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STUDENT'S STRATEGIES FOR REDUCING ANXIETY IN SPEAKING ENGLISH

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Abstract
Speaking is a communication activity that permits people to communicate verbally while using nonverbal cues from their bodies. Many students experience anxiety before speaking in front of a class, especially in English. The writer used five previous studies in this research. The purpose of this study is to identify the strategies and issues that students at Islamic Junior High School in Ciamis use to reduce anxiety when speaking English. This study used Likert scale instruments. This study used a qualitative approach, and for the design, it used a case study with 20 respondents. Meanwhile, the data of this study were analyzed by using descriptive statistics. Therefore, the writer proposes to study the causes of students' anxiety in English speaking and teachers' ways to alleviate anxiety in the classroom in the context of Indonesian TEFL. The study attempts to analyze "Students' Strategies for Reducing Speaking Anxiety in English". The result of this study overall shows that students felt fear in speaking English because of a lack of understanding of vocabulary, pronunciation, and grammar, The strategies they used are clustered around preparation, i.e., multiple speaking exercises.

Keywords: anxiousness, speaking anxiety, strategies, vocabulary

Introduction
One major problem that many non-native speakers encounter while attempting to communicate in English is student anxiety. Anxiety of this kind can show up in several forms, including a fear of making mistakes, anxiety over being misunderstood, and embarrassment about one's accent or language (Diao & Paramasivam, 2013). Students who struggle to express themselves freely and eloquently due to a fear of being judged by others may become frustrated and lose confidence. Effective communication might become much more difficult when anxiety is present since it can impair one's capacity to understand and interpret English (Khoshlessan & Das, 2017). To address this problem and assist students in overcoming their worries and developing more self-assured communication, it is essential to comprehend the origins and repercussions of student anxiety in speaking English.

The ability to speak English more confidently is crucial for academic and practical reasons (Rumiyati & Seftika, 2018). Effective English communication skills are essential for academic achievement, especially for students seeking higher education in English-speaking nations or registering for English language proficiency tests like the TOEFL or IELTS. Anxiety can make it difficult for language learners to communicate clearly in English, which can affect how well they perform in oral exams, group discussions, and presentational tasks (Fahira, 2022; Paramasivan, 2013).

Practically speaking, speaking English more confidently can lead to many opportunities for both personal and professional development. English is the language of worldwide communication in today's globalized world, and being able to speak the language fluently and with assurance is highly valued in many fields (Dayat, 2017). Having more confidence in one's ability to communicate in English can improve one's ability to interact with coworkers, clients, and customers, as well as their professional prospects. Additionally, lowering English-speaking anxiety can improve people's social and personal lives by allowing them to interact with people from other backgrounds and cultures and fully participate in multicultural settings (Ansari, 2015; Mohtasham & Farnia, 2017). Overall, there are many academic and practical advantages to learning techniques for lowering English language anxiety.

Speaking anxiety

Anxiety is one of the most well-known psychiatric illnesses. Anxiety is described as a fearful, worried, stressed, or tense sensation. Furthermore, anxiety is normal in speaking (Najiha & Sailun, 2021). It is a basic human emotion that has some developmentally predictable onsets, occurrences, and trajectories (Amtoro, Wisasongko, & Khazanah, 2015; Huberty, 2012). In addition, when the students are worried while speaking, their mind appears to cause significant negative self-talking, and it is something that can hinder students' performance and achievement in language acquisition (Sutarsyah, 2017).

The strategies to reduce students' anxiety in speaking English

Kondo and Ling (2004, p. 262) cited in Handayani (2021) said that there are five strategies to fewer students' tension in the language classroom. Those are: Preparation refers to the learners' endeavors to avoid threats within the classroom by improving gaining knowledge of and looking at strategies. Many students feel worried after they no longer have a great deal of guidance, Relaxation means that aims at reducing anxiety symptoms the learner experiences such as taking a deep breath and trying to calm down (Buchler, 2013). Some students forget that they should be relaxed when the lecturer asks them a question when they are relaxed they can think freely without pressure. Discussion is one way to express students' opinions. Thus, discussion can improve their speaking ability. According to Harmer (2001, p. 272), discussion fails (when they do) because students are reluctant to give an opinion in front of the class.

Positive thinking means that each student must think positively to avoid confusion in their concentration. Always keeping positive thinking about the situation that will happen in a classroom will help students avoid anxiety and make them more confident (Nurlaila, 2012). Peer Speaking is characterized by their

learners' willingness to look for others who suffer from anxiety in their language classroom just like him or her. If students want to share their experiences about their strategies to reduce anxiety with their students, it will have a good impact on them. They will not feel alone.

Language anxiety

Language anxiety is very influential for learning students, especially in speaking English. Besides, influence of anxiety can make skill of the students decrease. Brown (2007, p. 163) states that :

> "even with some controversies about causes and effect of language anxiety, and some question aabout how to avoid or ameliorate anxiet in foreign language classes, some progress has been made over the last few years toward a better understanding of the phenomenon."

Moreover, those studies mentioned previously the anxiety of students' anxiety in English Speaking. Most of them are indicated to reduce or anticipate anxiety in the classroom by teachers. The similarities between this study and the previous studies are both writer discuss reducing or anticipate anxiety in speaking English. However, in view of the fact that there are few previouse studies discussed only students' strategies, subsequently, this study is different from the previous study, the writer only focuses on the strategy and problem used by students to reduce the anxiety of speaking English. This research discusses about what are the students strategies for reducing anxiety in speaking english. Therefore, the writer proposes to study the causes of students' anxiety in English speaking and teachers' ways to alleviate anxiety in the classroom in the context of Indonesian TEFL. The study attempts to analyze "Student's Strategies For Reducing Speaking Anxiety In English".

The types of anxiety

Anxiety has been categorized into three aspects: 1) trait anxiety, 2) state anxiety, and 3) situation- specific anxiety (Mitha et al., 2018; Oteir & Al-Otaibi, 2019; Widhayanti, 2018) state that trait anxiety is a tendency in a person to feel threatened by a number of conditions those are actually harmless. Anxiety in this category is more due to the personality of the individual who does have potential anxiety than other individuals. In other words, trait anxiety suggests a person's propensity to be nervous or anxious regardless of the situation to which he or she is exposed.

Furthermore, Mitha et al., (2018) mention that state anxiety is the temporary emotional state and condition in a person characterized by a tense and anxious feeling that is felt consciously and subjective and leaves the activity of the autonomic nervous system, as a condition related to special environmental situations. On the other hand, when the situation is unsafe, it is a situation sensitive fear that vanishes.

Finally, when a nervous individual is confronted with real-life speaking situations, he risks speaking too fast, missing words, murmuring, unconsciously, reading the note, and failing to make eye contact with the audience, among other

things. An nervous individual frequently performs badly in speaking class exercises as a result of these variables.

Method

A case study, as one of descriptive design in qualitative research was employed in this study. This study took two routes; interview and questionnaire. The populations in this study were student at Islmaic Junior High School in Ciamis. The subject of the research were the 20 students of the eight grade who have deal with the observation. This research held on May 07, 2023. The sampling tecnique used in this research was a Likert Scale. Ary et al. (2010, p. 29) and Creswell (2012). stated that a case study is study that focuses on a single unit, such as one individual, group, organizations, nand program, to arrive at a detailed description and understanding of the entity.

One of the advantages of this methodology is that there is a close collaboration between the participants and the writer, while allowing the participants to tell their experience and stories (Crabtree & Miller, 1999) as cited in Baxter and Jack (2010). Moreover, Fraenkel and Wallen (2007, p. 421) as cited in Fatmawati (2017) stated that case study researcher have in commons is that they call the object of their research cases, and they focus their research on the study of such cases. Case in this terms comparises just one individual, classroom, school or program. That is why the writer choose case study as the research design.

It is a valuable contribution to the field of language learning and teaching. Anxiety is a common problem among language learners, and finding effective strategies to reduce it can significantly improve their language learning outcomes. By replicating the study, readers can evaluate the effectiveness of the strategies proposed by the writer and assess their suitability for their own students or for themselves as language learners.

Additionally, replicating the study can help to confirm or refute the findings, providing further evidence for or against the effectiveness of the strategies (Honorere, 2017). This can help to advance our understanding of how to reduce language learning anxiety, and ultimately, improve language learning and teaching practices. Furthermore, by replicating the study, readers can contribute to the ongoing scientific discussion and help to build a more comprehensive body of knowledge in this area.

For the first part of this study, the writer distribute a close-ended questionnaire to the students trough a paper. As the second part of this study, the writer analysed the students trough an interview the writer learn the methods students employ to prevent and lessen their fear of speaking English. By understanding these methods, others will be better able to lessen their own fear of speaking English.

In analysing data, the result of the questionnaire could be seen to find out students anxiety in speaking English. Here, the writer employed Likert Scale, it's a psychometric scale which has multiple categories in which participants choose to represent their feeling, opinions, for each question in the questionnaire were arranged from Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree. The writer then also examined the Mean score (the average score).

Moreover, an interview was conducted as a supplement research instrument for data gathering. The writer picked a 5 student as the representative of the class.

The writer then comfirmed The data analysis interview divided into three steps. Firstly, the data from the student interview transcibed. The transcripts involved typing up field notes, or sorting and arranging the data into different types depending on the source of information. Then, the writer clarify the data. Finally, the writer analyse by generalizing the data based on the result of the analysis.

Findings and Discussion

The result' stage was started by distributing a close-ended questionnaire. In this study, the writer used Likert Scale Questionnaire, which consisted of five categories. They are Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

It was about the students' strategies to reduce anxiety in speaking English proposed by Horwitz, Horwitz and Cope (1986) called FLCAS (Foreign Language Classroom Anxiety Scale). However, in its implementation the researcher picked up some of the statements of FLCAS based on the student' situation when the data collecting was conducted in class. The following is the result of the questionnaire.

Table 1. Result of problem on student's anxiety in speaking English

Types of anxiety in foreign language learning	Questionnaire items	Mean
Communication Apprehension	I've never been sure of myself when speaking English in class.	3.1
	I started to panic when I had to speak English without preparation.	3.6
	I wouldn't be nervous about speaking English with native speakers.	2.5
	I am confident when speaking English in front of people.	2.8
	I feel very anxious about speaking English in front of other students.	3.3
	I get nervous and confused when I speak English in front of the class.	3.3
	I get nervous when I don't understand every word the English teacher says.	3.3
	I would probably feel comfortable with someone who is more fluent in English.	3.6
	I get tense and nervous when I have to discuss things I'm not familiar with.	3.2
	I feel more anxious speaking English in pairs than in groups.	2.8
Fear of negative evaluation	I trembled when I knew that I would be called in front of the English class.	3.2
	I keep thinking that other students are better at speaking English than me.	3.9
	It's embarrassing for me to submit answers during English class.	3.1

	I get angry when I don't understand what the teacher is correcting.	2.4
	I can feel my heart pounding when I will be called on in English lessons.	3.4
	I always feel that other students speak English better than me.	3.7
	The time for English lessons is so short that I worry about falling behind.	2.3
	I am afraid that other students will laugh at me when I speak English.	3.4
	I get nervous when the English teacher asks questions that I haven't prepared answers for.	3.2
Test anxiety	I'm worried about making mistakes in English lessons.	3.4
	I usually feel comfortable during English exams.	2.5
	I worry about the consequences of failing my English lessons.	3.4
	I'm afraid my English teacher will correct every mistake I make.	3.4
	The more I study for English exams/tests, the more confused I get.	3.1
	I feel confident and relaxed when giving presentations in front of the class	2.7
English classroom anxiety	I get scared when I don't understand what the teacher is saying in English.	3.2
	I'm not at all bothered to take more foreign language lessons.	3.4
	During English lessons, I think about things.	3.4
	I don't understand why some people are so annoyed with English lessons.	3.7
	During English lessons, I can get so nervous that I forget things that I know.	3.7
	Even though I prepared myself for English lessons, I was still anxious.	3.5
	I often feel like I'm not in English class.	3.3
	I don't feel any pressure when preparing for English.	2.8
	I feel more tense and nervous in English lessons.	3.3
	When the English lesson was about to start, I felt very confident and relaxed.	2.8
	I feel so overwhelmed by the number of rules I have to learn to speak English.	2.8
	I feel overwhelmed by the amount of vocabulary I have to learn to speak English.	3.1

Based on Table 1, there were four major points which the writter tried to discover the result regarding the types of foreign language anxiety in speaking English in a classroom. They were communication anxiety, fear of negative evaluation, test anxiety, and English classroom anxiety. The writer also examined which parts got the highest and the lowoest mean scores in the questionnaire items.

Among the four, the highest score was at the questionnaire item on the *'fear of negative evaluation'* which the students thingking that other students are better at speaking English than students themself. Its point was 3.9 which meant that the students agreed about the statement. Carter et al. (2012) said that an individual is socially anxious that they are going to be negatively evaluated due to their performance.

The second aspect, '*test anxiety'* in this aspect we got three higher score, which 3.4, there are the student worried of making mistake in a classroom, worried about consequencess about faillures in English lesson, and affraid that English teacher will correct every mistake them make.

The third aspect, *'English clasroom anxiety'* this aspect got a two higher score, which 3.7 , there are the student do not understand why some people are so annoyed with English lessons, and During English lessons, the students can get so nervous that the student forget things that their know.

However, there was *'communication anxiety'* anxiety which was the lowest score among all. It was 2.5 which they wouldn't be nervous about speaking English with native speakers. Kralova and Soradova (2015) also added that the communication anxiety caused fear among the students for not being able to understand someone's speech or talk. The result mention that the students seemed to not anxious when they are speek to the native speaker.

Based on the data from the questionnaire in order to find out the problem in speaking English, the data showed that the students have a problem. Due to limitations of vocabulary, speaking fluency, no courage to speak in English, the students were derided by their friends, the students were sometimes nervous in presenting English, and sometimes the students felt shy and anxious if the teacher asks to speak English.

Table 2. Ways the students reduce their anxiety in speaking English

Ways the students reduce their anxiety	Questionnaire items	Mean
Preparation	I do some preparation if i asked the teacher	2.4
Relaxation	I do some pleasant activity to make me calm and less worried	0.2
Discussion	I do some little discuss with my friend to prepare the answer	0.4
Positive thinking	I set my mind to think positively	1.6
Peer seeking	I look for suitable learning partner to talk or seeking	0.8

Table 2 depicated on ways how the student reduce the anxiety in speaking English based on their own strategies. The firts interview items which was about the preparation got the highest mean score of the total 2.4 in which the students

agreed that they prepared the English to reduce the anxiety. The lowest mean score was only 0.2 there is relaxation.

This interview consisted of five student who contributed in this interview, in responding the first student and question in list interview on *"Apakah anda punya ide atau punya gagasan tentang mengurangi kecemasan dalam berbicara bahasa Inggris?"*. The first student answered:

> *Menanyakan kepada teman, membaca dan mencari di kamus* (Transcription of March 09, 2023).

Based on the exceptions which have been transcripts, to reduce anxiety in speaking English in the classroom, this student has his own idea or strategy, the student says that he can ask his friend, a lot search and a lot read dictionaries.

Furthermore, the second student question on *"Apakah anda memiliki ide atau gagasan untuk mengurangi kecemasan?"* the second student answered:

> *Menanyakan kepada teman, membaca dan mencari di kamus, berpikir positif, percaya diri, belajar sebelum berbicara* (Transcription of March 09, 2023).

It can be stated that this student has more preparation for reducing his anxiety when speaking English. It was relevant with the theory of Kondo & Ling (2004, p. 262) that a student has taking a deep breath and trying to calm down. Some students forget that they should be relaxed when the lecturer asks them a question. When they are relaxed they can think freely without pressure.

Otherwise, the third student on question *"Menurut anda, apa ide yang paling bagus untuk mengurangi anxiety?*. The third student answered:

> *Latihan, percaya diri, bertanya ke teman, buka kamus, dan membaca buku paket* (Transcription of March 09, 2023).

Similarly with the first and second student, the third student has similar strategies, they can ask friend, a lot search and a lot read dictionaries, and practice.

Then, the fourth student on question *"Apa strategi yang kamu pake buat ngurangin anxiety dalam berbicara bahasa Inggris?"*. The fourth student answered:

> *Belajar lebih giat lagi, membuka kamus dan memperdalam cara pengucapan, dan mengandalkan motivasi* (Transcription of March 09, 2023).

Similarly with the first, second, and third student, the fourth student has similar strategies, there are can ask friend, a lot search and a lot read dictionaries, practice, and be motivated.

Finally, the last student on question *"Apa ide kamu buat mengurangi kecemasan dalam berbicara bahasa inggris langsung?"*. The last student answered:

Sering – sering latihan, sering – sering menscratching di media sosial contohnya tiktok atau youtube yang mempelajari tentang bahasa Inggris. Sering – sering berbicara bahasa Inggris dirumah atau disekolah biar bisa. (Transcription of March 09, 2023).

