan, Keningau and Papar that is the largest Dusun)

- ✓ Dusun Tindal of Kota Belud, Tuaran and Tamparuli. Sinulihan of Kiulu, Penampang, Inanam, Menggatal and Telipok

- ✓ Tagahas of Ulu Papar in Penampang and Papar interior and in western Tambunan

- ✓ Tuhawon of Kg. Tikolod Tambunan, Tolinting of Kg. Tolinting Ranau, and Tibabar of Kg. Tibabar Tambunan).
1b. Kimaragang Dusun:
✓ (Tobilung, Tagas, Talantang/Tandek/Maragang, Sandayoh, Sonsogon, Sukang and Tagaro).
✓ Kadazan/Tangara/Tangaa' (Kadazan Penampang, Kadazan Papar).
✓ Kadazandusun of Klias that is Tatana, Tutung and Kadazan of Membakut and Bisaya.
✓ Dusun Lotud of Tuaran, Langkon (Kota Marudu) and Pitas, Dusun Kwijau/Kuriyou/Kuyau of Ulu Monsok and Bingkor Keningau, Dusun Gana of Bingkor Keningau, Dusun Bonggi of Pulau Banggi Kudat, Dusun Minokok of Ulu Kinabatangan, Dusun Mangkaak/kunatong of Beluran, Dusun Pingas of Ulu Kinabatangan.
2. **Murut group:**

- ✓ Tagol, Lun Bawang/Lun Dayeh, Timugon, Paluan, Keningau
- ✓ Murut, Baukan, Tenggara of Ulu Kinabatangan, Sandakan.
- ✓ Lun Dayeh, Tidong, Okolod, Selungai and Serundung Murut near Kalimantan.
3. **Orang Sungai group:**

✓ Abai Sungai of Kuala Abai, Kinabatangan,
✓ Sungoi Sungai of Beluran Sandakan,
✓ Tombonuo, Lingkabau, Dumpas, Dusun Ulu Kinabatangan (Rumanau/Tampias Lobu, Lanas Lobu, Lobu, Makiang, Kolobuan, Sinobu and Malapi).
# Table 1.1 Ethnic Composition of Sabah Population

*(2010; source: Sabah Statistics Department)*

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Number</th>
<th>Percentage</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>Kadazandusun</td>
<td>568,575</td>
<td>17.7 %</td>
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<tr>
<td>Bajau</td>
<td>450,279</td>
<td>14.0 %</td>
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<tr>
<td>Cina</td>
<td>295,674</td>
<td>9.2 %</td>
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<tr>
<td>Malays</td>
<td>184,197</td>
<td>5.8 %</td>
<td></td>
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<tr>
<td>Murut</td>
<td>102,393</td>
<td>3.2 %</td>
<td></td>
</tr>
<tr>
<td>Other Natives</td>
<td>659,865</td>
<td>20.6 %</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>55,980</td>
<td>1.7 %</td>
<td></td>
</tr>
<tr>
<td>Foreign Immigrants</td>
<td>889,779</td>
<td>27.8 %</td>
<td>(with MyKad)</td>
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<tr>
<td>Research Questions</td>
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<tr>
<td>1. What is the impact of Language Policy on the official language (Bahasa Melayu) and the international language (English) on the Kadazandusun language?</td>
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<td>2. How to unravel the complex and multivariate dimensions intervening native minority languages, from the Kadazandusun?</td>
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<td>3. What are the roles of ideology and speech community to instill and promote minority languages for national integration?</td>
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<td>4. What is the impact of Language attitude towards intelligibility?</td>
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<td>5. What bi/multilateral Language Planning and Policies are needed?</td>
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Language Policies in Malaysia

- Article 152 under the Federal Constitution provides for the Malay Language to be the official Language.
- Article 152 also provides for the use of English as a second Language and as a Medium of Instruction (Smith, 2003).
- The Language Education Policy in 1971 emphasizes the importance of Bahasa Malaysia which resulted in the decline of English in Malaysia (Grimes, 2000).
- The Language Education Policy 2002 announced that English be used in the teaching of Mathematics and Science, and the implementations of the ETeMS Program in 2003 for year 1, Form 1 and lower 6.
- The Language Policy 2011 introduced the MBMMBI program (Uphold BM and strengthen BI) that replaced the ETeMS program because of opposition from Malays’ NGO activists.
- The incorporation of the Kadazandusun Language in the Malaysian School Curriculum in 1997.
Data Collection

