

Thompson, Alan. 1998. "Asia-Pacific English? A Tool in the Inter-cultural Workplace". Paper presented at the SEAMEO RELC Thirty-Third Regional Seminar, 20 – 22 April, Singapore.

This paper explores the role and nature of English from the perspective of the Asia-Pacific multilingual in an inter-cultural workplace, with a view to teaching the language more in accordance with its practical use in a complex cultural context. The research consists of interviews with the workers at two non-government organizations based in Japan regarding the role/function of English, the suitability of English to express desired meanings and their attitudes towards the use of English.

Tsou, Benjamin, K. 2002. "Some Considerations for Additive Bilingualism: A Tale of Two Cities (Singapore and Hong Kong)." In Daniel So and Gary Jones, *Education and Society in Plurilingual Contexts*. Brussels: Brussels University Press.

Using largely census data, the author makes a comparison of language planning strategies in both Hong Kong and Singapore, former colonies of the British. In making the comparison, the author highlights key issues in sociolinguistic change that can provide an "object lesson in language planning". Among other things, the author thinks that, on the one hand, "Singapore's *proactive* and *holistic* approach to language planning has been effective under a forceful and visionary leadership" while, on the other hand, "Hong Kong's primarily *reactive* and *piecemeal* approach to language planning has introduced much more negative results than positive ones" [the author's italics]. In summing up, the author states that the outcome thus far appears to favour Singapore, "whose population may be better rooted at least in one language, even though it may be non-indigenous and exocentric".

Ward, C. and M. Hewstone. 1985. "Ethnicity, Language and Intergroup Relations in Malaysia and Singapore: A Social Psychological Analysis". *Journal of Multilingual and Multicultural Development*, 6(3 & 4): 271–96.

Against a socio-political background, this paper highlights the issues of ethnicity, language and intergroup relations in Malaysia and Singapore, with a focus on the Chinese and Malay ethnic groups.

CHAPTER 2

Brunei Darussalam

KAMSI AH ABDULLAH

SOCIO-HISTORICAL CONTEXT

Brunei Darussalam, a relatively small country covering an area of only 2,226 square miles, is situated at the northwestern tip of the island of Borneo. It is a Malay, Islamic monarchy with His Majesty the Sultan as the Head of State as well as the Prime Minister. This oil-rich state was once a dominant power in the region, having in the distant past sovereignty over the whole of Borneo and parts of the present day Philippines. Documented evidence indicates that prior to the thirteenth century, it existed as a Hindu-Buddhist state, but towards the middle of the fourteenth century it converted to Islam and up to the present day Islam pervades the life of the Brunei Malay people.

Brunei gained greater prominence as a Malay Islamic power especially after the fall of Malacca in 1511. Sultan Sharif Ali was the ruler active in introducing and promoting Islam to the whole of Borneo and to the Palawan in Southern Phillipines where they encountered the zeal of the Spanish in promoting Christianity to those not yet embracing the faith.

The sixteenth century marked the beginnings of European expansion and colonization. The Spanish, Portuguese, Dutch and British each had their share of territorial intervention and conquests. As a result of British intervention, Brunei's sovereignty declined until its territory was reduced to its present size in 1906. Brunei became a British protectorate in 1888; then it slowly dwindled in significance until 1929 when the country struck oil. While Brunei was a British Protectorate, the Sultan was advised by a British Resident on all matters except Malay customs, traditions and religion. These three pillars of the country remained intact in spite of rapid demographic and socio-economic changes brought about by the discovery of oil. Later developments saw

the country formalizing its first written Constitution with the establishment of internal self-government in 1959. Full internal independence was achieved in 1971, following which, with the exception of defence and external affairs, the country was administered by the Sultan and his Privy Council. A second treaty was signed in 1979, giving it full independence on 1 January 1984.

SOCIO-ECONOMIC CONTEXT

Brunei has a small population of only 260,482 according to its last census, with the Malays (the largest group of about 170,000) and the other *puak jati* (indigenous peoples, like the Kedayan, Tutong, Dusun, Belait, Bisaya and Murut) making up about 74% of the population. The Chinese form the largest non-indigenous group, comprising 19% of the population. The remaining 7% are expatriate workers. Brunei is a comparatively young country, with nearly half the population below the age of 20 and 6% above the age of 55. Its population is fast growing with an annual growth rate of 2.4%–2.6%.

Brunei's prosperous economy is heavily dependent on gas and the oil industries which account for nearly 93% of the country's revenue and 80% of its Gross Domestic Product (GDP). These revenues help to pay for the development of infrastructure which, in turn, led to an over-reliance on foreign workers. Recently there was a conscious effort to diversify its economy, moving away from almost a total reliance on oil to light industries and agriculture. Consequently education and training feature among the most important pursuits of the country.

As one of the members of Asean, Brunei plays an active and supportive role in the advancement of trade and industry within the region. It is expected that it will continue to prosper in a region set to become the number one economic engine in the twenty-first century.

SOCIO-LINGUISTIC PERSPECTIVE

The national language of the country as enshrined in the 1959 Brunei Constitution is *Bahasa Melayu*, which had been in the region since the height of the Malacca Sultanate in the fifteenth century. It shares its early history with that of the Malay-speaking peoples spread over a large number of islands and coastal areas in countries now known as Malaysia, Indonesia and

Singapore, the Philippines and southern Thailand. The Malay language is an integral part of its national identity and the spirit of the Malay peoples, including those of Brunei; in fact, it is a case of "*bahasa Melayu itu adalah jiwa bangsa kepada orang Melayu Brunei*" (the Malay language is the soul of the Malay people of Brunei) (Mohd Jamil Al Sufri, 1982).