It can be stated that this student desires to learn English, this student has a desire to be able to speak English directly, by way of frequent practice, often scratching on social media for example tiktok or youtube that educate about English. Speak English at home or at school.

To sum up, the result of an interview to some students to get more detailed the strategies that they use. The strategies they used are clustered to preparation, i.e. multiply speaking exercises (in the mirror or in the house environment), reading and searching in dictionaries (pronouncement and speech), and asking friends (socialize). As for the other cluster, positive thinking, i.e. want to learn more actively, think positively, have confidence, and motivate themselves.

Conclusion

Reducing anxiety in speaking English is crucial for students who are learning the language as a second or foreign language. Anxiety can significantly hinder language acquisition and fluency. Remember, reducing anxiety in speaking English is an ongoing process. It requires patience, perseverance, and a willingness to step outside of one's comfort zone. By implementing these strategies consistently, students can gradually overcome their fears and become more confident and proficient English speakers.

In relation to the topic under discussion, the writer has some suggestions address to the teachers, the students, and the further researcher.Firstly, for English teacher, it can be a new strategy in giving the new situation as the way to reduce the students' anxiety in speaking English. Then, the teacher has to be friendly and be a good motivator for the students in the teaching learning process, do not be a rude teacher, that can affect students behavior and feelings. The teacher also has to be more creative, innovative and to be able to give opportunities to the students to express their thinking

Secondly, it is addressed to the students. Most students Eighth grade of Islamic Junior High School in Ciamis enjoy joining the teaching and learning process. Then, they should be involved in the learning activities to get successful learning. Moreover, they should do a lot of practice speaking English everyday in daily life or activity to improve their speaking English and become accustomed to using English. Thus, the writer suggests that the students have to keep being motivated by the teacher or environment to be able to enhance their English speaking skill. Furthermore, the students are able to engage the participation actively in the teaching-learning process.

The last suggestion is addressed to the further researcher. Actually, this study still has some weaknesses that need to be repaired and to make it better, so that it gives some broad opportunities for other researchers in making this study more perfect in the same field with different interests.

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IS SILENCE GOLDEN? CONVERSATIONS OF NATIVE SPEAKERS OF RIMI IN SINGIDA- TANZANIA

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Abstract
This paper provides an empirical examination of the perception of silence as a communicative act in a Rimi cultural context. Four casual conversations with Rimi native speakers were examined. Silence in conversation was determined using a turn-taking framework in Conversation Analysis previously described by Sacks et al. (1974) as a turn-taking organization. Native speakers of Rimi like people in other cultures have beliefs and myths regarding silence. However, these cultural artifacts are often hardly reflected in their real conversation practice. Rimi's belief regarding the value of silence dictates avoidance of silence because they consider it a danger and veiled bad intentions. Despite this cultural orientation regarding silence, in some contexts, Rimi native speakers give it a positive value. The findings show that silence can be used for terminating a topic, showing agreement, and indicating emotions such as sadness. Silence therefore can lead to either harmonious or troubled conversation at the same time. Many prolific studies have shown that Eastern cultures appreciate silence while the Western cultures silence is attributed to incompetence and lack of willingness to participate in communication. This cultural dichotomy regarding the perception of silence between Western and Eastern cultures gives an impression that cultures can either perceive silence positively or negatively. Data from this study show that this understanding is faulty. The data indicate that silence cannot be described categorically as solely positively or negatively perceived in a particular culture; instead, it should be viewed as a variable entity within a single cultural group.

Keywords: communication, Rimi, silence

Introduction
        The conception of silence in terms of what silence does in talk constitutes a previously underspecified and un-explicated component of turn-taking organization. In Previous accounts of conversations, silence was taken for granted and it was not included in the analysis probably because it lacks phonetic realization. Silence helps parties in a conversation to manage the transition from one speaker to another at the possible completion point of the first turn-

constructional unit or when the current speaker selects someone to talk to next, for instance by asking him/her a question, then the speaker should stop to allow someone who had been selected to begin a next turn. This kind of silence can have a proposition content of telling another party 'I have finished my turn; you can now start yours'. If a speaker would continue talking without incidents of silence, the conversation would be erratic. However, Jefferson (1989) stated that the maximum standard of silence is only 1 second before the speakers start feeling uncomfortable and try to terminate it; it can also be added that before the speakers find the intended meaning for those who appreciate it. It is not uncommon however during conversation to find conversation partners making silences longer than a second. Speakers opt to remain silent purposely to communicate certain intentions and convey information. Eades (2007, p. 285) observes that although silence "sounds" the same in any dialect it can have different meanings, functions, and interpretations. In subsequent years there has been a plethora of studies on silence and researchers such as Ephratt (2008), Cwodhury et al. (2017), and Tannen and Saville-Trioke (1985). They have indicated that silence has a communicative role in conversations

This paper explores the value of silence in Rimi's casual conversations in the view of the classic English aphorism - silence is golden. Gold by its nature has a shiny and lustrous surface. This makes it attractive and liked by people, meaning that silence is a virtue. Indeed, it is logically acceptable that a silent one can in no way look ugly enter into an argument with someone else, or hurt someone via his words. This saying implies that silence surpasses other discourse aspects in conveying a polite message, which helps in avoiding unpleasant situations. Silence therefore is meant to maintain, mend, and foster people's relationships. Paradoxically, this saying is a heritage of Western individualistic societies where silence is viewed more negatively as a lack of attention and initiative (Jandt, 2004, p. 116). Taciturn people are judged as incoherent, sullen, passive, unresponsive, uncooperative, lazy, stupid, and do not make sense when you interact with them (Scollon, 1985). The attitude that silence in conversation is negatively evaluated in most Western societies is alluded to in the comment of an actress about her father's silence as quoted by Tannen (1990) Pg. 2: *I can remember long car rides where not a word could be spoken, I would be so nervous that my palms would be sweaty from riding in absolute silence with my father.*

This conveys the sense that to Eurocentric Americans, silence is never golden. It has another face of graphite properties – non - lustrous, brittle, and unattractive. In this sense, a silent person risks his or her image and can break up the relationship with others. On the other hand, in Eastern societies, also referred to as collective cultures where relationship in group membership is more important than individual ability, silence is valued, and treated as a positive conversational aspect, a reflection and circumspection rather than a dissymmetry relationship. For Eastern societies, silence conveys interpersonal sensitivity, respect, truthfulness, wisdom, affirmation, and personal dignity (Jandt, 2004, p.116). The Japanese, for instance, trust people with fewer words than those who speak too much (Lebra, 1987). Some proverbs warn people against the use of words and highlight the belief that silence is beneficial and verbal expression has consequences for the speaker: *kiji mo nakazuba utaremai*, which means 'silence keeps one safe' and *mono ieba kuchibiru samushi aki no kaze* which means 'it is

better to leave many things unsaid'(Jones, 2011, p.18). The Japanese aphorisms and instructions conform to the Western adage that gives a positive appraisal to silence. The oddity is that silence for the West is disapproved although their classic aphorism instructs that it is golden. Some researchers on silence have categorized cultures into such main labels, "silent East" cultures - Asia and the Middle East and "eloquent West" – Europe and America (Nakane, 2007, p.2). The dichotomy regarding silence between Western practices and Eastern beliefs among the researchers creates a seemingly categorical statement that the Westerners dislike silence while for the Asians, silence is valued and positively appraised.

What makes silence more complex and ambiguous is that it can be interpreted differently by both outsiders and insiders. Despite the discrepancy between the beliefs and practices of silence among Western societies, the findings on silence in the West and the East suggest that cultures may be divided by this dichotomy. This paper examines silence among the native speakers of Rimi to find out whether or not silence is golden. and; hence, positively perceived and the effect that such perception may have among the group members.

Nature of silence

Silence is the absence of phonation or a pause occurring either between turns or within turns during a conversation. Ephratt (2008) differentiated communicative silence which is a means chosen by the speaker for particular verbal communication from the silence of a listener (when it is not their turn) or silencing of the (more powerful) speaker. In conversation, people use words or the absence of words to communicate their intentions and feelings. Lebra (2009, p.1) contends that silence is communicative in all cultures. Despite their lack of material support, and fleeting, apparent, and momentary nature, silences in conversations have communicative value. Samarin (1965, p.115) suggests that "Silence can have meaning, like the zero in mathematics; it is an absence with a function." The ability to understand the meaning of an aspect that lacks phonetic realization follows that 'people hear language but not sound' (Pinker, 1994, p.158). Tyler (in Tannen, 2007, p.38) observes that meaning is to be found, above all, "in the resonating silences of the unsaid". The stupendous reality is that language cannot be understood unless we begin by observing that speech consists above all of silences... (Becker in Tannen, 2007, p.37). All these contentions suggest that silence is perceivable in the same way as vocalized words.

In the field of scholarship, various types of silence have been offered mostly in terms of their relationship with speech. Bilma (1994, p.79) points out that conversational silence is the absence of talk where talk might relevantly occur. Sacks et al. (1974) distinguished three main types of silence in conversation: pauses (silences within turns), gaps (shorter silences between turns at Transition Relevance Place), and lapses (extended silences between turns). This categorization was based on what comes after or precedes the silence in the conversation. This paper focuses on Sacks et al. (1974) categorization, specifically in silence occurring between speakers or extended silences between turns. A good example of this kind of silence is provided by Atkinson and Drew (1979, p.52)

A: Is there something bothering you or not?
(1.0)
A: Yes or no
(1.5)
A: Eh?
B: No.

In turn-taking norms, A, by asking a direct question to B, was selecting B for the next turn and B was responsible for responding. But B does not verbally reply. A then reframes the utterance into a guiding question that needs only a yes/no response; B still does not choose any of the provided options. Finally, A uses a prompt, which succeeds in eliciting a negative answer. This kind of silence that A kept on interacting with which does not conform to the expected norms of interaction, is not a void; rather, it has communicative significance. B did not ignore this silence because he/she knew that it had contents. This study will examine this kind of silence or communicative silence in Ephratt's (2008) term in casual conversation among the native speakers of Rimi.

Ambiguity and polysemous silence

In everyday conversational interaction, silence makes interaction more uncertain, thereby making it richer and more involving. Theoretically, the ambiguous and polysemous nature of silence is considered to arise from different perceptions of what silence is thought to represent in a particular situation. Silence is *golden* if it is perceived to represent something positive; for example, when interpersonal rapport is so great that people understand each other without putting their thoughts into words (Tannen, 1990, p.2). Moreover, silence is valued when it represents the avoidance of something negative; for instance, instead of saying something unpleasant, one chooses to be silent or silent when assumed to represent proper respect. However, in uncertain situations or disruptive conversations, silence is impolite and it underscores the troubled relationship. The recipient of silence may perceive the silence negatively as an intentional threat aimed at challenging him or her. However, just as one has the liberty to say anything in conversation, one uses such liberty to not say anything. Despite such right, silence poses a substantial challenge than uttered words because it is materially nothing. It was for this reason that Tannen (2007) wrote in the title of her article, *"Silence - anything but"* meaning that in conversational interaction, a person has the freedom to say anything; silence is among the 'anything' in conversation but it is nothing in terms of what can be heard. Additionally, silence in some contexts such as in unfocused encounters may not be heeded and it lacks conversational value. The complexity of silence lies in the fact that it 'sounds' the same in all cultures but it differs in the way it is perceived and interpreted in those different cultures. In any conversation silence is common but it may not be heeded when it lasts within the expected duration. But when the expected length of silence is flouted, a person's speech becomes marked and the meanings carried by silence are sought. Silence is therefore a communicative component of high uncertainty during both intra-cultural and inter-cultural exchanges; as such it requires a more scientific investigation. Also, Gundlach (2010, p.1) quotes Bonvillain (1993, p.47) stating that silence is "an act of non-verbal communication that transmits many kinds of meaning, depending on cultural

norms of interpretation". Silence is therefore both polysemous and ambiguous at the same time; hence, understanding it needs more energy than a verbal message (Jaworski, 1993, p.24). This is because the hearer needs to infer what is mediated by the absence of words as it is not explicit. This can occur regardless of whether the speaker and hearer belong to the same culture or not. Silences therefore in both intra-cultural and inter-cultural exchanges are speech segments of high uncertainty (Enninger, 1991, p.3). However the ambiguity of silence is frailer to cultural outsiders in that it can trigger an interpretation in the decoder that does not match the speaker's intentions (Basso in Enninger, 1991). Enninger (1991, p.3) states that among others, silence can signify turn-planning, turn-relinquishing, hesitation before taking a turn, ratification of the previous turn's content, disagreement, non-committal, prevarication, embarrassment, etc. (semi- or miscommunication). Gumperz (1977) posits that the absence of phonation causes initially graver problems in interethnic interaction in comparison to other components of the discourse system.

These cases therefore show that silence in interaction has two sides; the golden, lustrous side which is attractive, and the graphite side, gloomy which is disapproved as such it has the potential for both intra-cultural and cross-cultural pragmatic failures.

These diverse notions of the same concept show that silence is a complex and ambiguous linguistic phenomenon. The ambiguous nature of silence makes it a richer research area because it conveys different meanings, functions, and interpretations to different people in different cultures. This hinders generalization about silence; lack of generalizations regarding its functions and perceptions implies also that a lot can yet be done in this area. This study therefore intends to extend the existing literature by examining this blurred socio-cultural phenomenon from socio-pragmatic perspectives.

Another issue regarding silence concerns its length, it has been suggested that shorter gaps are characteristic of competitive conversations, such as talks involving arguments or talks involving intimate and embarrassing information as opposed to those in cooperative conversations, such as friendly chat (Jaffe & Feldstein, 1970; Trimboli & Walker, 1984). Gaps are said to increase with cognitive load, complex and unfamiliar tasks, references mentioned in the conversation, and eye contact between participants (Beattie & Barnard, 1979; Bull & Aylett, 1998; Cappella, 1979). However, in daily casual exchange silence is unpredictable and the interlocutors are mostly influenced by socio-cultural norms rather than other factors Saville-Troike (1994, p.3945) remarks that "The amount of talk vs. silence that is prescribed is closely tied to social values and norms". How long the silent response takes, for example, depends on the time the other part takes before he either interrupts the silence or reacts with any sort of response. Interlocutors, therefore need to understand the different manifestations of silence and how its different meanings role up in different contexts if they are to achieve successful communication. Lack of this understanding can lead to both intra-cultural and inter-cultural miscommunication and pragmatic failure. The consequences of misinterpretation of silence range from minor annoyance to ferocious life destruction; two examples of a wife and husband and the Greece-Egypt tension show the mild rage and extreme savage brought by silence respectively:

"Why do you turn on me? What did I do?" (wife)
Silence (husband)
"What did I do?"
"Look, let's just go to sleep now. Let's just forget about it "
"Forget what? "
Silent
"it was something in the movie, wasn't it? "
"…… It was a funeral scene….. The little boy looking at her dead mother. Something got you there. That is when you got depressed "
Silence
"Well, wasn't it? "
Silence
"Oh, come on. Bennett, you're making me *furious*. Please tell me. Please "

The subjugation of a wife and devastation result from the husband's silence and the failure of the wife to interpret her husband's silence. His silence worked against her wife because of her insistence that her husband talk.

Another example points to the period when there was tension between Egypt and Greece years back. Egyptian pilots radioed expressing their intention to land their plane at a Cypriot airbase; the Greek air traffic controllers responded with silence. While the Greeks intended their silent response to communicate their refusal of the permission to land, the Egyptians interpreted the silence as assent. When the plane landed, the Greeks fired on the plane, resulting in the death of several people (Saville-Troike in Krieger, 2001, p. 233). Sifianou (1997) reports that, to the Greeks, silence means unfriendliness, and bad character, and that danger lurks in the silent person. These two examples underscore the researchers' observations that silence is a vital component of conversation and there is a need to understand how it works in different cultures, including the Rimi natives.

The negative effect of communication has been referred to by scholars in different wording, such as "inter-ethnic miscommunication" (Scollon & Scollon, 1981); "cross-cultural miscommunication" (Hoffer, 1985); and "cross-cultural pragmatic failure" (Thomas, 1983, p.91). All the terms on these communication problems refer to inability to understand the meaning of what is said. In this study, however, this miscommunication includes also the potential inability to understand what is not said. Specifically, the study deals with how the native speakers of Rimi perceive communicative silence in casual conversation and the resultant intra-ethnic and probable cross-cultural pragmatic success or failure. In particular, the study focuses on the silence in conversation occurring at the next speaker's turn or in Sacks et al.'s term at TRPs, also known as *significant silences* (Knapp, 1999). Likewise, when the Rimi speaker interacts with another person whose norms do not agree, it is hypothesized that there can be greater cross-cultural communication than the interaction between the insiders. If the outsiders consider the silence of the next speaker as dis- preferred second pair part or as an omission of an obligatory second pair part the effect is that both have the potential for intra-ethnic pragmatic failure and harsh judgment of the producer of silence.