- Collected in the most populated Kadazandusun pupils aged 6-12 years in Tambunan, Sabah Malaysia (N=476)
- Interview with parents from Kadazandusun background (N=408)
- Interview with Kadazandusun teachers on the performance of students (oral Test)
  (Triangulation Methodology = Students + Parents + teachers)
Note: Only 17 out of 476 pupils (3.6%) speak Kadazandusun compared to 456 students that speak the Malay Language (95.8%)
Table 1.4 Graphic Analysis on language use for Parents

Note: 387 out of 408 (94.9%) parents speak the Malay Language to their children and only 21 (5.14%) speak in Dusun. All parents regardless of ethnicity speak fluently in the Kadazandusun language.
Views of Parents on the Malay and English Language

- English is an international language
- I speak to my children in Malay because it’s an official language
- We need English to compete in the global market
- Children need English to build self-confidence
- Kadazandusun is not relevant to the global community
- Children need English to do well at school
ESSENTIAL ELEMENTS OF LINGUISTIC DOMINANCE AMONG THE KADAZANDUSUN LANGUAGE

- Political and Economic Power
  The capacity of the speech community to promote Language variety. Out of 43 ethnic groups and dialects only 3 languages are used in the public domain namely Dusun, Kadazan & Murut.

- Control of Technology and mass media
  Language in public via mass media e.g. Newspapers, Magazines, TV stations and radio are provided for Dusun, Kadazan and Murut.

- Curriculum Design
  The incorporation of the Kadazandusun language as elective subject within the Malaysian Education system.

- The Role and Functions of NGO
  The Kadazandusun Language Foundation (KLF) enable it to codify and standardize popular languages.

- The Role of Parents
  The Parents play a vital role during the Critical Period Hypothesis between the age of 6-12.
The Process of Standardization

Kadazan Tangara

Dusun Tagahas

Orang Sungei

Standardized Language (Linguistic Dominance)

Note: Dusun Tagahas represents 90% of the standardized language in the school curriculum because it is the majority language spoken.
The different status of language in Multilingual Language Policy

i. Malay language as official language
ii. English language as second language
iii. Chinese language in Chinese type schools
iv. Tamil language in Tamil type schools
v. Iban language in public schools (elective)
vi. Kadazandusun language in public school (elective)
The key actors and institutions affecting language and language-in-education policies

i. Ministry of Education
ii. Kadazandusun Language Foundation (KLF)
iii. Government agencies
iv. Politicians
v. NGO
vi. KDCA (Kadazandusun Cultural Association)
vii. USDA (United Sabah Dusun Association)
The issues of rights, equity, and diversity inform the standards and legislative mandates of language and language-in-education policies?

i. Sabah’s right to decide on language use stipulated in the 20point agreement on joining Malaysia.

ii. The marginalized minority languages due to weak representation in policy making.

iii. Ethnic political representatives (inclusive policy-making)

iv. NGO (promote understanding rather than extremism in their struggle for human rights and equity)

v. Parental roles (early childhood language development)

vi. Language integration (diversity and cultural exchange)

vii. Provision of fund for language programs
Summary and Findings

- The issue surrounding the MLE in Malaysia is a conundrum where no clear solution relating to Language policy is able to satisfy this very complex issue of Language decline among the minority languages.

- The implementation of a failed Language Policy is associated with Language Attitude, Language Planning, Language Acquisition, Language used and Language choice that determine the Critical Success Factor (CSF) of language survival in a multilingual society.

- The inevitable Language death may be acceptable at the expense of National integration in a Multilingual, Multicultural Society.
References

• Kristensen, Gitte (2010). Lectal acquisition and Linguistic Stereotype Formation; an empirical study
THANK YOU

Terima kasih

Kotoluadan kounsikou