



# PROCEEDING

INTERNATIONAL CONFERENCE  
ON POVERTY & SUSTAINABLE SOCIETY

## ICOPSS2018

W.A.A.  
NURHANAN ABDUL R  
MOHD KAMIL  
KHAIRUL AZHAR MA

Hak cipta adalah terpelihara. Setiap bahagian daripada terbitan ini tidak boleh diterbitkan semula, disimpan untuk pengeluaran atau dipindahkan kepada bentuk lain, sama ada dengan cara elektronik, mekanikal, gambar, rakaman dan sebagainya tanpa mendapat izin daripada **Penerbit Universiti Malaysia Kelantan**.

**Judul buku & nama penulis/editor:**

Proceeding International Conference On Poverty Sustainable Society (ICOPSS) 2018/ W. A. Amir Zal, Nurhanan Abdul Rahman, Mohd Kamil Ahmad & Khairul Azhar Mat Daud.

**Nombor ISBN:** 978-967-2229-16-2

**Pereka:**

Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK)  
Universiti Malaysia Kelantan  
16300 Bachok, Kelantan, Malaysia

**Diterbitkan oleh:**

Penerbit UMK  
Universiti Malaysia Kelantan  
Pejabat Perpustakaan dan Pengurusan Ilmu  
Karung Berkunci 36, Pengkalan Chepa,  
16100 Kota Bharu,  
Kelantan

**Dengan Kerjasama:**

Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK)  
Universiti Malaysia Kelantan  
16300 Bachok, Kelantan, Malaysia

Telefon :09-7797524

## KANDUNGAN

### PRAKATA

v-vi

### PEMETAAN KEMISKINAN

<b>PRAWACANA —PEMETAAN KEMISKINANII DI KELANTAN</b>	<b>1</b>
W. A. Amir Zal, Zailani Abdullah, Nobaya Ahmad, Haris Abd Wahab, Ahmad Azrin Adnan, Noor Hisham Md Naw, Aini Marina Ma'arof, Mohd Kamil Ahmad, Azwan Abdullah, Arbaiah Abdul Razak, Noralizah Kassim & Norhashima Hashim	
<b>HUBUNGAN ANTARA KEMISKINAN DAN KEPATUHAN BERAGAMA DI KELANTAN</b>	<b>15</b>
Ahmad Azrin Adnan, W. A. Amir Zal, Zailani Abdullah, Nobaya Ahmad, Haris Abd Wahab, Noor Hisham Md Naw, Aini Marina Ma'arof, Mohd Kamil Ahmad, Azwan Abdullah, Arbaiah Abdul Razak, Noralizah Kassim & Norhashima Hashim	
<b>KEMISKINAN: KEKAYAAN MODAL AGAMA SEBAGAI MEKASNISME PEMBASMIAN</b>	<b>27</b>
Azwan Abdullah, W. A. Amir Zal, Zailani Abdullah, Nobaya Ahmad, Haris Abd Wahab, Ahmad Azrin Adnan, Noor Hisham Md Naw, Aini Marina Ma'arof, Mohd Kamil Ahmad, Arbaiah Ahmad, Noralizah Kassim & Norhashima Hashim	
<b>MAPPING POVERTY FOR BETTER GOVERNANCE IN NORTHEASTERN MALAYSIA: REMEASURING HUMAN CAPITAL IN KELANTAN</b>	<b>35</b>
Aini Marina Ma'arof, W. A. Amir Zal, Zailani Abdullah, Nobaya Ahmad, Haris Abd Wahab, Ahmad Azrin Adnan, Noor Hisham Md Naw, Mohd Kamil Ahmad, Azwan Abdullah, Arbaiah Abdul Razak, Noralizah Kassim & Norhashima Hashim	

### MULTIDIMENSIONAL POVERTY

<b>COMPARISON OF MULTIDIMENSIONAL POVERTY INDEX (MPI) BETWEEN RURAL AND URBAN AREA IN KELANTAN</b>	<b>47</b>
Nur Hanisah Abdul Malek, Nor Hizami Hassin, Nurul Syazana Abdul Halim, Noor Syuhadah Subki & Wani Sofia Udin	
<b>THE INFLUENCE OF POVERTY AND CULTURE ON WOMEN POLITICAL PARTICIPATION AND SUSTAINABLE SOCIETY IN NIGERIA</b>	<b>55</b>
Mohammed Kwarah Tal	
<b>POVERTY ERADICATION IN MALAYSIA: A RESPONSIBILITY TO THE POOR</b>	<b>67</b>
Siti Rohana Mohamad, Hazriah Hasan, Farah Hanan Muhamad, Nursafeda Abd Rashid & Nur Farahiah Azmi	
<b>USAHA PEMBASMIAN KEMISKINAN DALAM KOMUNITI MUSLIM MELALUI PELAKSANAAN PENGAJARAN ILMU AKIDAH ISLAMIAH DI MASJID-MASJID: SATU KAJIAN DI NEGERI KELANTAN</b>	<b>72</b>
Mohd Naw Ismail, Anis Amira Ab. Rahman, Zaleha Embong, Hamdan Aziz	
<b>LITERASI TERHADAP PERANCANGAN KEWANGAN ISLAM DALAM KALANGAN KUMPULAN B40 DI KOTA BHARU</b>	<b>83</b>
Mohd Afifie Mohd Alwi, Azwan Abdullah, Zatul Karamah Ahmad Baharul Ulum, Mohd Khairy Kamarudin, Mohd Zulkifli Muhammad & Mohd Hafizie Suhaimi	