Silence and the context of the situation

Conversation is the sharing and exchange of information between people in real-life concrete situations. To understand the organization of conversation and how people carry it out and encode and decode meaning in words and non-verbal cues such as silence, it is important to consider the context where a particular conversation takes place. Halliday and Hassan (1985, p.8) showed that language can (better) be understood in its context of situation for every society. This is because the meaning of the same word or other language behaviors can vary depending on the surrounding context. The surrounding discourse for instance provides the most immediate context of any utterance. This means that the position of an utterance about the preceding and the following utterance is critical in interpreting its meaning. For example, a go-ahead utterance *okay do what you like* at the end of a long conversation in which one person is trying to advise another person to abandon a certain plan but the person advised insisting on his plan is different from the *do what you like* when someone provides approval. Other features of context that are crucial in interpreting and attributing intention to any conversational aspect include physical context, previous encounters, co-text, and type of activity.

Despite this consideration, there is still the risk that some aspects may be misunderstood; silence in particular requires more effort from the hearer who should not only work out the reason why no material signal is uttered but also what is mediated by the absent phonation. The problem is graver when the conversational partners have different experiences on their cultural knowledge and if they belong to different norms; this may lead to cross-cultural pragmatic failure and personal or cultural stereotyping.

Halliday's (1978) notion of the context of a situation comprises culture and social context. This helps the addressee to anticipate what the addresser is going to say (Halliday, 1978, p.110). According to Halliday and Hassan (1985, p.12), three situational features are critical to interpreting social context, namely *field*, *Tenor*, and *Mode*.

Field of discourse: It refers to what is happening or the subject matter- a total event and the nature of social interaction taking place. It includes also to whom the event is happening, where, when, and why it is happening. This means that the speaker talks about something, for instance, the finals of football or camping experience. *The tenor* of discourser is the social relation between interlocutors in a speech situation. It means the participants in the interaction, and their relationships, which include their power relations, their level of formalities their social role, and status. A speaker talks about something (field) and simultaneously establishes social relationships or maintains interpersonal ties with the addressee. It affects the choices of items in the linguistic system and strategies in an exchange. *Mode* of discourse means the function of text in the event. What the participants expect the discourse to do for them in the speech event. This includes also the channel or medium through which the information is presented; it can be written or spoken- monologue or dialogue.

The knowledge of contexts helps interactants orient themselves in the context of the situation, thereby making it possible for participants to perceive and predict the meaning of what is about to be said in the conversation with a certain degree of precision. The relationship between discourse and context is therefore

binding. Eggins and Slade (2004, p.8) point out that when the language (discourse) is removed from its context, it can be ambiguous. This contention also applies to silence because it conveys meanings in the way the spoken or written words do. The removal of silence from its context leads to greater ambiguity. Pietronilla and Mocci (2005) specify that isolating silence from the environment prevents the possibility of understanding and evaluating the motivation of silence itself. The famous airplane passenger example explains this notion: *"The airplane passenger sitting with his eyes shut..........."*; it suggests that this passenger's silence shouts out that ' I don't want you to disturb me'. Among other cues that may function as vectors for clarifying this message, silence can be deprived of clarity if it is divorced from its environment. It is argued that while silence conveys the passenger's dislike of talking; the signs of context, stiffness, tension, posture, terrified gaze, some shivers, and the sweaty forehead underscore his fear in the context of the terrible experience of flying, without which it would be difficult to understand why the person is in this state. Pietronilla and Mocci (2005) conclude that this context will complete the message in its interactivity. Additionally, Jensen (1973) points out that silence is sometimes followed by other non-verbal clues, such as facial expressions which may (also) have some role in communication. Because silence has the attributes of positive and negative value, it can wound or heal the feelings of the interlocutors, which Jensen calls *affecting*. He further states that silence functions as Linkage which can help in binding or severing relationships.

Another feature is the context of culture. This refers to meanings, assumptions, and expectations shared by people in certain communities. Context of culture means culturally evolved expectations of ways of behaving. The context can therefore basically be considered as the cultural background or framework surrounding the communication situation. Hall (1959) identified the High and Low cultures dichotomy. Low cultures emphasize on individual; they value rhetoric and self-expression; they tend to be more direct and precise. Most of Western Europe and North America are categorized as Low Cultures. On the contrary, High cultures emphasize interpersonal relationships and group harmony. They therefore tend to be more indirect and formal. Silence in conversation is therefore used and interpreted by expectations shared by people in their cultural group.

Theoretical framework

This paper adopted Conversation Analysis as its theoretical framework. Conversation Analysis is an Ethnomethodology frame used for studying naturally – occurring talk and talk-in-interaction. CA is premised on the notion that conversation has a natural organization that shows different features in different settings. CA theory was chosen because of its efficiency in providing an analytical description of the way people organize their interactions using spontaneous data from situated and contextualized talk. It is held that people's talk contains features that influence how subsequent speakers will react. CA therefore focuses on the relationship between the preceding utterances with the following ones and the effect they have on each other (Arminen, 1999, p.251); this means that talk is context-shaped. CA analysts indulge in coding and analyzing units of interaction seeking to understand how people interpret the

meaning of others' talk in terms that are relevant to the task they are trying to achieve (Hutchby & Woofitt, 1998, p.39). Given that silence lacks material substance, it is difficult to interpret it in isolation but through CA the interpretation is made possible because the meaning of silence is considered in terms of the preceding and subsequent units, particularly when the units are verbalized. In conversation, there can be many silences and some of these may be so common or fleeting that they scarcely justify any attention. Yet, some silences, particularly those between speakers (gap/lapses), which are the focus of this study, need attention whether they are produced intentionally or not because listeners tend to attach meaning to them.

Method
This paper adopted qualitative designs to understand the functions and perceptions of silence among the native speakers of Rimi. Qualitative methods help to get to the insider's perspective regarding their definition and the meanings they attach to things, situations, and events (Punch, 1998, p.243). Qualitative studies are appropriate because they allow the use of multiple methods to interpret and reflect on data; the researcher's knowledge, skills, and experience are used to explore the social context in which people practice silence (Harahsheh, 2012, p.50). Communicative silence is a complex phenomenon that needs multiple methods; 'methods of inquiry that are open, flexible, and sensitive to the complex and interconnected world of people (Punch, 1998, p.243).

The data for this study was collected through different methods, namely observation, interview, focused group discussion, and audio recording. The research used both purposive and random sampling. The study targeted 10 native Rimi participants from various social categories for both conversations and interviews. Among these, 7 females and 3 males were distributed unevenly from the five villages in the Singida Region. The researcher then upon listening to the recorded conversation and noting areas where there was silence, convened the participants for an interview session. On some occasions, I interviewed respondents with whom I did not record their conversations. I asked them questions about their use and interpretation of silence in conversations and the cultural and social connotations that silence carries in their culture.

Data analysis procedure
The data were transcribed both through the NVivo program and manually. I transcribed the conversations and chunked relevant places where communicative silence appeared. Several turns before and after the communicative silence were included in the description to grasp the thrust that silence had on the conversation. Praat software and mobile phone android App were used to detect and calculate the length of the silence at each of the selected portions of the conversation.

Findings and Discussion
This section presents the data on perceptions and attributions of silence among native speakers of Rimi within the framework of Conversation Analysis. Silence can trigger different interpretations depending on the cultural norms and the context where the conversation occurs. The Chapter also provides interpretation for each occurrence of silence in the conversation and the

subsequent interviews and Focused Group Discussion results that were conducted after the conversation events.

Silence as an expression of politeness

Tawo women, **Beatrice** and **Emisa** are talking about a son of **Beatrice**. After her husband's death, **Beatrice** stayed with her son. Only lately her son's paternal uncle wants to take her son with him. She complains that the son's uncle did not care about her son's welfare when he was at a tender age and only that when the boy has grown up and can take care of himself, his uncle demands responsibility for taking care of him.

After a lengthy discussion, in line 27 **Emisa** tells **Beatrice** that her son's uncle had approached her several times asking her to assist him in convincing **Beatrice** to accept his request to take his nephew with him: **ina maana into rasee rama triiko miinge agorereghetria faaka** (27) - *It was not only on that day, he has been talking about this matter for quite long.*

Beatrice keeps silent for 08 seconds in line 28; she then hedges before saying: **Mhuu! ne gweeso faafo no mojo fana mwaghea mojompa ochongo**- *it really pains me a lot.* She was therefore really sad. Her silence partly conveyed sadness; this was revealed in her prior silence explicit verbal expression that she was reminded of the bitter past. She also revealed that had she not considered social discretion, she could have uttered something annoying: **lakini ngojooworia tu nehaanye woore ne soko cho mwanya ndoogho ho ngotreenda woore** - *but what else should I have to say because you are my relatives; I can do nothing.* She therefore chose to respond through silence.

In other words, **Beatrice** used silence as a strategy to avoid threatening the negative face of the hearer by not saying something embarrassing or offensive. She therefore uses silence for politeness reasons. Silence, therefore, is used both as an expression of agony as well as a politeness strategy.

Silence to express embarrassment
Excerpt 2

50 **Mbuguni**: Yani yani yani yani (05)
    yani yani yani yani (05)
51 **Juma**: yasii itrina gefiimo mboyane
    those don't have a scale, my friend
52 **Mbuguni**:   Hela yayoo yoyaghaa =
    money is just wasted=
53 = Atree ho' ho' geendo * mokheema okoo wa wa wa, ogomedooya hela
     kono age kaaku.
    *why don't you just go and screw a woman, wa wa wa, instead of
     wasting money for nothing*
54 **Juma**: (09)
55 **Mbuguni**:   viija wang'u
     okay fine
56 **Juma**: Aree baba wang'u
    Okay fine dad

Excerpt 1

46 **Lily**:	(.) Okhaanyu? Nanyaanyu?
	from your home? By who?
47 **Asha**:	(0.3) na baba
	by my father
48 **Lily**:	aaa↑ ho moghosya?
	aaa↑*what about your husband?*
49 **Asha**:	mmm mhuu! aghoosya agenyatrooro gweeso atrogofa motaji wala ntooni. (02)
	mmm mhuu, the Rimi husbands, won't give you (their wives) any capital

Communicative silence may also be used to communicate embarrassment. An embarrassing statement that was given by one participant was responded to by the next speaker with silence. During this conversation, other people who were not close friends of the interlocutors were also present. In Excerpt 2 **Juma** is talking to **Mbuguni** who he is familiar with but older than he is. The man is complaining about money that he claims is wasted for nothing. **Juma,** in line 51, tries to tell him to ignore and that he should never mind because there is no specific way to evaluate whether contributions on the issue for which someone spends money are worth a certain amount or not "yasii itrina gefiimo mboyane - *those don't have a scale my friend.* But **Mbuguni** in line 53 insists that, instead of wasting money in that way, it was better to give it to a woman (sex worker): *Atree ho' ho' geendo * mokheema okoo..;* **Juma** is embarrassed and keeps silent during his turn in line 54; **Mbuguni** waits a response from Juma for 09 seconds in line 55. When he learns that **Juma** literary through his silence is telling him that he felt embarrassed by his statement and that he is not willing to make further contributions, **Mbuguni** gives up the conversation and bids farewell to his counterpart in line 55 by uttering **viija wang'u-** *okay fine.* **Juma** accepted quickly the counterpart proposal to part. Similar findings are also reported by Saville-Troike (1982: 23) that in English, silence in conversation is an embarrassment except for special reasons. Saville-Troike (1982, p. 23) and Schnapper (1979) reported also that native English speakers have very short time frames for responses or conversational turn-taking and find silences embarrassing.

Silence in embarrassment is also shown in Extract 1 above line 44. **Lily** asked **Asha** where she got money to open her business. In line 45 **Asha** remains silent for 06 seconds indicating embarrassment. She is embarrassed because she had to ask for money from her parents. In Rimi, particularly for a married woman to ask for money from parents is embarrassing. She should not demand living expenses from other people, particularly her parents. **Asha** was aware of this Rimi norm, she was ambivalent about saying what is true but embarrassing or saving her face by saying that which she believes to be false. She was embarrassed and she was silent for 06 seconds. Her embarrassment is further highlighted by her vague statement in line 45 by that she got the money from her home. This would better perhaps be assumed that she got it from some members of her family other than her parents. But **Lily** in line 46 did not cede and wanted to know specifically a person who gave it to her. **Asha** finally mentions her father in line 47. The exchange is repeated in Extract 1 below.

The findings therefore indicate that silence is used when words cannot adequately express one's emotions or that may threaten the speaker's face or the face of the addressee. Silence in this sense is a strategy to dissolve or mitigate the risk of face loss of the speaker or the producer of silence. These findings are similar to what was observed by Hieke in Harahsheh (2012, p.184) who points out that silence can be used as a means for the speaker to produce suitable speech in both content and form. One of the assumptions by Hieke in Harahsheh (2012, p. 184) that a speaker should take into account of speaking is that his speech should be semantically, lexically, logically, stylistically, and rhetorically intelligible. **Asha** therefore during her turn kept silent to afford herself time to choose a word that would not embarrass her but which was logically appropriate and rhetorically convincing. In this assumption-making process however fast it may be, the occasions of silence are inevitable in making such conversational considerations.

Silence to express disagreement

70 **Chambe:** trii nugoweya na cho wakiraa-
But I'm asking you; why are you silent?
71 **Mogi:** (06)
72 **Chambe**: eooo arokiraa yioo nena dahaa nogoweya okire aree kira reoo mpaka fadio -*Eooo go on being silent (I am not scared of your silence), I was asking you, but you are silent; well! be silent today and tomorrow ((I don't care)).*

Silence is reported to be used as a politeness strategy in social interaction to avoid confrontation and disagreement (Jaworski & Stephen, 1998; Sifianou, 1997). The findings of this study show that silence was used to express disagreement. Because direct verbal disagreement may be considered rude, people would want to show their disagreement with their communication partner through silence. Silence in the context of disagreement can be meant to prepare one for a more appropriate response to his or her disagreement. The emotional effect of direct verbal disagreement is thus mitigated by delaying the response to look for a more suitable disagreement word or by expressing the disagreement through silence itself. Along the conversation alignment, FPP should be followed by either the preferred SPP or the dispreferred SPP. If the SPP is dispreferred, then, the response tends to be delayed in search of a more appropriate word. However, if the speaker fails to get a word to lessen the impact of disagreement, silence will be used instead because it goes beyond the limitation of words and allows the expression of an extreme psychological state (Jaworski, 1993). Silence signals certain emotional states of participants engaging in talk. In its negative value, silence can indicate a bad relationship and a worsening communication. The negative valuation of silence in conversation, apart from providing clues about appalling relationships, signals the same quality to the contents of talk and the agents in conversation.

The findings of the study show that silence communicates disagreement between interlocutors. When the interlocutors disagree on a particular matter, instead of communicating the disagreement verbally, one uses silence instead. For example, **Mogi** and **Chambe** are chatting over different topics. They began talking about an actor they saw in a movie. They dispute whether the actor they

are talking about is the one who also played in another movie. **Mogi** tells **Chambe** she mistook the actor in the *Murder Call movie* and tries to describe his appearance: **na mukufee majee a nkosa alafuntuuka yakwe na nyinge alafu njirotrikii** *thick black hair and fair complexion.* (Line 64). After lengthy arguments, in line 69 **Mogi** decided to end the argument through silence that ended in seven seconds.

This silence served to tell **Chambe** that the conversation was not going in the right direction and an opportunity to cancel undesirable interpretation if it appeared to be against the producer of silence. The cancellation of negative interpretation is possible because of the indirectness of silence that allows more than one interpretation. Tannen (1985) pointed out that to accomplish a speech act by the use of silence is, indeed, an extreme manifestation of indirectness. Silence can be used as a punishment to the speaker for what the producer of silence takes to be misbehavior of his or her conversation partner. **Chambe,** in line 70, took the floor again and probed **Mogi** to answer her previous question. This means that **Chambe** was interacting with the silence of **Mogi** because she interpreted it in some ways. Again, **Mogi** in her turn responded with silence, **Chambe** then reacted with indifference telling **Mogi** that if she intended to scare her with silence, she was not and that she also did not care about terminating the conversation. This means despite **Chambe**'s comments that she did not care about **Mogi**'s silence, **Chambe** was offended by **Chambe**'s silent response. it is for this reason that she decided to end the conversation.

This shows **Chambe** interpreted **Mogi's** silence negatively as an intention to threaten her and it is a reason that she terminates the conversation. This perception probably matches **Mogi'**s intention because she condones the termination of the conversation.