The use of the Malay language was spread over a wide area in Borneo during the rule of Sultan Bolkiah. When Dr Francisco de Sande, the Governor of Spain (whose delegation was based in Manila) sent a letter to the Sultan in 1578, it was written in Malay (Mohd Jamil Al-Sufri, H. A. 1986). Another historically important letter written in very good Malay originated from the Bendahara of Brunei to England. Harun Aminurrashid (1966) noted that the style of the language and grammar was as good as that used by the Malacca Malay Sultanate. Treaties between England and Brunei from 1800 were also written in Malay.

Malay is used in all official domains including religion. Until recently it was the main language of instruction in the schools and is spoken by a majority of the Bruneians from all walks of life. The Malay language is an important code for inter-ethnic and inter-*puak jati* communication (Haji Jaludin, 1996). It is Standard Malay (interspersed with Brunei Malay) that is used in the media and on Radio Television Brunei. Furthermore, there exists a finer code of the language, the *bahasa dalam* or *bahasa istana* (inner or palace language) used among Brunei royalties and which the elite helped to create an aura of "greatness" and "finesse" to the language (Fatimah Awang Chuchu, 1996).

Here, it is relevant to note a conflicting variation and overlap in the categorization of the Malay language/s of Brunei. In the traditional Malay perspective, the term *loghat* refers only to the spoken language normally synonymous with geographical location, whereas *bahasa* conceptually refers to a wider and deeper sense of meaning than language, as it also includes in its wider sense *budi bahasa* or ethical behaviour and upbringing. Hence *Loghat Tutong* means the dialect spoken by the people of the Tutong area. However, in most cases the term *loghat* is often confused with the term *bahasa daerah* which actually means the languages of a particular region. Therefore, Brunei Malay is a variety of Malay spoken with a distinctly Bruneian *loghat*, having distinctive features but sharing largely the same lexical, morphological and syntactic features with Standard Malay, the supra language variety dominant in West and East Malaysia. Consequently, when one mentions the Brunei Malay dialect, one refers

to the same linguistic code known as *Bahasa Melayu Brunei*, with its uniquely Bruneian phonological features.

The domains for *Bahasa Melayu* and those for Brunei Malay are not totally synonymous (Martin, 1996a). *Bahasa Melayu* is used in more formal situations between Bruneians and other Bahasa Melayu speakers who are non-Bruneian in origin. Where the speech act is between Bruneians, Brunei Malay, a variety or a continuum of the varieties of Malay prevails (Sumijah and Poedjosoedarmo, 1996). Brunei Malay itself, historically and linguistically, can be divided into three major dialects (Awang Mataim, 1992) — the standard Brunei Malay, Brunei Malay, and Kedayan. Besides these, there exist two other distinct codes; the first is known as *Bahasa Dalam*, spoken by the royalty and for addressing royalty while the second one is a pidginized version of colloquial Malay closely resembling Bazaar Malay spoken with a generous dose of the *bab* particle. Martin (1996a), in his survey on codes used in Brunei, found that Brunei Malay has become the *de facto* national dialect. It is a preferred code used by over 95% of his respondents for everyday interaction. Standard Malay comes in third, after Brunei English.

The most important non-native language is English. Under British Administration, it was widely used in government administration and by the expatriate community. Recently, in recognition of the importance of the language as a vehicle for progress and advancement in the modern world, the government has enhanced the status of English under the *Dwibahasa* (or Bilingual) Policy.

MAJOR DEVELOPMENTS IN THE EDUCATION SYSTEM

A historical review of the Brunei Education system seems appropriate to gain a more in-depth perspective of the present situation, as education and educational policies have played a significant role in the status of the national language *vis-à-vis* other languages in the country. The Brunei education system before the Second World War resembled closely the system implemented in British Malaya then. In the system there was a neat compartmentalization of education according to the language of instruction. There were the government Malay schools where the language of instruction in all subjects was Malay; the English school system, both government and privately-run; and the Chinese primary and middle and high schools, where Chinese was extensively used.

Running parallel to the government system and supported by the government is the Islamic Religious School which comes under the purview of the Ministry of Religious Affairs.

The Malay Schools

The first Malay school in Brunei, Sekolah Melayu Pekan Brunei, was established in 1912 with an enrolment of 53 pupils, all boys. Only in 1930 did the school open its door to female pupils (Haji Mohamed Noor, 1989). By 1929, there were six Malay schools in operation, with some in the outlying district such as Kuala Belait and Tutong. Malay language was used as a language of instruction in a system where secular education was available initially up to only primary three; then in 1953, it was raised up to *Darjah IV* (Primary 4). The aim of Malay education was uninspiring —merely to cater to the basic needs for literacy and numeracy of the sons and daughters of farmers and fishermen. At best, these school leavers would only be able to fill the various low administrative positions in the government sector.