KAJIAN IMPAK PROJEK PEMBANGUNAN KOMUNITI DAN PEMBASMIAN KEMISKINAN; KOLABORASI STRATEGIK YAYASAN SEJAHTERA DAN PUSAT PENGAJIAN BAHASA DAN PEMBANGUNAN INSANIAH UMK Noor Hisham Md Naw	89
--	----

PERSISTENT OF POVERTY: ISSUES AND CHALLENGES Amirul Iman Mohd Jazid & Patmawati Ibrahim	97
--	----

#### HEALTH AND SOCIAL WELL BEING

PROXIMATE COMPOSITION OF SESAMUM RADIATUM LEAVES COLLECTED AROUND KELANTAN Radhiah Zakaria, Nazahatul Anis Binti Amaludin & Irshad UI Haq Bhat	105
KEAGAMAAN DAN RESILIENSI SEBAGAI PERAMAL KESEJAHTERAAN DIRI (WELL-BEING) REMAJA PANTAI TIMUR: PEMBINAAN MODEL STRUKTUR DAN MODEL PENGUKURAN (CFA) Azlina Abu Bakar, Siti Rahaimah Ali, & R.Zirwatul Aida R.Ibrahim	113
CORPORATE SOCIAL RESPONSIBILITY AND SUSTAINABLE DEVELOPMENT Aasim Siddiqui	121
TRENDS AND CAUSES OF MATERNAL MORTALITY AT THE GENERAL HOSPITALS IN JIGAWA NORTH-WEST SENATORIAL DISTRICT Muhammad Abdulkadir & Ruslan Rainis	125

#### EDUCATION, TRADITIONAL AND LOCAL

THE PREDICTORS OF TECHNOLOGY USAGE AMONG SMALL-SCALE FISHERMEN IN MALAYSIA Raidah Mazuki, Mohd Nizam Osman, Jusang Bolong, Siti Zobidah Omar, Hayrol Azril Mohamed Shaffril & Samsul Farid Samsudin	134
PENGUNAAN TEKNOLOGI 'VIRTUAL REALITY' DALAM MENINGKATKAN KEMAHIRAN PENGIMAGINASIAN DAN PENGEMPATAN PELAJAR SEKOLAH RENDAH DALAM SUBJEK SEJARAH Nik Aliff Hakimi Nik Mohd Fadzil, Nurul Izzati Mohd Aiseri & Nik Ammar Syaffian Nik Mohd Fadzil	139
MATHEMATICS TEACHER EDUCATION IN NIGERIA: 21ST CENTURY SKILLS FOR EFFECTIVE CLASSROOM INSTRUCTION Muhammad Alhaji Ibrahim, Wun Thiam Yew & Nordin Abd Razak	145

#### EQUALITY AND EMPOWERMENT

A SYSTEMIC FUNCTIONAL ANALYSIS OF LGBT CHARACTERS IN BODY 2 BODY: A MALAYSIAN QUEER ANTHOLOGY Siti Muzalifah Tuan Ibrahim & Muhamad Farid Abdul Latiff	151
---	-----

LEVEL OF YOUTH INVOLVEMENT IN ENTREPRENEURSHIP SKILL TRAINING MODULE OF AGRICULTURAL FRESH PRODUCE PRESERVATION Norhafizah M.Z., Farah Adila A, Nurhanan, A.R, Tengku Halimatun Sa'adiyah T.A.B., Nurul Azwa M.K., Ch'ng, H.Y.& Zul Ariff A.L.	165
---	-----

MEMELIHARA WARISAN SENI SULAMAN KELINGKAN DENGAN MEMPERKASAKAN KEMAHIRAN GOLONGAN IBU TUNGGAL DI KELANTAN Hanisa Hassan, Norhasliyana Hazlin Binti Zainal Amri & Nurul Syahida Binti Mat Hussin	169
---	-----

#### COMMUNITY DEVELOPMENT AND SOCIAL WORK

KEMAHIRAN MEDIA SOSIAL DALAM KALANGAN USAHAWAN KECIL DAN SEDERHANA DI LEMBANGAN SUNGAI PENGKALAN DATU Khairul Azhar Mat Daud, Nik Zulkarnaen Khidzir, Ahmad Rasdan Ismail, and Tan Tse Guan	176
---	-----