In **Chambe** and **Mogi's** examples, silences were triggered by disagreement between the interlocutors. The recipients of the silent responses interpreted these silences negatively resulting in disrupting the conversation although not necessarily their relationship. Examples, where silent responses result from disagreement, were also evident in another conversation where the same girls were talking about a primary school teacher who was bitten by a rabid dog. They were discussing the same event but each had a different referent person; they also disagreed on whether the person was bitten by a mad dog or not. When the speakers feel that they have failed in claiming common ground, they are likely to end the conversation by both being silent; as such, finally, **Mogi** and **Chambe** took themselves out of the conversation by both keeping silent.

Interviewees' views on silence
During interviews and Focused Group Discussions, the respondents had the following views regarding taciturnity:

Silence as a virtue to a woman
During the interview, one of my respondents **- Babu** stated that the silence of one conversation partner means ignoring and disregarding another partner. This means that **Babu** perceived silence as a negative conversation component, which invites negative interpretations. However, the participant revealed that silence is

not perceived the same between men and women in the Rimi culture, particularly if there is an argument between them.

Mokhema ne wakiira wasoo mooja, ina maana wasoo namohumaa au wanjoghofaa au wayayaanja makosa lakini ne wa we dere dere reo mwagikwatra, mogombana ruuve- *A woman who remains silent (when we argue) is the best; it means I overpowered her, she is scared of me, she has admitted her mistakes but ƒ a talkative woman is easy to quarrel with.*

This reflects a social categorization in which masculinity is accorded a higher social status scale than femininity. This is contrary to the findings reported in a classic study of *Blue-Collar Marriage* which shows that powerful people use silence as a tool of dominance (Tannen, 2003). The findings of this study are however similar to the findings quoted by Tannen in Bratt and Tucker (2003) that powerful people do the talking and powerless ones are silenced. It is claimed that men dominate women by silencing them. Braithwaite (1990) observes that silence occurs in situations marked for significant power differentials between participants. **Babu** further added that:

twee gwa akheema njiija sana maana vee ne omoghosya ogomosihi, maana mokhema wane ogotregheya ruuve na ogokiiri na mapema - *Silence for women is highly desired; it means she is obedient and quickly admits her mistakes.*

This means that for the Rimi culture where males should be more powerful than women, silence is used by the less powerful sex as camouflage to signify obedience and avoid harsh treatment from males whose blatant verbal responses are a challenge to men.

Silence as prowling danger

Another participant- **BiBi** mentioned that a person who hardly talks even when he is being offended as **Monto wasoo ojogooragha** - *that person, shall, one day, kill someone.* The respondent's response shows that silence signals danger. She narrated a Rimi classic story of elephants that were scared by the lion's silence and quit the forest. She therefore said that a person who delays response or responds with silence: **mobee, winerwaa genkie gakhomiye njou gihaaka na? Njou ne nkoo adoywa na genkie, ne wegekii oyoo nemba akwatre ogoraagha ogogooragha**- *A bad person, didn't you hear that silence drove a giant elephant out of the deep forest? A very big beast was scared by silence. A silent person can even kill someone; he can just kill someone.* This perception of silence is similar to the Greeks where silence means unfriendliness, bad character, and that danger lurks in the silent person (Sifianou, 1997). Silence is therefore impolite and face-threatening (Jaworski, 1997). She also said that a person who does not respond when asked can be plotting something horrible. She also said that even if such a person provides an honest delayed verbal response, that does not make him a good person: **hata agosooche viija wasoo moobe soko ogihinjeya oreghetrya**" -*Yes, even if his delayed verbal response will be nice, he is still a bad person because he responds unwillingly.*

Silence as pompousness

During interview. **Bibi** said that a taciturn person is disrespectful to a person he is conversing with **sarau -***it means to look down on someone.* **Mosaghaa** also

said that someone who delays verbal responses during conversation is arrogant: **Mosaghaa: wegen[kie] ogereemi wasoo wegenkie, aswahiri veohaanya wege[buuri**-*That one is arrogant, in Rimi that person is conceit, and in Swahili is kiburi (bigheaded).* This perception emphasizes Jenkings (2000) observation that silences are disruptive to smooth conversation flow. The respondents' responses match with Goffman (1963) findings that Americans' rule is "someone's turn must always be in progress". It is also reported that silence in conversation causes discomfort and signals a moment of awkwardness (Knapp, 1978).

The interviewee conceptualizes the use and perception of silence not only from cultural norms influence but also as a result of individual differences. Although culture and contexts have a significant impact on the participants' perception and use of silence, an individual trait also explains intra-cultural variation regarding the perception and functions of silence in conversation. These idiosyncratic variations were also mentioned by other respondents during interviews. This shows that individual speaking style and assumptions about silence have impacts on participants' use of silence. Riazantseva (2001) and Zuo (2002) have also indicated the importance of considering individual variability in determining intra-cultural variation in the use of silence. If the subject of conversation is simple, such as greeting, the person who delays a response or who responds in silence is considered arrogant.

This part discusses the major findings along the emerging themes in this study: among others, silence indicates danger, arrogance, weird disrespect, expression of disagreement, embarrassment, sadness, politeness, and a virtue to a woman.

The study found that silence in conversations performs different functions and is perceived in different ways among the RNs. These findings are supported by Ephratt (2008) who claimed that among many functions of silence, it also expresses many emotions. Silence therefore has an important role in a talk (Cwodhury et al., 2017). Among the major empirical contributions of this study is that, although culture has a powerful influence on how people perceive silence, the current data demonstrate the phenomenon of intra-cultural silence norm variation, which means, that the variability of perceptions of silence does not only exist inter-culturally but also within the same cultural group. Members of the same group may have different cultural knowledge and are likely to grow and be socialized in different sub-cultures. The results of this study contradict the popular Western aphorism that silence is golden- meaning that it is not ugly and therefore appreciated and positively perceived. Rimi's conversations have shown that silence has a dark side that is not appreciated. Although silence in Rimi is generally not appreciated, the results have shown the possibility of having both positive and negative perceptions of silence in different contexts within the same community. This also contradicts the prolific Western versus Eastern paradigm on silence research (Jaworski, 1993; Nakane, 2007). The findings in the literature categorize cultures into the talkative and oratory West cultures and the reserved and silent Eastern cultures. Hence, attributing categorically the West to the negative valuation of silence or the East to taciturnity or any other particular culture may be flawed.

The current findings have also shown that silence is highly context-bound (Sobkowiak, 1997) which makes it a polysemous, and temporal entity of fleeting

moment. For this reason, silence has many functions and different perceptions. For instance, silence, in one context, can be a good strategy for interpersonal rapport because people use it to avoid conflicts and seek closeness (Cruz, 2008; Holmes, in Bratt &Turker, 2003; Scollon & Scollon, 1983); in this study, silence was used in the same manner - to avoid conflict between the conversation participants. However, in other contexts, silence can be a conversational entity to avoid because it poses a threat (Sifianou, 1997) that can lead to harsh judgments. This perception is corroborated by the participants' responses in this study; for example, **Bibi** said that silence scared 'elephants' forcing them to quit the jungle, meaning that silence is terrible and a silent person signals danger.

On many occasions, interlocutors perceive silence negatively resulting in problematic conversation, pragmatic failures, and communication breakdown as shown in the conversations between **Chambe** and **Mogi.** Taciturnity as described by many participants is considered a condescending behavior, pompousness, arrogance (qualities that none of the ethnic group members condone), and dangerous. These findings are supported by the findings of Sifianou (1997) who reported that, according to Greek norms, danger lurks in a silent person. This perception is also similar to that reported in literature in cultures that are considered less tolerant of silence, such as American and Western European societies, where silence is judged as a refusal and unwilling to cooperate or participate in an activity (Eggins & Slade, 1997; Jaworski, 1993; Tannen, in Bratt &Tucker, 2003).

On the contrary, the data of this study also reinforces Nakane's (2007) findings that silence is valued in Japanese and in cultures that are described as 'silent', such as the Fins, Jordanians, and Roti people (AL-Harahsheh, 2012; Coulthard, 1985; Lebra, 2007; Tannen, 1985), Likewise, silence in Rimi also have positive perceptions as illustrated during the interview with **Babu. Babu** mentioned that a woman's silence is an indication that she is obedient to her husband (or any male relative). Women therefore succumb to social pressure and expectations to be seen as polite. The silence of a woman has also been reported in other studies (Lakoff, 1975; Tannen, 1985). Silence was also used as a polite strategy to narrow the disagreement and restore the relationship.

Generally, in the Rimi community, the negative perception of silence is grounded on the Rimi adage summarized as **"twee gakhomiyee njou gihaaka"**-*Silence drove "giant" elephants out of the Jungle.* This proverbial phrase reflects a more general attitude towards the occurrence of silence during interpersonal communication. This is particularly underscored by the conversation involving differences in opinions or when there is an argument between the conversation partners. The negative and positive perception of silence makes it more prone to misinterpretation during conversation. In this sense, silence has the potential for communication breakdown, misunderstanding, negative evaluations, and stereotypes. However, silence performs a variety of functions as Bonvillain (1993, p. 47) has observed, silence as an act of non-verbal communication transmits many kinds of meanings depending on cultural norms of interpretation and the context at hand.

Conclusion

Most of the previous studies have emphasized the dichotomy of silence between cultures, in particular between the *silent* East and the more *talkative* West. This suggests that any particular culture may either treat silence as a virtue or as an undesirable conversational feature. Moreover, each of these cultures has instructions on the value of silence via the axioms. The English for example, have a conventional saying that *silence is golden* suggesting that silence is admirable. Rimi also has an adage translated as *silence drove off elephants from the jungle:* indicating the intimidating atmosphere created by silence. However, the findings of this study indicate that silence is both polysemous and ambiguous in that it cannot be stated in categorical and absolute terms as inducing either solely negative or positive emotions. The data of the present study show that *silence is golden* (a virtue) in some contexts, meaning that it is appreciated. But in other contexts, to a large extent, silence is never *golden*; it is graphite, non-lustrous, and unattractive because it signals danger, terror, and conceit. The occurrences of these between turns' silences, particularly where the participants have different opinions, indicated problematic conversation and a problem at the level of the participants' relationships, all of which resulted in termination of the talk or change of the topic. These findings therefore deny the possibility of absolute propositions regarding the silence and the categorical positioning of cultures into the previous dichotomous cultural labels. The findings reveal that silence in Rimi culture and probably in any culture is variable and relative, hindering absolute propositional value. The phenomenon of intra-cultural variation therefore bears a significant weight on the perception and interpretation of silence parallel to cultural norms and the context of the situation. Therefore, generalizations about perceptions of silence based on either cultural norms embedded in axioms or reports of the previous research dichotomy may be superseded and not feasible.

Lastly, from a pragmatic viewpoint, conversation partners approach the act of conversing with certain volition and objectives- temporary or long-standing, The interview conducted in this study ascertained the objectives of silence from the participants' perspective. The respondent accounts indicate that, to a large extent, silence is not appreciated in Rimi culture as provided in the Rimi aphorism of *The Silence and Elephants*. However, in some cases, the respondents attributed their silences to cognitive or politeness functions rather than to negative attributes which is alluded to in the aphorism.

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INCORPORATING GAMIFICATION ELEMENTS FROM CLASSCRAFT IN ENGLISH INSTRUCTION: A SCOPING REVIEW

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Abstract
In the contemporary educational landscape, a significant portion of college students belongs to Generation Z, characterized by their familiarity with the Internet, mobile technology, and video games. Educators are increasingly turning to innovative solutions to address the challenge of fostering a meaningful learning environment that enhances student motivation and improves learning outcomes. Classcraft, as a notable example, offers a platform for educators to captivate students through gamified learning experiences and immersive role-playing. This study conducts a scoping review to investigate research findings about the effectiveness of Classcraft, specifically focusing on its gamification elements, within the realm of English instruction. The review encompasses articles published between 2018 and 2023, following the comprehensive five-stage framework outlined by Arksey and O'Malley (2005). The key revelation of this scoping review underscores the advantages of integrating Classcraft to establish an immersive gamified learning environment in the context of English instruction. The insights derived from this review hold particular significance for instructional designers operating in higher education settings.

Keywords: Classcraft, English instruction, gamification elements, scoping review

Introduction
In recent decades, the rapid evolution of technology has transformed traditional learning paradigms into digitalized formats, aligning with the pervasive integration of technology in higher education settings. The increasing popularity and widespread adoption of digitalization technologies in higher education underscore the imperative to incorporate them into teaching and learning activities progressively. However, a primary challenge arises as educators strive to effectively leverage these technologies to create engaging and enjoyable learning environments for students. This challenge necessitates innovative and strategic approaches from lecturers to provide compelling digital learning experiences that significantly enhance students' learning outcomes (Armanda & Indriani, 2023).

Addressing this imperative requires a nuanced understanding of the characteristics of contemporary students, who are digital natives belonging to the new generation familiar with computers, video games, mobile phones, the internet, and various digital tools (Prensky, 2001, as cited in Membrive & Armie, 2020a). Furthermore, considering the diverse learning needs of today's college students, who belong to Generation Z, educators must tailor their instructional methods to accommodate varied learning outcomes and performance expectations (Hussin, 2018).

Gamification has become the solution to increase the class's mood in the learning process (Witari et al., 2021). The core of gamification in learning is a fun atmosphere, which drives all learning activities to become a joyful learning environment. Gamification has shown great promise in improving motivation, engagement, as well as learning outcomes in many areas, including language education (Wulantari et al., 2023). Here are some examples of gamified tools: Simpler, Duolingo, Socrative, Kahoot!, Classcraft, Vocabulary.com, etc.

The emergence and utilization of digital gamification in English as a Foreign Language (EFL) and English as a Second Language (ESL) have witnessed teaching and learning in recent years (Dehghanzadeh et al., 2019). Teaching EFL/ESL presents unique challenges (Fauziningrum et al., 2023), such as struggling to maintain students' motivation and interest since language learning can be sensed as daunting and monotonous (Sari & Ningsih, 2022). Wulantari et al. (2023) added that gamification in English Language Teaching (ELT) has widely extended prospects for assembling immersive and interactive learning experiences. One tool that aligns the essence of motivation and engagement in the classroom is Classcraft (Membrive & Armie, 2020a), which can build exciting learning in a language classroom (Kleiber, 2020). It is an Engagement Management System (EMS) or a classroom management platform that provides a role-playing scenario to design and implement gamification proposals (Rivera-Trigueros & Sánchez-Pérez, 2020a). Recent studies in the last five years have explored the Classcraft platform on EFL/ESL in higher education settings (Armanda & Indriani, 2023; Fantazir & Bartley, 2021; Membrive & Armie, 2020a; Nhat, 2023; Nilubol, 2023; Rivera-Trigueros & Sánchez-Pérez, 2020a; Susila, 2020; Witari et al., 2021;) but there are still limited attempts to map the key findings underpinning a research topic based on the evidence available. Given the trend of Classcraft in the ELT context, the above studies have been conducted as concerns Classcraft to teach English in higher education in the empirical research domain; meanwhile, a scoping review is rarely found. Driven by the research mentioned above gaps in current literature, this scoping review fills the gap by summarizing and disseminating their findings related to the effectiveness of Classcraft, with its features in teaching English, particularly in higher education settings.