In these schools, the Arabic script was taught along with the romanized version of the Malay language created by Za'aba but well-known as the *Ejaan Sekolah Melayu* as this spelling system was used in all the Malay schools in the Malay Peninsular. Brunei continued to use this old spelling system, refusing to adopt until much later the new spelling system—*Ejaan Bersama Indonesia-Malaysia* of 1972—which was implemented in Indonesia, Malaysia and Singapore.

Following political self-government, the first Malay secondary school called *Sekolah Menengah Pertama* (SMMP) was established in Bandar Seri Begawan on 30 January 1966. The SMMP started with 627 students from Forms 1 to 3 and three years later, the first batch of 120 Form 3 students took the *Sijil Rendah Pelajaran* (the SRP Examination) in Malay. From 1967–1968 the school was able to produce a significant number of candidates for the SRP examination. This follows the rapid expansion of Malay secondary schooling. School centres were opened in other districts, namely in Tutong, Belait and Temburong. In 1968, SMMP, now known as *SMMP Pusat*, again made history by offering the SPM (the Malaysian School Certificate). An acute shortage of Malay teachers resulted in the government requesting the services of Malay-speaking teachers from Malaysia and Singapore.

Thus the increasingly popular Malay medium secondary school provided an alternative path to higher education and was set to assume the role of an important national institution in the country. Even in the 1972 Education Report, which aimed to unify the education system, Malay medium schools were not affected by any drastic change.

The English Medium School

The Anglican (SPG) Mission was the first English school. Established in the year 1931, this government English-medium school was not popular with the Malays who were initially wary of Christian teaching and culture which might affect their children's traditional or Islamic upbringing. The few Malays who studied in the school were those from a royal background or the elite and this might have helped to accord English an added prestige associated with royalty. The English school became increasingly popular as those who passed through the system had better employment opportunities as well as a chance of furthering their studies in the United Kingdom or the West.

Islamic Religious Education

Religious education began about six centuries ago with the spread of Islam within the country. With the advent of secular Malay education, religious instruction which hitherto was conducted privately in the homes of the teachers and enlightened members of community was brought within the ambit of the school system. Initially, Islamic religious knowledge and Quranic reading lessons were introduced in the afternoon sessions on the Malay school premises for one or two hours each day. Malay language was used as the language of instruction for subjects like the *Taubid*, *Ibadab* and *Tajwid*, although some Arabic terms would also normally be taught in certain lessons. Later, this scheme was extended to the English-medium schools as well.

Education System after Internal Self-government

A single common national system of education with Malay as the National Language and the Language of Instruction in school became a major objective of the education policy recommended in the Education Report of 1959, after Brunei formally accepted internal self-government provided

under the Constitution. However, this policy of unification was not implemented and so the three main parallel systems of education remained, although Malay was successfully introduced in all schools.

The second major Education Report was the result of a study made by the *Surubanjaya Pelajaran* in 1972. This report did not recommend any fundamental change to the policy of the national language and medium of instruction. Instead it focused on restructuring the education system and laid down rules whereby the policies could be implemented. An important resolution with regard to language policy concerned the English language. In the report, the expressed intention was to raise the standard of English in primary and secondary schools in the country.

Another development to show the government's commitment to ensuring the success of the Malay language policy in education was the formation of the Malay Language Unit within the Curriculum Development Centre in 1975 (Haji Mohd Noor, 1983). The unit was active in monitoring and developing the syllabuses, besides conducting in-service courses and assisting teachers of Malay in the selection of teaching materials and textbooks. In the primary schools, emphasis was given to oral fluency, recitation of children's poems, reading and writing tasks. For the lower secondary schools, the syllabus recommended the teaching of oral skills, grammar, Malay proverbs, reading and comprehension, composition writing as well as *Jawi* (Malay script based on Arabic), reading and writing. Literacy in *Jawi* continues to be an important feature in the new Malay language curriculum for the upper secondary level (Haji Ahmad, 1996).

On hindsight, it seems that the language policy governing the education system at that point was a cautious and practical move designed for continuity and satisfying the national and traditional aspirations of the people in maintaining their national language at the highest level (Awang Asli, 1991). At the same time, through this language, the Bruneians would be equipped with the knowledge to compete in the modern world.

THE DWIBAHASA EDUCATION POLICY

The Education System of Negara Brunei Darussalam of 1985, or the *Dwibahasa* Education Policy (bilingual or literally dual language) as it is known, serves as an important landmark with regard to the country's language policy. It provides not just a framework but an impetus to

redefine the educational goals of the nation where English has gained more prominence as the language of instruction for most of the school subjects (Jones, 1996; Edwards, 1993; Jones, Martin and Ozog, 1993). The goals of the new education system are:

1. to implement the objectives of the educational policy as outlined in the Brunei Education Commission Report (1972) together with the amendments implemented as a result of recent developments in the nation;
2. to implement a single system of education to be known as the Education System of Brunei Darussalam, which will no longer comprise different mediums of instruction;
3. to build a community and nation where the concept of a Malay Islamic Monarchy is paramount, by means of the education system of Brunei Darussalam;
4. to instil solidarity among the people of the nation by means of a single system of education; and
5. to ensure that the Islamic values could be assimilated in the National Education System through the school curriculum.