#### ECONOMY AND CONSUMERISM

OYSTER MUSHROOM CULTIVATION USING PALM KERNEL CAKE AND RUBBER SAWDUST TO DRAW ENTREPRENEUR FOR POVERTY REDUCTION Kua Vee Shern Daniel, Laila Naher, Norhafizah Md Zain & Nurhanan Abdul Rahim	185
---	-----

MULBERRY: AN OPPORTUNITY FOR SUSTAINABLE LIVELIHOOD IN A GEOGRAPHICALLY CHALLENGED COMMUNITIES Fifty Hanisdah Saikim, Mahadimenakbar Mohamed Dawood, Azniza Mahyuddin, Patricia @ Patricia Clementina Matanjun, Nor Qhairrul Izzreen Mohd. Noor, Awangku Hassanah Bahar Pengiran Bagul, Tracy Anak Angki, Neoh Yan Ying, Emmylice Sirinus & Golonius Gibin	191
--	-----

THE IMPROVEMENT OF SOIL FERTILITY USING BOKASHI FOR VEGETABLE PRODUCTION SYSTEM IN KELANTAN, MALAYSIA Dwi Susanto, Norhafizah Md Zain & Ch'ng Huck Ywih	202
---	-----

#### ENVIRONMENT AND CLIMATE CHANGE

FSS-NOVEL TECHNIQUE FOR IN VITRO PROPAGATION OF ARACEAE AND ZINGIBERACEAE IN LOJING HIGHLANDS, KELANTAN Shalini Arsogah, Sarmila Rathamanalan, Sutati Harni, Kho Kay Sam, Tho Vivian, Nazahatul Anis Alamudin, Boon Jia Geng, Jayaraj Vijaya Kumaran & Suganthi Appalasamy	207
---	-----

IN VITRO PROPAGATION AND ACCLIMATIZATION OF LOCAL YAM (DIOSCOREA ALATA L.) USING NODAL EXPLANT TISSUE CULTURE. Mohammed Aurifullah, Zulhazman Hamzah & Siti Sarah Mokhtar	213
---	-----

#### POLICY, SOCIAL JUSTICE AND GOOD GOVERNANCE

THE POLITICS OF DECAMPING AND THE FUTURE OF DEMOCRACY IN NIGERIA Babayo Sule & Muhammad Aminu Yahaya	220
---	-----

DEMOCRACY, OVERSIGHT, AND LEGISLATURE IN NIGERIA Yusuf Abdu Yusuf	233
--	-----



### RELIGION AND SOCIAL STABILITY

- ISLAMIC FINANCIAL ACCOUNTING OF WAQF INSTITUTION IN MALAYSIA: A BENCHMARKING AGENDA OF MUSLIM WEALTH 242  
 Hazriah Hasan, Siti Rohana Mohamad, Farah Hanan Muhammad, Nurhaiza Nordin & Nur Farahiah Azmi

### MEDIA, DIGITAL AND AUTOMATION

- ICT USAGE: WHAT IS IT FOR THE RURAL? 251  
 Syafila Kamarudin, Siti Zobidah Omar, Jusang Bolong & Mohd Nizam Osman
- THE INFLUENCE OF MEDIA EXPOSURE AND TRUST ON YOUTH ATTITUDE TOWARDS GREENER TAINAN 257  
 Tamer Z. Fouad; Chang Chia-Hua & Yu-Chuan Huang

### ORANG ASLI AND MARGINALIZED COMMUNITY

- LEBUHRAYA RIMBA: MANIFESTASI KELESTARIAN RUANG RAYAU ORANG BATEK DI TAMAN NEGARA PAHANG 273  
 Nurul Zahari Fatanah & Haliza Abdul Rahman
- ENHANCING CAPACITY OF INDIGENOUS PEOPLE VIA NEURO-LINGUISTIC PROGRAMMING (NLP): A CASE STUDY OF CATFISH FARMING PROGRAM 280  
 Muhamad Azahar Abas, Mohamad Faiz Mohd Amin, Lee Seong Wei, Nor Hizami Hassin, Mohd Sukhairi Mat Rasat, Wan Mohd Yusuff Wan Ibrahim, Nor Hakimin Abdullah, Khairul Nizam Syazwan Wan Solihin Wong & Kamarul Ariffin Kambali
- KAJIAN PRELIMINARI STATUS SOSIOEKONOMI DAN PERSEPSI PESERTA ORANG ASLI TERHADAP PROGRAM PENINGKATAN PENDAPATAN 286  
 Azlina Mohd Khir, Nobaya Ahmad, Asnarulkhadi Abu Samah, Hanina Halimatusaadia Hamsan & CW Sharifah Balkis CW A Hamid

## PRAKATA

## PENDAHULUAN

*The International Conference on Poverty & Sustainable Society* (ICOPSS 2018) buat julung kalinya dianjurkan oleh Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK), Universiti Malaysia Kelantan. Ini bukan hanya kerana sudah menjadi fokus InsPeK untuk menganjurkan seminar berasaskan tema ini. Tetapi juga atas pertimbangan keperluan semasa untuk menggalakkan lebih banyak ruang wacana dan perkongsian ilmu dalam kalangan penyelidik.