Gamification in ELT

Originally, gamification was first introduced by Nick Pelling in 2002, but it spread widely in the second half of 2010 (Deterding et al., 2011). This concept is defined as "the application of game design elements in non-game contexts," which is considered the process of creating more game-like non-game activities (Deterding et al., 2011; Werbach, 2014). The function of its elements helps to distinguish between a video game for entertainment and non-entertainment purposes in the concept of gamification (Armanda & Indriani, 2022). Cechella et

al. (2018) reported that gamification can be used in two ways, which are partially and fully in the learning context. First, partially gamified is a form of gamified classroom that applies some game elements to a single course component (e.g., points or rewards as assessments). Meanwhile, fully gamified belongs to applying game elements in the whole of activities or entire experience. In this matter, educators as instructional designers who create the gamified experience, whereas students are belong to players who participate in the gamified experience itself. Werbach and Hunter (2012) proposed a hierarchy structure consisting of three gamification categorizations: dynamics, mechanics, and components (See Figure 1). Game dynamics refer to the fundamental aspect of gamification but cannot directly enter into the game system, which includes constraints, relationship, progression, narrative, and emotions. Then, mechanics are the elements that lead the player engagement and action forward to the system: challenges, chance, competition, cooperation, feedback, resource acquisition, rewards, transactions, turns, and win states. Last, components belong to real-world tools that incorporate gamification into the actual context (Polat, 2023). Game components are as follows: achievements, avatars, badges, combat, gifting, leaderboards, boss fights, levels, collection, context unlocking, points, quests, social graphs, teams, and virtual goods. Werbach and Hunter (2012) organized 30 elements that can support designing instruction into engaging and memorable experiences with more or only applied several game elements.
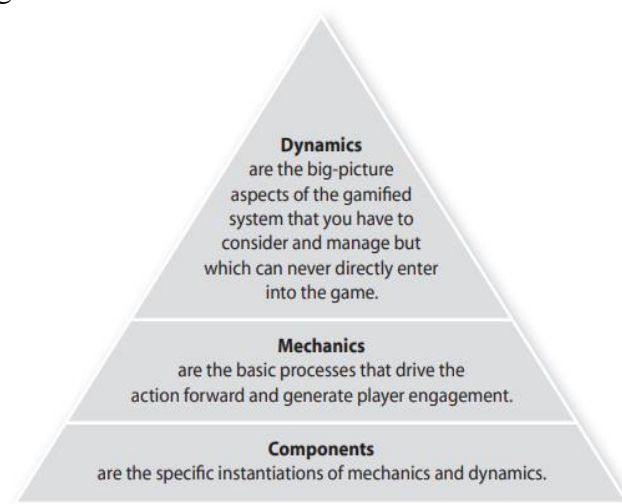
Figure 1. The game element hierarchy (Werbach & Hunter, 2012)

In the education realm, gamification has evolved as an innovative trend that strives to engage and make a joyful learning environment, which is considered to support or promote students to participate in the learning process (Bicen & Kocakoyun, 2018; Deterding et al., 2011; Kapp, 2012; Lee & Hammer, 2011; Zhang & Hasim, 2023). Regarding English Language Teaching (ELT), there were research findings regarding the effect of gamification on EFL/ESL instruction. Most studies confirmed that implementing gamification has positive results, such as reducing students' English learning anxiety (Barcomb & Cardoso, 2020; Hung, 2018), improving students' engagement, motivation, interest (Almusharraf, 2021; Bicen & Kocakoyun, 2018; Reynolds & Taylor, 2020; Zohud, 2019; Zou, 2020); learning performance (Barcomb & Cardoso, 2020; Ling et al., 2019; Zohud, 2019);

and stimulating learners' autonomy (Setiawan & Wiedarti, 2020; Zohud, 2019; Zou, 2020). Despite its benefits, some other studies reported that employing gamified content did not affect the student's learning outcomes (Calvo-Ferrer, 2017; Domínguez et al., 2013). Hence, lecturers or teachers must be able to create and select suitable instructional materials, methods, or learning models to support the potential of their students (Shavab et al., 2021). As it is known that gamification could become a double-edged sword for students who are demotivated to learn, rewards as one of the game elements might raise their motivation; in contrast, for students who are already motivated to learn, gamified instruction might harm their intrinsic motivation (Hanus & Fox, 2015; Zhang & Hasim, 2023). Relevant to the purpose of this study, a scoping review has been conducted by Rao et al. (2022) that gamification does influence EFL/ESL students positively when it is incorporated to improve reading comprehension. Generated by the evidence, there is a need to investigate the benefits of gamification and its elements in the EFL/ESL context using particular tools; thus, this study selected Classcraft to be explored as it is known as a gamified tool in language learning.

Classcraft

Classcraft is an educational online tool that can be used as a role-playing game platform in the classroom. At first, Classcraft aimed to create an award-winning and user-friendly environment for gamification learning launched in 2014 (Zhang et al., 2021). It is developed to complement regular lessons and promote active participation, teamwork, and engagement (Membrive & Armie, 2020a,b). Through Classcraft, students' learning experience is encouraged to be involved and engaged in the learning (Otto, 2018). The students are known as players represented by avatars within the Classcraft platform (Krishnan et al., 2021). They can select which avatar or character class they want to use (i.e., guardian, healer, and mage). Besides, this platform could be applied in flexible ways regarding features used (Kleiber, 2020), which leads to the students participating in the curricular gamified tasks or enjoying extracurricular gamified activities (Sipone, 2021). The core of Classcraft is its features that offer a rich fictional fantasy world, such as a beautiful map, various game mechanisms, and authoring tools for adding rich educational content (Kleiber, 2020). The Classcraft features can be identified as game elements as far as gamification is concerned. Here are the lists and brief descriptions of Classcraft features:

1. Positive and Negative Behaviors

    Classcraft is an approach to PBIS (Otto, 2018). PBIS stands for Positive Behavior Intervention Support, which promotes a learning environment to teach and reinforce students' positive behaviors instead of just punishing students for misbehaving (Classcraft, 2023). The goal here is that educators can assess their students' positive social and academic behavior to the students' characters that lead to skill development by giving experience points if the students are well-behaved during the lesson. Meanwhile, negative behavior is inspired by SEL (Social and Emotional Learning), in which children and adults acquire and apply knowledge, attitudes, and skills effectively to understand and manage emotions (Otto, 2018). In this case, if the students misbehave in the class, their hearts will be reduced by the educator as a facilitator.

2. Hearts

This feature belongs to characters or students' life energy. Each character class has a different number of hearts. As a player, the student can lose their "heart" if they misbehave in class. Once students run out of their hearts, they will receive a consequence named a pledge.

3. Experience Points (XP)

It is used to measure students' progress in class to achieve a certain level. If the student shows good behavior, they will be rewarded XP. This feature is also used as instant feedback when the students finish their tasks/assignments. Every time students obtain XP, their bar on their character's profile level will increase, unlocking fantastic rewards such as crystal, some gold pieces, new power, and new equipment or gear for their character.

4. Characters Class and Team

As previously stated, students are represented by avatars or characters. They can directly choose one of the classes. Each character has different features in terms of total hearts, crystals, and powers. Guardian, mage, and healer are characters in Classcraft, each with a different and complementary function to other players. For example, a healer can restore the health or hearts of their teammates or themselves. Thus, teamwork and collaboration are necessary. Using teams is a great way to encourage students to work together to strive as a group and collaborative powers can be utilized since each student has unique powers to support their teammates.

5. Gold Pieces

Another real-world concept realized in this game is gold pieces as money, which allows students to purchase some stuff or gear for their characters. As informed, students will receive a few gold pieces whenever they increase their level.

6. Powers

This feature allows students to have special class privileges; however, they require crystals to use their power. The special privileges refer to a unique action. For instance, a healer uses a certain power to heal his/her teammate. Classcraft provides several types of powers, they are universal powers (each character class can use these powers), class-specific powers (each class has powers that the other classes do not have), and collaborative powers (the powers that have a unique quality in supporting their teammates).

7. Crystals

As discussed above, this feature is known as magical energy has the function of applying the character's unique powers.

8. Pledges

Classcraft presents a consequence or penalty that student must fulfill when they run out of hearts and are not healed by their teammates.

9. Class Tools

It can be used to gamify many aspects of the classroom to promote fun and engaging activities. As discussed, Classcraft enables it to be implemented in different ways, such as synchronous or asynchronous. Class tools provide nine tools that have its own functions, such as Random Picker (The Wheel of Destiny) is used to select a random student or team, Random Events (The Riders of Vay) can provide students with an opportunity for a delightfully

unexpected event to start class with, Kudos (Shrine of the Ancients) is used to create a positive learning environment by sharing uplifting messages, Timer (The White Mountains) is recommended to pace classwork, quizzes, test, and other class activities, Stopwatch (The Forest Run) can calculate the time for any class activities, Formative Review (Boss Battles) is used to create formative assessment in pop up quizzes with multiple-choice questions or a short answer in the form of battle that students have an objective to defeat the specific boss, Volume Meter (The Makus Valley) can measure the classroom volume and encourage students to keep quiet in a attractive way, Grade Converter (Treasures of Tavuros) is used to convert their learning results (quizzes, assignment, or exams) into XP rewards for students, and Quick Review (The Elda Training Grounds) enables to encourage students to provide exercises. Despite its engaging functions, the administrators or lecturers who handle the Classcraft tools must upgrade to a premium account if they are willing to use all those features. Further, those features are primarily applied in synchronous instruction or in-person classes.

10. Quests

The magnificent feature of Classcraft is Quests, which implements a course curriculum as personalized learning adventures (Rivera-Trigueros & Sánchez-Pérez, 2020a). As instructional designers, lecturers can get some reference quests created by other designers. They can find it in the marketplace and import it if they want to keep it. Here, students work through a digital story with several objectives placed in a functional world during the quest (Kleiber, 2020). Each goal drives the story or journey ahead and includes materials and tasks. The lecturer can leave feedback for students and grade their results once submitted. This feature emphasizes narrative elements that extensively contextualize the learning environment as a part of an epic journey for the students or players. In a study conducted by Rivera Trigueros and Sánchez-Pérez (2020), they reported that higher education is a perfect fit for story-driven quests as learning journeys to change students' perspectives.

Some experimenters have validated the execution of gamification using Classcraft and its effect on ESL/EFL students in terms of learning achievement (Armanda & Indriani, 2023; Marquez & Torralbo, 2019; Nilubol, 2023; Rivera-Trigueros & Sánchez-Pérez, 2020b; Witari et al., 2021), which all of these studies confirmed positively toward its implementation. It implied that Classcraft has been successfully employed in primary, secondary, and university or higher education settings. Interestingly, Kleiber's (2020) statement expressed that this tool is targeted primarily toward schools, not higher education, and gamification elements to engage students and manage the classroom more effectively. In consequence, this study tried to gain a deeper understanding dealing with the use of Classcraft to teach EFL or ESL in higher education.

Method

This current study belongs to a scoping review that employed a qualitative research paradigm to gain insights into research findings related to the effectiveness of Classcraft and its elements for teaching English in higher education settings. In line with Arksey and O'Malley's concepts of the scoping review, the primary

purpose is to summarize and disseminate research findings. Following their framework, the first step was identifying the research questions. The research question is, 'What does the extant literature reveal regarding the incorporation of gamification elements from Classcraft for teaching English in the higher education context?'. The second step was identifying relevant studies that focused on three critical terms in searching the articles: Classcraft, English learning, and gamify* (gamification, gamified, gamified, etc.). The researchers restricted the publication year between 2018 and 2023, which was expected to obtain the latest findings. To maximize coverage in searching articles, the researcher aided by Publish or Perish tool to cover databases from Scopus, Semantic Scholar, and Google Scholar. The next step is study selection, which follows inclusion and exclusion criteria to confirm that the searched articles are connected to the study's scope and fulfill its aims, assisted with Mendeley's desktop. The following table contains the details regarding the inclusion and exclusion criteria of the article selection.

Table 1. Inclusion and exclusion criteria

Inclusion criteria	Exclusion criteria
The articles were published between 2018-2023.	Any articles that did not lay between 2018-2023.
The articles are published in English within international or national (SINTA) peer-reviewed journals, conferences, or public online platforms (available within the databases).	Any duplicated research articles within the databases.
The articles refer to Classcraft, gamification-related concepts in the title, abstract, and text body to teach English in higher education settings.	The articles are irrelevant to the keywords above.

The researchers also followed Preferred Reporting Items for Systematic Reviews and Meta-Analyses Extension for Scoping Reviews (PRISMA-ScR) guidelines to conduct data abstraction, quality appraisal, and narrative synthesis. The fourth step was charting the data, which recorded the articles' information such as author(s), year of publication, study location (context), methodology, and significant findings. The last step was collating, summarizing, and reporting the results, followed by the discussion and conclusion of this study.

Findings and Discussion

Initially, the search generated a total of 318 studies. After eliminating duplicates, 153 articles retrieved by abstracts were reviewed as articles not in English and irrelevant hits to the keywords. Following the defined criteria, 9 (nine) articles were selected by the scope. The process of peer reading and selecting the articles is illustrated in the PRISMA 2020 flow chart figure below.
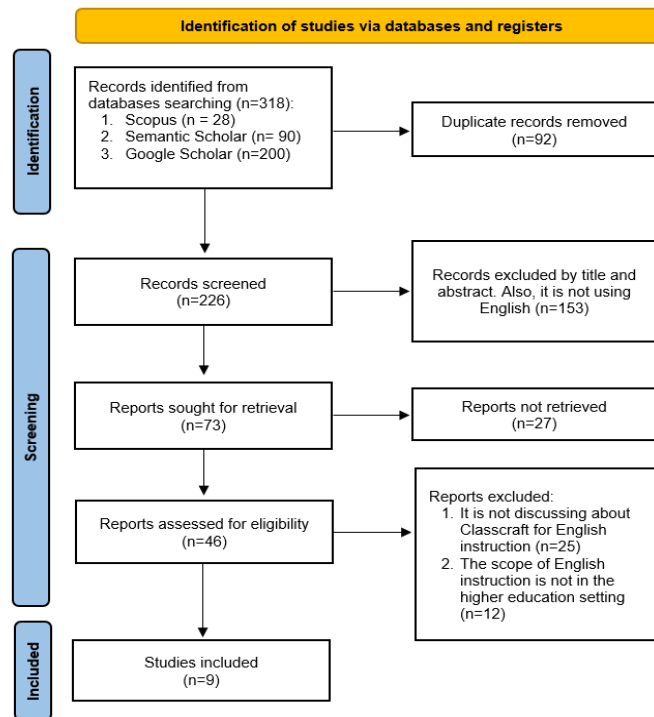
Figure 2. PRISMA flow chart of the study selection process (Tricco et al., 2018)

At this point, nine articles are tabulated in the summary of charting the data, as shown in Table 2. Of the nine articles selected, three belong to case study design, two to experimental research, and the other are reviews, an explanatory mixed method, and a quantitative survey. These articles come from very diverse contexts. Further, mixed-method research design, quantitative, and qualitative research are also conducted in these articles, which is good to have different research designs or methods since each article has its purpose; thus, the results of the articles or studies can enrich knowledge related to the target topic.

Table 2. The articles on Classcraft and extracted for the scoping review

Author(s) and year	Context	Research methods	Major findings
Membrive and Armie, 2020a	Spain	Case study	Implementing digital storytelling through Classcraft in the ESL classroom could improve students' linguistics competence and motivation, which also promotes the acquisition of oral and written production and comprehension.
Susila, 2020	Indonesia	Case study	Classcraft can develop positive student behavior regarding distance learning, particularly for attitude assessment.
Membrive and	Spain	Case study	Classcraft helps to improve students'

Armie, 2020b			behavior and foster motivation in an ESL course, intensifying their second language acquisition and enhancing their abilities.
Rivera-Trigueros and Sánchez-Pérez, 2020a	Spain	Review	Implementing Classcraft enables to improvement of EMI courses in higher education, positively influencing students' engagement, motivation, participation, and academic performance.
Fantazir and Bartley, 2021	Canada	Survey	Gamification elements of Classcraft motivated, engaged, and satisfied applied English students in a writing course promoting teamwork and problem-solving abilities.
Witari, Anwar, and Arifani, 2021	Indonesia	Quasi-experimental study	Implementing Classcraft in the English training program could enhance the grammar performance of adult learners (college students), and they also responded positively to its undertaking.
Nilubol, 2023	Thailand	Explanatory mixed methods	Gamified Flipped Classroom Application (GFCA) using Classcraft can improve Thai EFL students' learning ability, motivation, and autonomy. It also supports students' learning achievement.
Nhat, 2023	Vietnam	Review	Classcraft could facilitate active learning and individualized learning both inside and outside the physical classrooms.
Armanda and Indriani, 2023	Indonesia	Pre-experimental study	Implementing Classcraft in reading instruction promoted EFL students' reading comprehension.

Having identified, navigated, and reviewed nine published articles from 2018-2023 that match the inclusion criteria, the researcher summarized each article's findings. As displayed in the table above, a considerable majority of the studies reported that implementing Classcraft to build a gamified environment mainly positively oriented results, particularly in learning English in higher education settings. Concerning the virtues of Classcraft to teach English in higher education settings, the present studies demonstrated that incorporating gamification elements from Classcraft could develop positive students' behavior in terms of attitude assessment (Susila, 2020), promote active learning and individualized learning in flexible place (Nhat, 2023), improve their motivation (Membrive &

Armie, 2020b), engagement (Fantazir & Bartley, 2021), and academic performance of English skills (Nilubol, 2023; Rivera-Trigueros & Sánchez-Pérez, 2020a), particularly linguistics competence (Membrive & Armie, 2020a), grammar performance (Witari et al., 2021), as well as reading comprehension (Armanda & Indriani, 2023). From the short review above, key major findings emerge that using Classcraft incorporated with game design elements shows positive responses.

As far as gamification elements are concerned, the current study investigated the incorporation of gamification elements from Classcraft and its benefits based on selected articles. Just to refer to the Classcraft features mentioned by the study, it empowers directly to students as proposed by the edutainment tool. Membrive and Armie (2020a,b) highlighted that reward elements are useful for instant feedback by monitoring students' behavior and performance in class; for instance, if they submit the tasks or assignments on time, participate actively, work collaboratively with their teammates, and use English to communicate with others. This way, it allows the lecturer to promote their motivation. Another element is narrative, called digital storytelling, which enhances students' attention and interest by creating several contents, tasks, and challenges narratively. As its function, Classcraft has embarked on missions that follow a narrative form in a fictional environment (Glod, 2017), which helps players or students feel like they are part of an epic world. Hence, it allows for a more constructivist approach where the students can construct a concept of their own stories.