According to official pronouncement, *Dwibahasa* still means "mendaulatkan Bahasa Melayu" (making Malay language sovereign), but at the same time it also translates to "not putting English at the periphery", as former policies did. This change is driven by the desire to make the English language more important and acceptable within the context of Brunei's total independence and membership in the United Nations. It was realized that its destiny will be increasingly shaped by a changing world dominated by Western economies using English as a medium of communication. It is an irony that before independence, the aspiration translated into policy was to place the Malay language above the English language in the education system. However, after independence, practical considerations had to override traditional pride.

Hence the former system of parallel mediums of instruction in schools such as having a Malay-medium, an English-medium and a Chinese-medium school system was abolished. Instead, a single system which aims to unite the people through a common education system was implemented. A major change in the medium of instruction meant that subjects like Mathematics, Science, History, Geography and English Language at the secondary level are taught in English, while other

subjects such as Physical Education, Art and Handicraft and Civics are taught in Malay (Table 1). In the lower primary classes (Primary 1 to III) all subjects are taught in Malay, except for English which is taught as a subject for 10 periods per week (Ministry of Education, Brunei, 1992). See Table 2. However, there have been other changes in the curriculum since early 1997.

Malay language serves as a medium of instruction only at the preschool and lower primary levels. Curriculum time in the use of Malay in teaching decreases as students move up the educational ladder. As a consequence, there is validity to the perception that the Malay language is decreasing in importance. The traditional ties with the sovereignty of Malay language, especially with regard to the concept of Malay nationalism, Malay ethics and even Malay identity, was loosened, if not undermined. With this, the *kekebalan* (immunity) of Bahasa Melayu has been broken, and it is now easier to accept English as the vehicle of progress.

REASONS FOR ACCEPTANCE OF ENGLISH

The reasons behind the acceptance of English are not difficult to fathom. First, strong as it is in customs and traditions, Brunei could not develop to its fullest capacity unless the people too become conversant with new technologies that come from the English-speaking world.

Second, for practical reasons, subjects like Science, Mathematics, Geography, History and, of course, English Language and Literature would be easier taught and learnt through English rather than through a Malay-translated version. Brunei textbooks have been imported from abroad because with such a small population, there is no ready market for books published locally.

The third reason is related to the opportunities for higher education overseas where the medium of instruction is usually English. Brunei has only one university, Universiti Brunei Darussalam, which was established in 1986. The programmes available are restricted to the humanities and education, and, as a result, some students have to seek tertiary education overseas.

Finally, there is the psycho-sociological reason. The Malays in Brunei had never felt threatened by English as had happened elsewhere. This may be due to their clear majority. The Malays felt that their language, culture and religion are securely in their own hands, whatever

TABLE 1: THE LANGUAGE MEDIUM OF SCHOOL SUBJECTS

	In English	In Malay
Lower Primary	English Language	Malay Language
		Mathematics
		General Studies
		Islamic Religious Knowledge
		Physical Education
		Art & Handicraft
		Civics
Upper Primary	English	Malay Language
		Mathematics
		Science
		Geography
		History
Lower Secondary (Level I)	English Language	Malay Language
		Mathematics
		Islamic Religious Knowledge
		Integrated Science
		Physical Education
		Agricultural Science
		Art
		Home Science
		Malay Islamic Monarchy
		History
		Art
		Geography
		Technical Studies
		Computer Studies
Commerce		
Upper Secondary (Level II)	English Language	Malay Language
		Mathematics
		Islamic Religious Knowledge
		Agricultural Science
		Physical Education
		Social Studies
		Malay Islamic Monarchy
		Integrated Science
		Art
		Technical Studies
Computer Application & Entrepreneurship		
Art		
Home Science		

Source: Awang Mataim Bakar (1995) and later documents.

TABLE 2: SUBJECTS OFFERED, LANGUAGE OF INSTRUCTION AND TIME ALLOTMENT (PRIMARY LEVEL)

Subjects	Lower Primary		Upper Primary	
	Medium of Instruction	Time Allotment (%)	Medium of Instruction	Time Allotment (%)
Malay	Malay	22	Malay	22
English	English	22	English	22
Mathematics	Malay	27	English	22
Science	-	-	English	8
General Studies	Malay	9	-	-
Geography	-	-	English	4
History	-	-	English	4
Islamic Religious Knowledge	Malay	8	Malay	8
Civics	Malay	4	Malay	2
Physical Education	Malay	4	Malay	4
Art and Craft	Malay	4	Malay	4

Source: Ahmad Jumat (1991).

language dominates the education system. This is in contrast to the situation of the Malays in Malaysia and Singapore who might have had feelings of insecurity, arising from competition with the Chinese who dominate in business and in the non-religious aspects of life. No such phenomenon exists in Brunei as yet although here the Chinese are also very prominent in the commercial sector. With a strong Malay monarch and the Malays forming about 70% of the population, continued Malay political domination is more or less secure with the result that they could afford to "diversify" their loyalty to the Malay language and plan their language policy purely on practical, i.e. academic and economic considerations. It is interesting to note that any positive attitude towards English has not been labelled as being "disloyal" towards Malay as had happened elsewhere. If there is any displeasure towards the changing role of English, it was murmured by the Malay educated elite who questioned the inconsistency of the bilingual policy with regard to Brunei's identity and *maruab* (honour and pride) as a Malay.