In a similar vein, Susila (2020) aimed his study to develop students' positive attitudes. In this case, Classcraft is expected to support the attitude assessment process using XP (Experience Points) and Hearts, usually known as HP (Health Points) elements. This concept of giving XP and reducing Hearts is a very thick way with positive and negative reinforcement. Other researchers have noted that the XP feature motivates students to perform positive behaviors when they are correctly answering a question, helping others with their work, or maintaining hard work in class (Rivera-Trigueros & Sánchez-Pérez, 2020a,b). Besides, HP reflects students' active conditions in gamified activities (Zhang et al., 2021). Negative behaviors, for instance, interrupting the class or failing to submit the assignments on time, lead to reduced some of their hearts as penalties. As a game mechanics, if students have reached 0 Hearts, they fail in the game and obtain a sentence (Sanchez et al., 2017; Rivera-Trigueros & Sánchez-Pérez, 2020a) called pledges in the Classcraft platform. As a result, it aligns with the Positive Behavioral Intervention and Supports (PBSI) framework for providing whole-school and additional levels of behavioral reinforcement to flourish academic outcomes for all students (Otto, 2018). The goal here is to encourage a learning atmosphere where lecturers teach and support positive behaviors instead of punishing them for misbehaving. This follows the benefits of Social and Emotional Learning (SEL), that students can manage their behavior and make good decisions personally and socially in readiness for learning English. The SEL concept presents a crucial role in terms of students' management and interactions with others in the classroom.

The central gamification element in Classcraft is the quests feature, which can be very useful for planning a curriculum and preparing quests before the start of the gamification experience by evaluating students' expectations, available resources, rewards, punishment, time, and so on (Rivera-Trigueros & Sánchez-Pérez, 2020a). Kleiber (2020) emphasized the power of Classcraft lies within a rich narrative in

which educational materials can be effortlessly infused. This platform provides three features in the quest: starting point (introduction), main quest (Task), and quest end (ending). Those features are free to write by lecturers to deeply contextualize learning activities that include tasks and materials, which drives to motivate students and cleverly linking content.

Furthermore, Fantazir and Bartley (2021) led students encountering a scenario to receive real-world prizes such as health, experience, and gold points in class and during their asynchronous playing individually or with teammates. Those elements are motivated, engaged, and promoted teamwork and problem-solving abilities. Despite those elements, Witari et al. (2021) emphasized boss battle as the main feature, which has a competitive drive and reviews the activity of the lesson taught through a competition with other classmates or other teams in the class. Meanwhile, Armada and Indriani (2023) associated quests and boss battle features to be used in the class. In the same way, Nilubol (2023) proposed Gamified Flipped Classroom Application (GFCA) or Classcraft to enhance student's learning ability, motivation, and autonomy by utilizing the boss battle feature as formative evaluation and quests feature as a series of exercises in the form of storylines within the game aids in player retention and the long-term recall of the acquired knowledge. Since exercises are designed in the form of attractive quests with a game component of point awards, leveling-up, as well as skills learning, Classcraft could produce a connection between all activities that encourage students to complete assignments or tasks and develop sophisticated classroom behavior (Nhat, 2023).

Overall, the scoping review results have provided a deep insight into the potential impact of incorporating game design elements through the Classcraft platform in English courses. This gamified tool offers numerous advantages to lecturers and students as it provides an enjoyable, innovative, and new experience. In this sense, Classcraft is not designed for specific courses, this could be guidelines for other courses from all disciplines. Thus, it can be used as a reference for instructors or lecturers who teach English as a Foreign Language (EFL) or English as a Second Language (ESL) in higher education settings. As mentioned previously, the articles are from different countries, such as Spain, Canada, Thailand, and Indonesia, in which ESL and EFL contexts. Returning briefly to the research methods used in those articles, it is easy for readers to grasp the precise information in the research articles. Reflecting the number of articles, there is very little published on the use of Classcraft to teach English in higher education, so it is expected to strengthen in implementing Classcraft to teach English in higher education by considering this tool to be used in English instruction as the research topic for further studies.

Conclusion

In conclusion, this study conducted a scoping review to examine the incorporation of gamification elements from Classcraft in teaching English within higher education settings. Utilizing research databases and the Publish or Perish tool, the review spanned the years 2018 to 2023 with a focus on exploring the impact of employing Classcraft in English instruction. The findings underscore the positive effects of implementing Classcraft as a gamified tool for teaching English courses or skills, demonstrating enhancements in academic performance, positive

behavior, motivation, engagement, active learning, and overall satisfaction derived from gamification experiences.

Aligned with the core objectives of gamification, the approach emphasizes motivation and engagement, fostering active learning within English Language Teaching (ELT). The gamified environment creates a secure and enjoyable space for students to experiment with language or linguistic competencies, both inside and outside physical classrooms, contributing not only to skill and knowledge improvement but also nurturing interpersonal skills and teamwork. These observed benefits can be considered best practices for instructional designers and lecturers aiming to create immersive and meaningful learning experiences.

Acknowledging the limitations of this study, two recommendations are proposed for future research. First, while the current study explored Scopus, Semantic Scholar, and Google Scholar databases, it is essential for researchers to delve into other databases, particularly the Web of Science database, to provide a more comprehensive understanding of the topic. Despite manual navigation attempts, the scarcity of relevant content in existing databases necessitates a broader exploration. Second, future researchers are encouraged to conduct additional studies investigating the implementation of Classcraft in English instruction, covering diverse aspects such as English skills or its elements, within both English as a Foreign Language (EFL) and English as a Second Language (ESL) contexts in higher education settings. Utilizing different research methods and designs will contribute to a more nuanced comprehension.

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FREQUENCIES AND COLLOCATIONS OF DEICTIC VERBS *COME* AND *GO*

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Abstract
The focus of this study was to explore the frequencies and collocations analysis in Contemporary American English for the verbs come and go. To conduct the study, the researchers employed quantitative and qualitative methods. Data were collected from the Corpus of Contemporary American English (COCA) and analyzed using Benson et al.'s (1986; 2010) grammatical and lexical collocation types. COCA stores all tokens of academic, fiction, movies, blogs, newspapers, and magazine domains. All occurrences frequency of COCA was retrieved, and 300 tokens consisting of the words come and go were collected. The results showed that the word deictic go was more frequent than the word come in COCA, with a total frequency of occurrence of 55% and 45%, respectively. The type of collocation in the word go also had more variations. The word *go* had nine types of collocation, whereas the word come had seven types of collocations. This study gives applicable and relevant knowledge to non-native speakers of English.

Keywords: American language, COCA, come, deictic verbs, go

Introduction
        Presumably, the deictic verbs *come* and *go* and confuse non-native speakers of English. Lupyan and Lewis (2019) say that semantic theory can help non–native English speakers comprehend the difference between the two words that may be used in various contexts. One of the semantic theories is collocation. The collocative theory would assist in determining words that co-occur with the target word. Furthermore, all data on *come and go* stored in a Corpus of Contemporary American English (COCA) website makes non–native English speakers familiar with its use. In other words, the words *come and go* would appear from the corpus data, and the use of deictic verbs would be seen.
        Several studies related to the words *come* and *go* have been discussed by several researchers. Wilkins and Hill (1995); and Wilkins and Hills (1995) compared Mparntwe Arrente and Longgu languages. The comparative investigation was implemented to challenge the standard assumptions that words *come* and *go* across languages. It is found that the deictic of the word *go* could not be an inherently deictic expression. However, due to systematic opposition to the word *come*, the non-deictic go expression is often interpreted as deictic in pragmatic attribution. Thus, cross-language investigations related to *come* and *go* need to be

seen by considering its semantics and pragmatics. Abdulrahim's (2013) research is a corpus-based study to determine basic motion verbs in Modern Standard Arabic (MSA). The result revealed the nature of the idiosyncratic construction that characterizes the use of each verbs in various constructions of physical and figurative motion events in words *come* and *go*. Meanwhile, research by Rustan and Andriyanti (2021) explored the high-frequency words in Dolch's list in reading texts. The study revealed that 124 words frequently appeared on Dolch's list in the texts. However, the previous studies still have not clarified the frequency and collocation because those studies only tended to know the use of the basic motion of the words *come* and *go*.

Since limited studies discuss the corpus-based study exhaustively, this present study tried to investigate the occurrence frequency and collocation in contemporary American English by utilizing a corpus. Therefore, this study would help non-native English speakers. Understanding deictic verbs would make them aware of using English and understand there is a collocation in each word. In the end, non-native English speakers can develop and use English fluently and effectively to sound like native speakers (Wang, 2018). With an in-depth analysis, there are two questions made in this study. The questions formulated in this study. The first is about how many frequencies do the words *come* and *go* in COCA have. The second is about what are the collocations in the deictic verbs *come* and *go*.

Literature Review
Corpus linguistics

In analyzing a particular text, the linguistic corpus is a suitable alternative to store it structurally (Reppen & Simpson-Vlach, 2019). The corpus in a study is also helpful for research that does not use surveys and questionnaires to solve problems in all linguistic aspects. Moreover, corpus linguistics is a potent tool to provide a broader insight into how language is naturally used in various situations. In short, corpus linguistics is one way to digitally collect and store linguistic texts. The benefit of corpus linguistics in managing large amounts of data can be constructive in obtaining more reliable and comprehensive results in quantitative and qualitative analyses (Stefanowitsch, 2020).

The corpora data on the computer helps classify or group data very quickly (Davies, 2010). Data on the COCA corpus can now be accessed for free, but users must register first. There is a limited number of accesses per day. Moreover, the data in the corpora is not limited to the length of the sentence to be analyzed. The use of corpora is also beneficial because it provides an opportunity for users to see the development of the corpus and the history of how language has changed over time. Changes that can be seen in language can be noticed by knowing the equivalent of the composition of the text, which consists of written and spoken forms.

According to Biber and Gray (2016), frequency is a list consisting of all types that appear together with the number of occurrences in each type. Investigations related to the frequency of words in the corpus can help identify the words that occur most often and are used least because the data will be generated automatically. Furthermore, the data in the corpus can be arranged according to the frequency of occurrence.

The role of collocation

Collocations or multi-word words are needed to ensure that language when communicating or writing can be conveyed and understood well in everyday life. The use of different combined words is not easy for second-language learners of English because of the broad limitations and levels when combining words (Biel et al., 2018). Therefore, knowing collocation is essential for L2 learners. Collocation can be interpreted as words that have a biased tendency when these words are combined. The expression of collocation is primarily determined by its meaning. However, the range of expressions of a collocation consists of lexical-grammatical units into independent combinations (Lei & Liu, 2018). Therefore, the same collocation depends on the synonym range of a word.

Moreover, there are collocations in English divided into two parts, i.e., lexical and grammatical collocations (Pellicer-Sánchez, 2017). Lexical collocation can be indicated that one or two words have a relationship that naturally can occur together. In comparison, grammatical collocation is a combination or combination of words consisting of word classes such as verbs, adjectives, and prepositions. This study would examine the collocations that may occur in the words *come and go* because the two words have almost the same meaning but may have different collocational ranges. In other to analyze the collocation of the words *come* and *go*, the researchers implied the theories from Benson et al. (1986) and Benson et al. (2010).

Grammatical and lexical collocations

Benson et al., (1986, 2010) list 19 grammatical collocations, namely Vi + Od/Oi, Vi + Oi + to Od, Vt + Oi + Od, V + prep + O, V + to inf, V + bare inf, V + gerund, Vt + Od + to inf, Vt + Od + bare inf, V + Od + v-ing, V + gerund/pronoun, V + *that* clause, Vt + Od + inf to be + adj/past participle/N/pronoun, Vt + Od + Adj/past participle/N/pronoun, Vt + Od + Oi, Vt (+ Adv/PP/NP/Cl), V + interrogative words, Vt + to inf/*that* clause, and Vi + C. Next, Benson et al., (1986) mention seven lexical collocations, namely V + N, V (definition eradication/nullification) + N, Adj + N, N + V, N + N, Adv + Adj and V + Adto advanced students (Kizi, 2020), especially on their adjective clauses in the word definitions.

Method

The methods in this research were qualitative and quantitative. The quantitative method was employed to answer the first research question designed in this study. According to Gataullina, Mustafina, Nurutdinova, and Sokolova (2017), quantitative was essential to be applied for research that compares words with meanings that are identical or similar. This study also intended to determine the frequency level of basic verbs with the same meaning, namely the words *come and go*. Therefore, statistical descriptions were used to analyze the data in this study. One type of descriptive statistics available is the type of frequency (Yellapu, Stoltzfus, & Kaur, 2018). Furthermore, descriptive statistics were implemented in this research to explain or conclude the characteristics of various samples or data from a study. Based on Ali and Bhaskar (2016), statistics is a method of application and development in collecting, analyzing, and interpreting the data studied from a purpose investigation.

Qualitative research methods could help researchers find a deeper understanding of the phenomena of the problem set by highlighting the overall picture (Aspers & Corte, 2019). Using qualitative research also helped the researcher avoid dividing all existing ideas into several variables. Murakami, Thompson, Hunston, and Vajn (2017) also expressed several frequencies that did not need to be calculated using corpus software. Furthermore, the qualitative research method would also support this research to explore deeper collocations in basic verbs of *come* and *go*, which can emerge in the same context. In short, the use of corpus was used to find out the frequency and collocation of *come* and *go*.

The research problems related to the frequency and collocation of an occurrence in several words would be analyzed and facilitated by implementing a corpus study (Gablasova et al., 2017). Moreover, Al-Jammal and Ali (2019) added that a corpus study would contribute to language learning when the observed data from the corpus is used as the main subject in conducting observational actions to comprehend the usage and meaning of a word and phrase. Moreover, the experimental corpus study contributed to investigating several patterns of using the word (Youssef & Omar, 2020).

The data were the verbs *come* and *go* and would be analyzed by using the COCA corpus. The word total of the COCA is 450 million. According to Prihantoro (2015), COCA is the largest and most trusted source and corpus of American English. This is in line with Harb (2018), who stated COCA is reliable and beneficial for knowing the context when the verb emerges.

In conducting research, the verbs *come* and *go* required tokens taken from COCA in the years 2018 to 2019 as data in this study because it is recent and reliable data. COCA corpus was a website with a link *https://www.english-corpora.org/coca/.* The use of the COCA corpus aimed to determine how many occurrences of the verbs *come* and *go* in several different registers so that the use of different contexts could be indicated.

The data collection technique in conducting qualitative research was purposive sampling. The purposive sampling technique was used to determine the specific category following the research objectives of Campbell, Greenwood, Prior, Shearer, Walkem, Young, and Walker (2020). The analysis used the verbs *come* and *go* was processed by analyzing the meaning of various dictionaries and appropriate references. Meanwhile, the steps in conducting data analysis were first to determine the phenomenon studied in advance. The next step in managing the data was to select the source of the observations. After getting the source of observation, the researchers took the next step, namely classifying the verbs *come* and *go*. There were 100 tokens from each verb that were selected for further analysis in determining the tokens. The part that was highlighted in these two verbs was in the form of synonyms and collocations.

Findings and Discussion
Frequencies of occurrences of come and go
The table below illustrates the occurrence frequencies of the verbs *come* and *go* without dividing them into word classes, so the data that appears can be in the form of a noun and a verb.

Table 1. Frequencies of *come* and *go*

| Word | Frequency | | Total | Percentage |
	2018	2019		
come	166	165	331	45.00%
go	183	222	405	55.00%
			736	100.00%

Frequencies of "Come"

In 2018, 7 tokens were found as a word class of noun. Based on the *Oxford English Dictionary (OED)*, the noun meaning of the word *come* can mean something or someone who approaches arrives, goes to a lower place, and returns. Examples of nouns found in tokens in COCA can be seen below.
1) I can't have her **come** to this court and testify against me.
2) America is on the **comeback**, and we cannot go back …
3) And I think watching her **come** down …

Moreover, this also happened to tokens at COCA in 2019. This research found 6 tokens with the word class of noun type on the word Come. The tokens below are examples discovered in COCA for the noun of the word *Come*.
1) Y'all start **coming** on in. Copy that.
2) Gulf states, …, none **come** close to ASEAN's two-way trade share …
3) God within him.75 Spiritual enlightenment and **peace come**, not from …

The total frequency of the word *come* from 2018 after being reduced to the word class of noun was 159 times. Meanwhile, the frequency of the *come* in 2019 occurred with the same frequency of occurrence which was 159 items after being reduced by nouns. By reducing the number of tokens of the noun *come*, the frequency of the occurrence of the word class of the verb can be indicated. In short, the word class of nouns in two years occurred 13 times. The verb *come* occurred 318 times.

Frequencies of "Go"

Like *come*, *go* also appeared as a noun in several tokens. In 2018, 6 tokens in the form of nouns were found in COCA. Based on *OED*, the meaning of the word class of noun in the word *go* was an action or journey that was actively carried out by someone or something. The three tokens portrayed below are examples of tokens found at COCA in 2018.
1) **go**. Help where it's needed most. So, we've been on the **go** ever since.
2) Give it a **go**. Anyone? Okay.
3) You got one on the **go**. You covered the telescope?