Perhaps what had made the policy acceptable is the realization that whatever becomes of Malay as language of instruction, the religious or Islamic institution, and thereby Malay identity, would be protected and Malay language which had long been used to propagate Islam, would still remain relevant if not paramount in this sphere. As stated in the education goals, the concept of Malay-Islamic-Monarchy was made explicit and was formulated into a special curriculum taught at all levels of schooling. The bilingual policy was therefore seen to be not incompatible with the image of a Malay Islamic monarchy, a progressive Islamic nation strongly imbued with a unique Malay identity and, at the same time, able to communicate on par with the rest of the world through a world language.

ISSUES OF THE FUTURE

What will be the language and education situation in Brunei in the twenty-first century? The new education system was based on three fundamental concepts: bilingual education, the concept of being Malay, being Islamic, and a monarchy; and the Islamization of knowledge. Although the Malay language is only the "other half" of the bilingual concept, it nevertheless forms the core element of the other two concepts to be inculcated in schools. It is the objective of the Malay language syllabus to inculcate in the young the proper spirit and values of Brunei, which are as important as an effective command of the language itself. For secondary schools, students are taught not only to be competent in Malay but also to be sensitive to the linguistic variations or code appropriate in a variety of social contexts, i.e. in the presence of royalty, the lesser royalties and dignitaries or the common people.

Generally, educators and teachers implementing the language policy in Brunei have accepted the bilingual system. Haji Ahmad Jumat (1991) who conducted a survey on principals, head teachers and teachers' perspectives on the bilingual education policy found that generally both the head teachers and teachers expressed (somewhat qualified) agreement that the policy had benefited the pupils. Among the benefits of the system they pointed out were that it exposes students to an international language, offers them a "window on the world", while at the same time preserving the sovereignty of the Malay language (and thereby Malay culture). It offers equality of education; it can raise the pupils' standard of English and improve the students' knowledge of the mother tongue. To the

principals and teachers of secondary schools, the policy was advantageous in that it is necessary for higher education, offers proficiency in two languages, improves communication in schools, enables students to grasp concepts and express ideas clearly, makes a wide variety of resources available to learners, and offers insights into foreign cultures.

The perceived advantages are consistent with the aim of the policy. However, some problems need to be addressed: for example, there is the concern about whether bilingualism as an educational programme would enhance or hinder cognitive development of the very young; another perceived problem is the inability of the indigenous minorities to cope with two languages which are foreign to them.

In fact, the learning of standard Malay even for the majority of Bruneian Malays is not easy. Ninety per cent of local teachers speak Brunei Malay (the local variety) not the standard form of Malay, and, in some primary schools, the pass rate in Malay has dropped by six per cent (Liew, 1996). There is therefore a need for a more active Malay language teacher training programme as these teachers are not only teachers of the language but also the promoters of Malay culture as defined in the constitution.

CONCLUDING REMARKS

The language policy and language education in Brunei after independence reflect the dilemma of a small country caught between what is perceived to be the traditional and safe way accepted by the majority of the population and a new innovative approach which requires a major overhaul in thinking in order to be accepted. For Brunei, the easy way out is to adopt the endoglossic approach (Asmah, 1996), i.e. choosing the Malay language not merely to reflect its identity but also as the medium of instruction in its schools. This would be hailed as a wise move as Malay or specifically Brunei Malay, had been used for a long time and continues to be widely used for inter-ethnic and intra-ethnic communication. The Malay language is also the core element of Bruneian identity as well as the "language of Islam" so much so that a person who embraces the religion is often labelled *masuk Melayu* (embracing the Malay language, ethnicity or religion). But Brunei chose the other more risky way, which in a way reflects its confidence that the overall climate is conducive for change. English, a language normally associated with its colonial history, has now become the most important world language and Brunei has had the courage to accept the language for practical

reasons. This does not necessarily mean the marginalization of the Malay language. It is hoped that through the compulsory teaching of Brunei philosophy of being Malay and Muslim and of the monarchy, Malay will not only be maintained but also strengthened.

The official status of Malay in Brunei is protected by its constitution, but it has not been able to replace English as the language used in the courts and in elitist contexts, even before the bilingual policy was formed. Already code-switching between Malay and English is a common occurrence among the educated Bruneians (Ozog, 1996). As the younger population receiving education through English becomes older, this phenomenon will be increasingly common and it is not inconceivable for English to replace Malay as the language of the home. This shift has already happened to Singapore Malays (Kamsiah, 1995), who had received education through English as the school's first language earlier than the Malays in Brunei. It is also likely that a new code—Brunei English—will emerge in the same way that *Singlish* and Malaysian English have become associated with Singaporean and Malaysian varieties of English.

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(*Asterisked items are also referred to in the text.)

- *Aishah, D. H. Haji Mohd Yusof. 1993. "Pendidikan awal kanak-kanak dalam sistem pendidikan Negara Brunei Darussalam (*Early Childhood Education in the Education System of Brunei Darussalam*)."
Janang Warta Akademi Universiti Brunei Darussalam, 9, 93.

The paper provides a brief overview of the preschool education system in Brunei. It provides information on the aims of pre-school education, the curriculum and the appropriate teaching method to be used by teachers at this level.

- *Awang Asli Haji Hidup. 1991. Pelaksanaan dan pencapaian dasar Bahasa Melayu di Negara Brunei Darussalam (The Implementation and Achievement of the Malay Language Policy of Brunei Darussalam). Academic Exercise for the Department of Malay Language and Linguistics, Brunei Darussalam.

The background and the process of language planning, especially with regard to the Malay language in Brunei, is discussed at length. A chapter each on the implementation and use of Malay in the education system during the first to the fourth phase is given. Some suggestions regarding the planning of the language corpus, implementation and assessment are also discussed.

- *Awang Haji Abu Bakar Apog. 1993. "Melayu Islam beraja dalam jentera kerajaan (Malay, Muslim, Monarchy in Government Machinery)".
Janang Warta Akademi Universiti Brunei Darussalam, 9, 93.

This paper traces the history and development of the monarchy system since the rule of the first Muslim Sultan to the present period. In particular, it looks at how the concept is translated into practice and what factors are conducive to its implementation in the Brunei case.

- *Awang Mataim Bakar. 1992. "Bahasa Melayu penggerak komuniti eksklusif desa (The Malay Language as Activator in an Exclusively Rural Community)". In *Proceedings of the Seminar Kebahasaan Majlis Bahasa Brunei Darussalam-Indonesia-Malaysia*. Dewan Bahasa dan Pustaka.

The role of Malay language is viewed as an activator or generator of national, religious and mental consciousness that contribute positively to social and geographical mobility for the rural communities in Brunei Darussalam.

- *Chandrasegaran, S., Aishah Hj. Md Yusof and Khairiah Ahmad. 1993. "State-of-the-Practice Review on Preschool Education in Negara Brunei Darussalam". In *Proceedings of the International Conference on Education for All*, edited by A. Alvarez, Myint Swe Khine and J. Welsh. Universiti Brunei Darussalam.

This is a state-of-the-practice review on preschool education in Brunei. After explaining the three phases of preschool development, the preparatory, the mission school period and the government preschool phase, the paper goes on to relate the provision and development of preschool education in the light of the government's goal of providing education for all. A case study of one preschool, the Sekolah Rendah Kiarong, is appended.

- *Chin, J., Hj Mohd Tajudin H.T., Hunus Riah and S. M. Cheah. 1993. "Universalization of Primary Education (UPE): A Review of the State-of-the-Art and the State-of-the-Practice in Negara Brunei Darussalam". In *Proceedings of the International Conference on Education for All*, edited by A. Alvarez, Myint Swe Khine & J. Welsh. Universiti Brunei Darussalam.

This paper reports the state-of-the-practice which refers to the actual conditions, situations, practices and implementations of educational goals in Brunei Darussalam primary schools. It highlights a research project conducted on primary school principals and Ministry of Education officials that aims to assess the "state-of-the-practice" in the schools. Some problems in providing quality education are identified.

*Edwards, J. 1993. "Implementing Bilingualism: Brunei in Perspective". *Journal of Multilingual and Multicultural Development*, 14 (1 and 2), 25-38.

The paper focuses on the issues in bilingualism in Brunei, in particular, the establishment of stable bilingualism. The discussion touches upon the forces that motivate a bilingual policy, the language-identity linkages, the need for careful assessment of the current status of community languages, perceptions of these varieties and other matters involving language and education. The conclusion is that the Brunei policy may prove to be less socially contentious than similar thrusts elsewhere.

*Fatimah Awang Chuchu. 1996. "Pengajian Bahasa Melayu di Negara Brunei Darussalam: Satu tinjauan ringkas". Paper presented at the International Conference on Malay Studies, 27-31 May, Beijing, China.

The paper discusses the status and development of three areas of Malay Studies: development in lexicography, research in Malay language conducted by students and staff of Universiti Brunei Darussalam and the sociolinguistic development in Brunei. The author contends that in the next century, Malay language will absorb more features from Brunei-Malay dialects.

*Haji Mohd Noor Chuchu. 1983. "Pengajaran dan Pembelajaran Bahasa Melayu di Sekolah Brunei (The Teaching and Learning of Malay Language in Brunei) (The Role of Malay as the Official Language of Brunei Darussalam)". A Paper presented in Pertemuan Guru-guru Nusantara ke 1, Singapore, 24 November 1989.

The paper describes the formal education system in Brunei and in particular the development of Malay as the language of instruction in the education system. Problems encountered in the teaching and learning of the language are highlighted.

*Haji Mohd Noor Chuchu. 1989. "Peranan Bahasa Melayu sebagai bahasa rasmi di Negara Brunei Darussalam (The Role of Malay as the Official Language of Brunei Darussalam)". Paper presented at the Pertemuan Guru-guru Nusantara ke 5, 24-25 November, Singapore.

In this paper, the author describes the role of Malay language in Brunei Darussalam and how the language continues to progress. The establishment

of the Dewan Bahasa Pustaka Brunei (Brunei Malay Language and Culture Bureau), its aims and functions are also described.

*Haji Ahmad Bin Haji Jumat. 1991. "Dwibahasa (Bilingual) System of Education in Brunei Darussalam." *The Brunei Museum Journal*, 7(3).

Starting with a description of the Bilingual Education System of Brunei, the writer moves on to analyze its implications and viability as seen by the principals, head teachers and teachers involved in the implementation of the system. The advantages and drawbacks of the system, as identified by the implementers, are then discussed.

*Haji Ahmad Haji Md. Tahir. 1996. "Mata pelajaran Bahasa Melayu dalam kurikulum sekolah menengah Brunei Darussalam (Malay Language as a Subject in the Secondary School Curriculum in Brunei Darussalam)". Paper presented at the International Conference on Malay Studies, 27-31 May, Beijing, China.