Meanwhile, the noun form was also found in COCA in 2019 for the word *go*. There are 8 tokens found in COCA 2019. Based on the *OED*, another meaning of the noun form of the word *go* was a plan to do or plan something. The three examples of tokens below are noun forms in the word *go*.
1) … you know, the prosecutor traditionally is a **go** or **no-go**.
2) And if you're on the **go**, subscribe to our podcast.

3)   He'd been having a rough **go** of things lately …

The results indicated that *go* also functioned as nouns and verbs. The word *go* appeared 391 times. Table 2 displays the occurrences of *come* and *go*.

Table 2. Frequencies of *Come* and *Go*

Verb	Frequency		Total	Percentage
	2018	2019		
come	159	159	318	44.90%
go	177	214	391	55.10%
			709	100.00%

Collocations of "come" and "go"

About the aforementioned types of grammatical and lexical collocations used to analyse the 150 tokens of COCA for the words *come* and *go*. Sentences or utterances in COCA presented a clear picture of the use of those two words. The two words *come* and *go* could be in the form of Vt and Vi so that the analysis of collocations would be focused on the right of those verbs (Biber et al., 2002).

Collocations of "come"

The data utilized to analyse collocations in this study were 150 tokens from COCA for the word come. These 150 tokens were scrutinized by examining the word on the right of the words *come* and *go*. By applying the theory described by Benson et al. (1986) and Benson et al. (2010), the researchers found the types of collocations as illustrated below.

Table 3. Collocations of *come*

Time	Collocation Types		Total	Percentage
	Grammatical Collocation	Lexical Collocation		
2018	18	19	37	42.50%
2019	33	17	50	57.50%
	51	36	87	100.00%

Table 4.3 demonstrated that the word *come* had grammatical and lexical collocation types with 51 and 36 items, respectively. The total number of those two collocations in the year 2018 indicated that there were 37 items found in the tokens. Meanwhile, the total number for the two types of collocations in 2019 was 50 items. The total percentage for come in 2019 was higher at 57.50% compared to 2018 at 42.50%. Moreover, five types of grammatical collocations were found from the tokens of the word come in COCA. Examples of tokens having five types of collation were revealed as below.

Table 4. Grammatical collocations of *come*

No.	Grammatical Collocation Types	Tokens
1	Vt + NP	Jesus, it's working. Here **come the next two**.
2	Vt + Gerund	I've been wondering if you might **come knockin'**.
3	Vt + Prep and (an) object.	If Durant doesn't **come with Irving**, Brooklyn will have other options …
4	Vt + predicate adjective	… Farnam would be " a dream **come true**. "
5	Vt + an object + verb-ing	She would spend the nights her husband didn't **come home embroidering** tablecloths …

Table 4 indicated that out of 19 types of grammatical collocations, the writer found only five types of grammatical collocation from the word *come*. The five types of grammatical collocations were Vi + N (5 tokens), Vi + gerund (2 tokens), Vi+ prep and (an) O (37 tokens), Vi + predicate adjective (5 tokens), and the last was Vi + an object + verb-ing (2 tokens). The part of speech in the first example was *come* = V and the following two = NP. Since the verb *come* in the sentence still made sense even though it did not have an object to complete it. Then, the part of speech in the second example studied was *come* = V and knockin' = Verb-ing, which turned into a gerund. The part of speech in the third example was *come* = V, with = Prep, and Irving (an object). Moreover, the fourth example also belonged to the grammatical collocation type because *come* = V and true = predicate adj. The word true was a predicate adjective because it altered the subject and appeared after the verb. Last but not least, the fifth example in Table 4 was also included in the type of grammatical collocation because *come* = V, home = O, and embroidering = Verb – ing. It had been stated that COCA consisted of various token sources such as newspapers, news, academics, fiction, movies, and magazines (Davies, 2009). Moreover, Moehkardi (2002) also stated that *come* could be followed by part of speech such as N, Adj, V, and grammatical structure.

Not only did grammatical collocation that emerged from the token word come, but lexical collocation also appeared on tokens in COCA. There were two types of lexical collocation on the word *come*, as shown in Table 5.

Table 5. Lexical collocation of *come*

No.	Lexical Collocation	Tokens
1	Verb meaning creation or action + noun	We've **come a long way** on the question of race.
2	V + Adv	The report claimed that if developers didn't **come willingly**,

Table 5 shows two types of lexical collocation, namely a verb meaning creation or action + N with a total of (6 tokens) and V + Adv collocation with a total of (30 tokens). Part of speech in the lexical collocation type example number 1 was *come* = V meaning action and a long way = N. Meanwhile, in the V + adv collocation part, the part of speech in the *come* part was as a verb.

Collocations of "Go"

The word *go* was also analysed on 150 tokens in COCA (Benson et al., 1986; Benson et al., 2010). The following describes the types of collocations found for the word *go*.

Table 6. Collocations of *go*

Time	Collocation Types		Total	Percentage
	Grammatical Collocation	Lexical Collocation		
2018	38	7	45	33.60%
2019	54	35	89	66.40%
	92	35	134	100.00%

Examples of tokens having seven types of grammatical collocation are shown below.

Table 7. Grammatical collocations of *go*

No.	Grammatical Collocation Types	Tokens
1	Vi + N	… they tend to **go overseas** to get' em.
2	Vt + interrogative word, eg how and what	Okay, I see you're busy. Just **go do what** makes you happy. Go make New York safe.
3	Vt + prep + O	Maybe we'll **go after** her next. Fine.
4	Vt + prep phrase	That's where the lost lambs **go on the farm** back home. Go on with you.
5	Vt + predicate adj	Daddy'd **go bankrupt**, and she'd be a pariah …
6	N + Prep	The dogs were foaming … and having **a go at** me …
7	Vt + Bare Inf	Wha... Are you saying that I **should go** find Buster?

Table 7 indicated that out of 19 types of grammatical collocations, the writer found seven types of grammatical collocation from the word *go*. The seven types of grammatical collocations were Vi + N (21 tokens), Vt + interrogative word (4 tokens), Vt + prep + O (36 tokens), Vt + prep (5 tokens), Vt + predicate adjective (15 tokens), N + prep combinations (1 token), and Vt + bare inf (15 tokens). The part of speech in the first example was go = Vi and overseas = N. Then, the part of speech in the second example studied was *go* do = V and what = interrogative word. The third example was *go* = V, after = prep, and her next (an object).

Moreover, the fourth example also belonged to the grammatical collocation type because *go* = V and on the farm = PP. The fifth example belonged to the type of grammatical collocation because go make = V, New York = an object, and safe = Adj. The sixth example was a *go* = N and at = Prep. Last but not least, should = Vt and go (bare inf). The type of grammatical collocation in the word *go* appeared more varied than the word *come*. It was because the word *go* is very commonly utilized by many people (Thomas, 2015).

The word *go* also had another type of collocation, namely lexical collocation, as shown in Table 8. Two types of lexical collocations that could be found in the word go are shown in the table below.

Table 8. Lexical collocations of "*go*"

No.	Lexical Collocation	Tokens
1	Verb meaning creation or action + noun	Philo, **go home**! Get some rest.
2	V + Adv	Inspector! It's him! It's Jack! **Go around**!

Table 8 shows that only two types of lexical collocations are found out of the seven existing lexical collocations. The researcher examined the word on the right that appeared in the word *go*. The two lexical collocations that appeared have the same type as the word *come*, namely Verb meaning creation or action + noun with a total (17 tokens) and V + Adv collocation with 18 tokens. Part of speech in the lexical collocation number 1 was Verb meaning creation or action + noun, *go* = verb meaning action, and home = N. While in the V + Adv collocation part, the part of speech in the go part was as a verb, and around was an adverb that describes the verb.

The word *come* has specific meanings that can be studied further. The tokens analysed to find out the deeper meaning of the word *come* was seen in the COCA occurrences. Moreover, the tokens of *come* were analysed by examining the intention of the sentences and utterances.

Meanings of "come"

The first meaning of *come* from the *OED* was "to move or approach to a place, someone, or something." Researchers discovered several examples taken from COCA tokens with the exact definition. Based on the definition understood, the word *come* was collocated with other words that emerged from several contexts. It was found that there were 30 tokens out of 318 tokens indicating the same meaning. The three examples below were the words followed by nouns as collocations, which appear in many contexts.
1) Jesus, it's working. Here **come the next two**.
2) Ah, here **come the blushing brides**.
3) And now, here **come the McGuire Sisters**.

The use of *come* in the examples shown in the three tokens above revealed that someone or something was trying to travel or approach the speaker. This result was similar to research conducted by Louw (2007) which says that come has the meaning to approach or move towards someone or something. Furthermore, the word come is also followed by words any closer. Tokens discovered from the COCA corpus were in the form of TV, movie, magazine, and fiction. Here are three examples taken from COCA.
1) Don't you **come any closer**. I swear to God …
2) Don't **come any closer**! You got this, Jacquie?
3) No! **Don't come any closer**! Aah! He speaks English!

According to *OED*, the three examples of tokens above suggest a movement of someone. The word *closer* in the three tokens above had changed to a noun because any must be followed by the word noun (Al-shalabi et al., 2011).

Based on *OED*, the second definition of come is to finish, run out, complete, and find a solution. Twenty tokens were selected by researchers to understand the

definition more deeply. The collocation pattern is verb + prepositional phrase. Three examples are shown below.

1) … they learned how close the rescue mission had **come to failing**.
2) The Turkish interior minister … to **come to an agreement** with ISIS.
3) … common purpose has **come to an abrupt end**,

Understanding token number 19 indicated that the rescue mission was very close to failure. It meant that the rescue mission could be considered almost finished. Meanwhile, the token (20) indicated that the Turkish Interior Minister had found a solution or reached an agreement with ISIS. Last but not least, token (21) presented that the exhibition that was held suddenly ended.

The third definition of *come* was almost achieving or getting something. The ten tokens that have been investigated have the same meaning. The tokens studied demonstrated that *come* was collocated with other words so that it supported or formed a meaning. The collocations on the right that appeared in the word *come* were adverbs. The examples of *come close* (V + Adv) below, based on *OED*, show something almost happening.

1) Gulf states … none **come close** to ASEAN's …
2) Cifers attacks … but doesn't **come close** to an arm bar.
3) … but doesn't **come close** on caths or aortic valves.

Meanings of "go"

Similar to *come*, *go* carried a specific meaning that could be analysed further. The word *go* was collocated with other forms of words that could explain the meaning of its occurrences. The following was an example of the definition of the word *go*.

According to *OED*, the word *go* means to move or proceed to a place. A person who applies the word *go* performs a specific action or goal. By analysing the tokens in the COCA corpus, 25 tokens indicated the same meaning as discussed. Collocations consisted of intransitive verb + prepositional + object form. Three examples of collocations can be shown below.

1) What am I going to do? I'm supposed to **go on a date**. A date?
2) I'm afraid that Apple will **go to war** against us and shoot us …
3) No, we had to **go on foot**.

The three examples above occurred in different registers. The first example occurred on TV, the second example emerged in fiction, and the third example appeared in movies. Then it was reasonable that the examples could occur in different registers but in the similar context.

The second definition in COCA was an intransitive verb followed by a preposition phrase. Based on *OED*, the word *go* can mean something that is no longer relevant or present to someone/something. In other words, that something/someone has disappeared. Thirteen tokens had the same meaning. Two examples of collocations can be seen as follows.

1) The company also could **go out of business**.
2) It's, no, superheroes never **go out of fashion**.

The first example of collocation above was seen in the news, while the second example was found in spoken words or utterances. Based on example 28, the company's business had failed or permanently stopped. Meanwhile, example 29 showed that going out of fashion means that it is no longer relevant or following the current context, but because there is the word never before going out of fashion, the context becomes that superheroes will continue to be a trend forever.

Meanwhile, the following most common collocation combination was the intransitive verb of the word *go* with an adjective. Ten tokens meant something or someone going crazy or losing their sanity.

1) Oh. You **go insane.** Speeding through …
2) … I fear I might **go mad**.
3) … I thought I would **go crazy** if I didn't get out of there.

The three examples above were found in the same registration which was in TV. It identified that the use of intransitive verb + predicate adjective could be used in various contexts.

Based on Abid (2020), non-native English speakers need to master the L2 to sound or develop their fluency like native speakers, especially those who will become teachers or educators. They need to be familiarized with the use of the second language. Since the words *come* and *go* could confuse non – native speakers of English need to know the collocations and the fluencies that occurred in the COCA. In this study, the researchers found that the words *come* and *go* had various forms of collocations and occurred very frequent. The theory utilized to analyse the collocations of the words *come* and *go* was by Benson et al. (1986) and Benson et al. (2010). The grammatical collocations in the word *come* were Vt + N, Vt + gerund, Vt + prep + O, Vt + predicate adj, Vt + O + v-ing. Meanwhile, grammatical collocations in the word *go* were Vi + N, Vt + interrogative word, Vt + prep + O, Vt + prep, Vt + predicate adjective, N + preposition combinations, and Vt + bare inf. For the lexical collocation, the types for the words *come* and *go* were a verb meaning creation or action + noun and verb + adverb collocation. Collocation in the word *go* appeared more with a total of 9 types of collocation, while the word *come* had a total of 7 types of collocation.

In addition, the words *come* and *go* had various definitions that vary when collocated with other words. Based on the data, the word come could mean finish, almost reach, and approach to a place. On the other hand, the meaning of the word *go* could mean moving to a place, something irrelevant, and someone losing their sanity. The words *come* and *go* had the same basic meaning: the existence of movement or deictic movement. According to Villerius (2021), come shows movement from somewhere else towards the speaker, whereas go moves in the opposite direction, namely moving from one place to away from the speaker.

Furthermore, the results discovered in this study had differences and similarities with research conducted by Rustan and Andriyanti (2021), which found that the word *go* had a higher frequency of occurrence than the word *come*. However, Rustan and Andriyanti (2021) did not discuss collocations in words that often appeared in Indonesian senior high school textbooks. Therefore, the discussion of collocation became a striking difference between these two studies. The collocation in this study could help other non-native speakers of English to be cautious with the meaning of *come* and *go*.

Conclusion

This study attempted to discover COCA's collocations and frequencies from 2018 until 2019 for the words *come* and *go*. The data discovered to answer the first research problem related to frequency occurrences showed that the word *go* had a higher number of values than the word *come*. The total combination of word classes *go* occurred 405 times, whereas come occurred 331 times. If in percentage, the word *go* had a percentage of 55%, while the word come had a percentage of 45%. Moreover, the types of collocations that appeared in the word *go* also had a more significant number. There were nine types. On the other hand, the word *come* only appeared in seven types of collocations. The words *come* and *go* also had a similar basic definition: to travel or move from one place to another. Therefore, non-native English speakers must be careful when *come* and *go* collocated with other words because the definition could also change. Furthermore, the non-native English speakers need not only to know the words' definitions but also to consider the context behind the sentences or utterances.

The words *come* and *go* were a word that both native speakers and non-native English speakers commonly use. However, the confusion was raised because both words have a similar basic definition, which is changing places, but the direction of moving makes the difference. Therefore, investigating the words *come* and *go* could help speakers of English to be careful and help them to improve their fluency to be native-like. The researchers encourage future researchers to conduct similar research and explore more deeply related to the types of dissimilar words from this research, such as *bring* and *take*, and *lend* and *borrow*.

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FUNCTIONS OF THE SUFFIX –*MOST* IN ENGLISH

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Abstract
This paper explored the functions of the suffix –*most* in English and the formation of new categories of the suffix -*most* by analyzing the words containing it. This quantitative descriptive study collected the data from Wordbyletter.com and the online *Oxford English Dictionary* (*OED*). The text-based document analysis examined 40 words having the suffix -*most*. Results showed that four functions of the suffix –*most,* namely to form: a noun into an adjective (25%), an adjective into an adjective (45%), an adverb into an adjective (15%), and a preposition into an adjective (15%). It was analyzed that the usage frequency of several words represents all the grammatical categories of the suffix –*most* based on the Corpus of Contemporary American English (COCA). Firstly, *foremost* functioning as noun formation occurred 7,078 times. Secondly, *lowermost* functioning as adjective formation occurred 40 times. Thirdly, the *uppermost* functioning as adverb formation appeared 532 times. Lastly, *aftermost* functioning as preposition formation occurred twice only.