The paper describes the status of Malay language in the education system of Brunei Darussalam. Among the topics discussed are Malay language syllabus, the strategies of adoption to achieve the educational goals and the role of the university in the training of teachers.

*Haji Jaludin Haji Chuchu. 1996. "Peranan dialek dan bahasa sukuan dalam mencirikan Bahasa Melayu Standard Brunei (The Role of Dialects and Indigenous Languages in Standard Brunei Malay)". In *Proceedings of the Seminar Kebahasaan Majlis Bahasa Brunei Darussalam-Indonesia-Malaysia*. Ipoh: Dewan Bahasa dan Pustaka.

The discussion centres around the formal and informal speech situations where Brunei Standard Malay is used and interspersed with other native dialects. Words originally taken from Brunei dialects are viewed as contributing positively towards enriching Brunei Standard Malay.

*Harun Aminurashid. 1966. *Kajian Sejarah Perkembangan Bahasa Melayu (A Study on the Development of the Malay Language)*. Singapore: Pustaka Melayu.

This is a study of the origin of Malay as an Austronesian language to the development of the Malay School Spelling System created by Za'aba. It includes examples of Old Malay, Malay word list, old Malay inscriptions, classical Malay and the development in the writing of the Malay script.

Ingoldsby, Sean. 2002. "Do It Yourself EFL Resourcing for the Digital Age". Paper presented at the 37th RELC International Seminar, Singapore, 22-24 April.

This paper outlines the development of an "Early Years English Reading Program (SHARP)" for use in local primary schools in Brunei Darussalam. It demonstrates how digital technology is currently being used to raise standards of English in the Early Years (Pre-School to Year 3) and to improve student access to the national PEBD English Language Syllabus. It also explains why the SHARP reading programme is unique, i.e. how it involves the learner in the production of the materials and allows other EFL practitioners to customize the resources for their own school/learners via the CD-ROM. Finally, this paper demonstrates how other EFL practitioners could apply these techniques to their own individual teaching situations to improve student access to their English language syllabi.

*Jones, G. M. 1996. "The Bilingual Education Policy in Brunei Darussalam". In P. W. Martin, C. Ozog & G. Poedjosoedarmo. (eds.), *Language Use and Language Change in Brunei Darussalam*. Ohio: Ohio Center for Educational Studies.

The Bilingual Education policy was introduced in 1985. A number of typologies like bi-monolingualism, immersion education, secondary bilingualism and additive bilingualism have been used to describe the practice of the present policy. The author gives an insightful discussion of the probable success of the programme.

Jones, G. M. 1997. "Immersion Programs in Brunei". In *Bilingual Education*. Volume 5 of the *Encyclopedia of Language and Education*, edited by J. Cummins & D. Corson. Dordrecht: Kluwer Academic Publishers.

This chapter outlines the development of the educational policy in Brunei Darussalam, particularly its *dwibahasa* (or bilingual) policy, and also reports briefly on two surveys on language attitudes conducted in the country. The author reports that there is public approval of the bilingual policy in which both Malay and English are used as mediums of instruction. However, much remains to be done to help the majority of students improve their command of English.

Jones, Gary M. 1997. "The Evolution of a Language Plan: Brunei Darussalam in focus". *Language Problems and Language Planning*, 21(3), 197-215.

This paper analyzes the evolution of a language plan in Brunei Darussalam. It shows that a conscious effort to influence the choice of language used in the country is a fairly recent phenomenon, determined mainly by commercial considerations. The paper examines definitions, variables and universals of language planning in relation to Brunei. It also examines some of the broader issues of language planning introduced by Tollefson and Phillipson.

*Jones, G., P. W. Martin, and C. Ozog. 1993. "Multilingualism and Bilingual Education in Brunei Darussalam". *Journal of Multilingual and Multicultural Development*, 14, (1 & 2), 39-58.

This paper deals with three issues. First, the relationship between Malay, the official language, and the minority languages. Second, the relationship between English and Malay in the unplanned environment. The last part examines the bilingual education system and suggests future directions for the country's education policy.

Jones, Gary M. 2002. "Bilingual Education Equals Bilingual Population? The Case of Brunei Darussalam". In Daniel So and Gary Jones, *Education and Society in Plurilingual Contexts*. Brussels: Brussels University Press.

This paper compares bilingual education in Brunei Darussalam in 2001 with the situation in 1991 when Brunei hosted the first international conference on Bilingualism and National Development. The paper also applies the cost/benefit analysis to bilingual education in Brunei. The conclusion is that the benefits of having a bilingual education system in Brunei today (2001) outweighs those of a monolingual system.

*Kamsiah Abdullah. 1995. "Jatidiri wanita Melayu Singapura (The Identity of Malay Women in Singapore)". Paper presented at the International Seminar on Malay Thought, 26-27 October, Malaysia.

The paper discusses the identity of Malay women in Singapore based on the three pillars of the community: Malay-Islam-Singaporeans. Factors that contribute to the progress of Malay women are classified under personal factors (language, religion, literacy and education), the home and family context, the community, the nation and the larger Muslim Ummah.

*Larking, L. 1993. *Research in Primary Schools in Brunei Darussalam*. Brunei Darussalam: Language Education Department, Universiti Brunei Darussalam.

This is a compilation of several reports on different aspects of English language education in Brunei Darussalam. The reports include those on beginning Certificate Teachers in primary schools and the teaching of English in primary schools within the bilingual education policy and two supplementary research reports. There is also a review of the new English Language Syllabus for primary schools.

*Liew, E. 1996. "Pengajaran dan pembelajaran Bahasa Melayu di peringkat sekolah rendah: Satu tinjauan ringkas sudut dwidialektisme di Brunei Darussalam (The Teaching and Learning of Malay Language in Primary Schools: A Brief Survey from a bidialectism Perspective in Brunei Darussalam)". Paper presented at the International Conference on Malay Studies, 27-31 May, Beijing, China.

The writer sees the recent trend of lower achievement in the Malay language examination as the result of the teacher's use of Brunei Malay dialect instead of Standard Malay in the classroom. The language input received by the

pupils is seen as incompatible with the language requirements of the examination.

*Martin, P. W. 1996a. "Brunei Malay and Bahasa Melayu: A Sociolinguistic Perspective." In *Language Use and Language Change in Brunei Darussalam*, edited by P. W. Martin; C. Ozog and G. Poedjosoedarmo. Ohio: Ohio Center for Educational Studies.

The term "Brunei Malay" refers to the form or variety of Brunei Malay which acts as the vehicle for interethnic communication, increasingly used among the minority linguistic groups in the country. *Bahasa Melayu* is defined as the official language of the country and used in official government business, education and the media. The author suggests that Brunei Malay has a better market value than *Bahasa Melayu* and that it has become the *de facto* national dialect of the country.

———. 1996b. "Social Change and Language Shift Among the Belait". In *Language Use and Language Change in Brunei Darussalam*, edited by P. W. Martin; C. Ozog and G. Poedjosoedarmo. Ohio: Ohio Center for Educational Studies.

This paper takes a historical perspective on the Belait community in Brunei. Following the movement to the coastal areas, many of them converted to Islam, married non-Belait and assume Malay culture and ethnic identity. The Belait dialect is seldom used and Malay is the language transmitted to the children as the first language. In this study involving 34 Belait informants, inter-generational shift is measured through transmission of Belait as a mother tongue.

Martin, Peter and Kamsiah Abdullah. 2003. "English Language Teaching in Brunei Darussalam". In Ho Wah Kam and Ruth Y. L. Wong (eds.), *English Language Teaching in East Asia Today: Changing Policies and Practices*.

This chapter discusses the development of English education in Brunei Darussalam against the background of the country's *dwibahasa* (two-language) education policy and the ideology of the state. There is also a detailed presentation of the educational initiatives in Brunei in the last 10 years to improve the standard of English teaching.

*Ministry of Education. 1992. *Education in Brunei Darussalam*. Revised edition. Brunei: Ministry of Education.

This is a report on education in Brunei. It gives an outline of the national education policy, the education system, the organizational structure of the Ministry of Education, continuing education, technical and vocational education as well as information on teacher and in-service training. Important statistics on school enrolment and school leavers are also available.

Mohd Jamil Al-Sufri, H. A. 1982. *Corak Pendidikan di Brunei Pada Masa Hadapan (The Future Form of Education in Brunei)*. Brunei: Majlis Pelajaran Brunei.

The author writes about his thoughts regarding the form of education that Brunei should embark upon based on its constitution, the state religion and customs of its people. The importance of general education from the Islamic perspective was discussed at length before commenting on the importance of the pre-school, primary and secondary school curriculum, teacher-training, and the importance of establishing a university in Brunei.

———. 1986. *Sejarah dan Perkembangan Bahasa Melayu di Negara Brunei Darussalam (History and the Development of Malay Language in Brunei Darussalam)*. Beriga No. 11, April – June. Brunei: Dewan Bahasa dan Pustaka.

———. 1996a. "Adat dan istiadat Brunei (The Customs of Brunei)." Paper presented at the Symposium International Ilmu-ilmu Humaniora III, 17-18 October, Jogjakarta, Indonesia.

The author first gives an overview of the customs and various cultural traditions practised in Brunei before defining what is meant by *adat istiadat* — norms and laws and customary practices akin to the rules of behaviour. Among the customs discussed are the court procedures of awarding Titles, the Feast and Occasion for Safety and the formal citations during the conferment of Titles.

———. 1996b. *Pelaksanaan Dasar Negara Melayu Islam Beraja (The Implementation of Malay Islamic Monarchy)*. Brunei: Pusat Sejarah Brunei.

The concept of Malay Islamic monarchy is defined and interpreted based mostly on excerpts of speeches made by the Sultan and sources from Hadith (Islamic Traditions). The author thinks that this philosophy is the most suitable to present-day Brunei and advises on the implementation of the national philosophy in the various ministries of the government.

*Ng, Seok Moi and Wendy Preston. 1993. "Teaching English in Primary Schools in Brunei Darussalam." In *Common Threads of Practice: Teaching English to Children Around the World*, edited by K.D. Samway; K. Davies and D. McKeon. NY: TESOL Inc.

In this chapter, the authors outline the philosophy and approach of the Reading and Language Acquisition (RELA) project and describe a typical week of ESL instruction in a Brunei classroom full of children actively involved in learning English the RELA way.