Keywords: affixation, -most, suffix, word-formation

Introduction
        Affixation is the process of adding an affix into a single or complex form (Herman, 2015; Tambusai et al., 2016). Affixation plays an important role in morphology because it is one of the word-formation types that change the meaning of a word (Zainuddin, 2016). Affixation refers to a morphological process that comprises the encasement of affixes to the bases to produce new words (Charles, 2018; Raja, 2014). Tariq et al. (2020) explain that an affix is connected to a free morpheme and a bound morpheme. A free morpheme is defined as a morpheme that can stand alone as a word with a particular meaning, for example, speak, eat, and drink whereas a bound morpheme is a morpheme that cannot stand as a word and it doesn't have a meaning without the addition of root word, for example, dis-, un-, -ly and -ity (Adisutrisno, 2013; Fortes-Galvan & Roxas, 2006; Giyatmi, 2019; Kazemian & Hashemi 2014; Luthfiyati, 2017; Martini, 2016; Maulidia, 2017; Maulidina et al., 2019; Nurjanah et al., 2018; Ramadan, 2015; Rugaiyah, 2018). There are two kinds of affixes. If the affix is put before the basic word it is named a prefix but if the affix is put after the basic word it is called a suffix (Altay, 2006; Bauer, 2003; Brinton & Brinton, 2010; Roaini & Ansar 2019; Somathasan, 2018; Tariq et al., 2020). It means all of the words are bases before the added suffixes or prefixes. On the other side, Aronof

(1994) has a different perspective, he argues infix also includes the part of affix in which the words are inserted within the roots.

In English, an affix that follows the base word is called a suffix (Haspelmath & Sims, 2010). A suffix commonly attached at the end of the base word, such as *-er, -ly, -ful, -dom,* and *-ness*. For instance: cheat-er, proper-ly, beauty-ful, free-dom, weak-ness (Al-Mutmainah, 2014; Halawa, 2017). According to Kolenchery (2015), a suffix cannot stand alone without basic words. It means a suffix needs to be inserted into the root word to create a meaning for example the word readers, consists of two suffixes they are suffixes (-er which means who) and (-s which means more than one), and read is base word. Furthermore, a suffix is classified into two parts namely derivational suffix and inflectional suffix. Somathan (2018) argues derivational suffix is defined as an affix that is added to a certain lexeme to make a new word which possibly changes the class of the word for example the word 'eat' is a verb when the suffix able is inserted to 'eat', then it becomes eatable and is classified as an adjective. While an inflectional suffix is an affix that is added at the end of the word the affixation doesn't change the category of the word. Inflectional suffixes commonly only change the word. for instance, changing from singular to plural (shoe → shoes).

The scope of this study is the formation of affixation. The researchers limited the study which only focuses on the adjective suffix (-most). Many people assume that the word "most" is only used in the formation of adjective superlatives particularly for words having more than one syllable. However, the word "most" also has a function as a suffix, for example, *aftmost, aftermost, backmost, midmost, undermost, westernmost, lowermost,* and *innermost.* All of the words receiving the suffix (-most) are categorized as adjectives but they have different characteristics of basic words. Therefore, the researchers consider choosing this topic to give a better understanding of learning adjective suffixes, especially in learning the suffix (-most). It will help the readers to comprehend the function and the word-formation process of the suffix (-most). Moreover, Herman (2015) states the knowledge of suffixes will help learners or readers enhance their vocabulary. Once the readers know the meaning of a certain prefix, they have a clue related to the meaning of the word and they will be able to recognize the function of a particular word by analyzing or identifying the word.

This study is also supported by several relevant types of research. First, Susilawati and Putri (2018) analyzed the derivation and affixation process in English speech. Their results showed that there were three formations of a derivational process in Speech of Dananjaya Hettiarachchi, namely adjective formation which contains 6 variations in 13 words, noun formation which contains 3 variations in 12 words, adverb formation which contains 3 variations in 3 words, and verb formation which contains 2 variations in 2 words. Second, Luthfiyati et al. (2017) found out there were 52 derivation words with three kinds of derivation processes, namely 17 words of adjective derivation, 26 words of noun derivation, and 9 words of verb derivation. Last, Nur and Kirom (2016) focused on analyzing both suffixes and affixes. The researchers discovered 28 noun makers, 5 verb makers, 29 adjective makers, and 16 adverb makers.

To guide this study, the researchers formulated the following research question: What are the functions of the suffix *-most* in English? It is expected that

this study will assist us in enriching our knowledge of the word-formation in English involving the suffix –*most*.

Method

This study was qualitative and descriptive. The researchers collected the data from Wordbyletter.com and Oxford Learner's Dictionary. The data collection in this study was carried out by using the purposive sampling technique. According to Etikan, Musa, and Alkassim (2016) "The purposive sampling technique, also called judgment sampling, is the deliberate choice of a participant due to the qualities the participant possesses". It means the data is obtained by a nonrandom technique. So, the samples of this study are the words receiving the suffix (-most). Based on the sources, forty-six words attach the suffix (-most) to those words.

Regarding data analysis, the researchers took several steps to answer the research questions above. First, the researchers obtained forty-six words that contain the suffix (-most) from Wordbyletter.com by presenting them using a data display. To make data more accurate the researchers used the online *Oxford English Dictionary* (OED). It also helps the researchers to check the function, the base, and the characteristics of the words.

The second step to answer the research question is to analyze the function of the suffix (-most). The researchers classified the root words according to the lexical category and gave simple explanations, drafts, and relation inter categories and flowcharts. By doing this classification, it enables the researchers to decide the function of the suffix (-most) and the characteristics of those words that have the suffix (-most).

Findings and Discussion

The researcher discovered forty words ending with the suffix (-most). All of the base words are free morphemes because they can stand alone as a word. Those words are composed of noun bases, adjective bases, and preposition bases.

Table 1. The formation of new categories of the suffix (-*most*)

Word	Part of Speech	Root	Part of Speech	Suffix	Note
aftermost	adjective	after	preposition	(-most)	preposition maker
aftmost	adjective	aft	adjective	(-most)	adjective maker
backmost	adjective	back	adverb	(-most)	adverb maker
bettermost	adjective	back	adjective	(-most)	adjective maker
bottommost	adjective	bottom	noun	(-most)	noun maker
easternmost	adjective	eastern	adjective	(-most)	adjective maker
endmost	adjective	end	noun	(-most)	noun maker
farmost	adjective	far	adverb	(-most)	adverb maker
farthermost	adjective	farther	adverb	(-ther, -most)	adverb maker
foremost	adjective	fore	noun	(-most)	noun maker

| furthermost	adjective	further	adverb	(-most)	adverb maker
headforemost	adjective	head	noun,	(-Fore, -most)	noun maker
headmost	adjective	head	noun	(-most)	noun maker
highmost	adjective	high	adjective	(-most)	adjective maker
hindermost	adjective	hind	adjective	(-er, -most)	adjective maker
hindmost	adjective	hind	adjective	(-most)	adjective maker
hithermost	adjective	hither	adverb	(-most)	adverb maker
inmost	adjective	in	preposition	(-most)	preposition maker
innermost	adjective	inner	adjective	(-most)	adjective maker
lowermost	adjective	low	adjective	(-er, -most)	adjective maker
middlemost	adjective	mid	preposition	(-dle, -most)	preposition maker
midmost	adjective	mid	preposition	(-most)	preposition maker
nethermost	adjective	nether	adjective	(-most)	adjective maker
northernmost	adjective	northern	adjective	(-most)	adjective maker
northmost	adjective	north	noun	(-most)	noun maker
outermost	adjective	out	adverb	(-er, -most)	adjective maker
outmost	adjective	out	adverb	(-most)	adverb maker
overmost	adjective	over	preposition	(-most)	preposition maker
rearmost	adjective	rear	adjective	(-most)	adjective maker
southernmost	adjective	southern	adjective	(-most)	adjective maker
southmost	adjective	south	noun	(-most)	noun maker
sternforemost	adjective	stern	adjective	(-most)	adjective maker
sternmost	adjective	stern	adjective	(-most)	adjective maker
topmost	adjective	top	noun	(-most)	noun maker
undermost	adjective	under	preposition	(-most)	preposition maker
uppermost	adjective	up	adverb	(-er, -most)	adjective maker
uttermost	adjective	utter	adjective	(-most)	adjective maker
weathermost	adjective	weather	noun	(-most)	noun maker
westernmost	adjective	western	adjective	(-most)	adjective maker
westmost	adjective	west	noun	(-most)	noun maker

Functions of the suffix (-most)

The suffix (-most) is identified as a bound morpheme and the base that comes from the noun, adjective, verb, adverb, and preposition are free morphemes. After analyzing the data, the researchers discovered four functions of the suffix (-most) they are to change a noun into an adjective, an adjective into an adjective, an adverb into an adjective, and a preposition into an adjective.

Table 2. The number of the function of the suffix *(-most)*

No.	Lexical Category	Frequency	Change Form	Percentage
1.	noun	noun into adjective	10	25%
2.	adjective	adjective into adjective	18	45%
3.	adverb	adverb into adjective	6	15%
4.	preposition	preposition into adjective	6	15%
		Total	40	100

   a.   From noun into adjective ➔ foremost
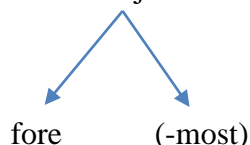
fore   (-most)

The chart above shows the adjective foremost is shaped by the free morpheme *fore* and the bound morpheme *(-most)*. The word *fore* is classified as a noun and *(-most)* is classified as a suffix. The attachment of the suffix *(-most)* has changed the grammatical class /category from a noun into an adjective. Furthermore, the suffix *(-most)* also changed the meaning of the root word. According to the online *Oxford English Dictionary* (*OED*), *fore* consists of two meanings, firstly to make something to be recognized or noticed by people and secondly to play a significant part. While the word *foremost* is defined as the most well-known or the most important. The usage of *foremost* has a high frequency, such as on the web, blogs, and news. Based on the data from the Corpus of Contemporary American English (COCA), the frequency of foremost is 7078.

b.   From adjective into an adjective ➔lowermost
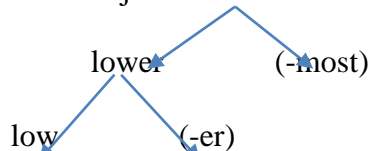

lower   (-most)

low   (-er)

Lowermost is categorized as a noun base and it contains three morphemes. The word *low* is included as a free morpheme while the suffix *(-most)* and *(-er)* belong to a bound morpheme. The suffixation reveals there is no class alteration in the word *lowermost* but the suffixation process has converted the meaning. *Low* means not tall, it is the opposite of high whereas *lowermost* is defined as the lowest position. Moreover, according to the Corpus of Contemporary American English, the frequency of lowermost is 40.

c.   From adverb into adjective ➔ uppermost

upper   (-most)

up   (-er)
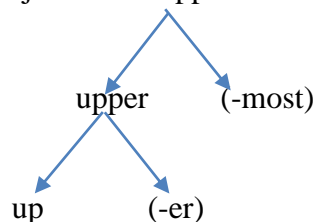
Uppermost consists of three morphemes. The word *up* belongs to free morpheme whereas the suffix *(-most)* and *(-er)* are classified as bound morphemes. The addition of the suffixes *(-most)* and *(-er)* transmutes the grammatical category and meaning of the base word. The chart above shows the lexical category of the word base is an adverb and after the suffixation, it turns into an adjective. The word *up* refers to a higher position or level and *uppermost* means nearer to the top of the most important position. In addition, the word *uppermost* is quite often used on various platforms. The data from the Corpus of Contemporary American English representing the frequency of the word *uppermost* is 532.

d.　　　From preposition into adjective ➔ aftermost
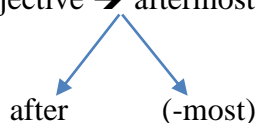
after　　　(-most)

The chart above represents the word *aftermost* containing two morphemes they are *after* which are classified as free morphemes and the suffix *(-most)* as a bound morpheme. The insertion of the suffix *(-most)* at the end of the based word converts the grammatical category from preposition to adjective. The suffixation also affects the meaning of the base word. *After* means later than something or the following something in time while *aftermost* is defined as the nearest position to the stern of a ship. The usage of *aftermost* is extremely rare. According to the Corpus of Contemporary American English, the frequency of the word *aftermost* is two.
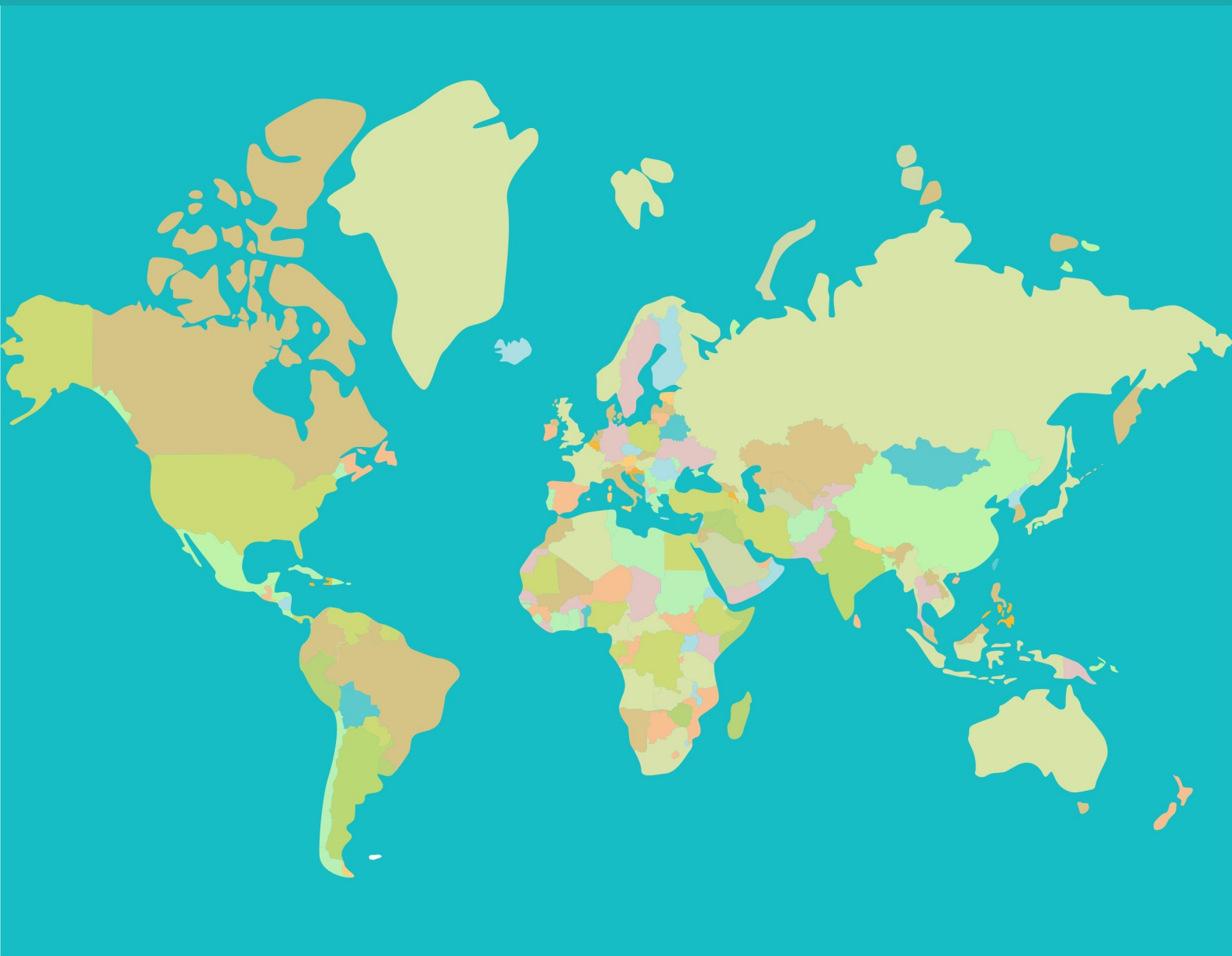
Conclusion

In this study, the researchers gathered and analyzed 40 words that are enclosed to the suffix *(-most)*. The suffix *(-most)* is categorized as a bound morpheme because it cannot stand alone without the root word. Besides, the suffix *(-most)* is also identified as a derivational suffix because it can create or shape a new adjectival word. Based on the analysis above, the suffix *(-most)* has four functions namely to change a noun into an adjective, an adjective into an adjective, an adverb into an adjective, and a preposition into an adjective. Noun formation consists of 10 data (25%), adjective formation consists of 18 data (45%), adverb formation consists of 6 data (15%), and preposition formation consists of 6 data (15%). Furthermore, the researchers analyzed the usage frequency of the words that are used on various platforms, such as websites, blogs, and news. The data was taken from the Corpus of Contemporary American English (COCA). The researchers took four words from forty to be analyzed that represent each grammatical category and function. Firstly, the word *foremost* is included in noun formation, the frequency of the word is 7078. Secondly, the word *lowermost* is included in adjective formation, the frequency of the word is 40. Thirdly, the word *uppermost* is included in adverb formation, the frequency of the word is 532. The last is the word *aftermost* which is included in preposition formation, the frequency of the word is only twice.

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