Khususnya berkaitan dengan kemiskinan, isu ini sentiasa menjadi perhatian semua pihak yang merentasi masa dan tempat. Para sarjana sentiasa mewacanakannya kerana fenomena kemiskinan sentiasa wujud, bukan sahaja dalam bentuk yang konvensional, tetapi dalam pelbagai bentuk yang baharu. Sempena dengan perubahan ini juga, dimensi untuk memerhati dan menjelaskan isu kemiskinan menjadi lebih ‘meriah’ dengan kewujudan pelbagai indikator yang melangkaui indikator konvensional. Sebelum ini, indikator kemiskinan lebih terfokus kepada elemen ekonomi, namun dalam perkembangan terkini, indikator melangkaui elemen ekonomi.

Misalnya, antaranya ialah usaha Oxford Poverty and Human Development Initiative (OPHI) membangunkan indikator yang dikenali sebagai multidimensional poverty index dan usaha pihak lain seperti multidimensional poverty headcount (MPH), intensity of deprivation, poverty gap, poverty headcount ratio dan banyak lagi. Indikator begini lebih mendekati elemen kemanusiaan berbanding hanya melihat manusia sebagai makhluk ekonomi yang mengejar dan mementingkan nilai pertukaran ekonomi semata-mata. Dan perkara ini turut menjadi perhatian semua pihak dan melibatkan badan dunia seperti Pertubuhan Bangsa-Bangsa Bersatu (PBB) sehingga memperkenalkan inisiatif yang perlu dicapai semua pihak, iaitu —Sustainable Development Goals (SDGs)II.

## TEMA-TEMA ICOPSS

Menyentuh tentang *Sustainable Development Goals* (SDGs), SDGs mengandungi 17 matlamat yang perlu dicapai dan 169 sasaran yang menjadi agenda tumpuan bagi tahun 2030. SDGs merangkumi bukan sahaja elemen kemiskinan, tetapi juga mencakupi kehidupan lestari manusia dalam pelbagai dimensi penting manusia. Insaf atas keperluan untuk membantu merealisasikan matlamat SDGs tersebut, ICOPSS telah merangka tema khusus bagi konferensi ini. Tema-tema tersebut membuka ruang kepada para pakar dan penyelidik untuk berkongsi pandangan serta penemuan baru mereka kepada khalayak.

Walau bagaimanapun, ICOPSS telah meringkaskan tema-tema SDGs hanya kepada 13 tema, ini termasuklah dengan memasukkan elemen lokaliti, iaitu Orang Asli dan realiti semasa yang sedang berhadapan dengan perubahan drastik dalam bentuk Revolusi Industri 4.0 (4IR). Tema tersebut ialah 1) Multidimensional Poverty, 2) Health and Social Well Being, 3) Education, Tradition Knowledge and Local Wisdom, 4) Equality and Empowerment, 5) Community Development and Social Work, 6) Social Innovation, 7) Economy and Consumerism, 8) Environment and Climate Change, 9) Policy, Social Justice, and Good Governance, 10) Religion and Social Stability, 11) Industry Revolution 4.0, 12) Media, Digital, and Automation, dan 13) Orang Asli and Marginalized Community.

ICOPSS 2018 bertuah kerana mendapat sambutan dari para penyelidik dan pakar untuk bersama. Makalah yang dihantar bukan sahaja berasaskan tema-tema yang disediakan ICOPSS, tetapi juga memperlihatkan perkembangan terkini dalam aspek penyelidikan dan

kupasan isu berkaitan. Malah lebih menarik apabila ICOPSS 2018 turut disertai oleh dua (2) pengucap dasar yang berkarisma untuk mewacanakan tema-tema ICOPSS.

## V

### UCAPAN DASAR

Pengucap dasar pertama ialah Tan Sri Faizah binti Mohd Tahir, Pengerusi Yayasan Sejahtera. Yayasan Sejahtera merupakan sebuah Badan Bukan Kerajaan (NGO) yang komited dan sistematik dalam menguruskan kemiskinan dan perkhidmatan komuniti dengan menggunakan pendekatan pembangunan komuniti. Ucapan dasar yang disampaikan oleh Tan Sri Faizah binti Mohd Tahir adalah berkaitan proses membangunkan komuniti yang lestari. Ucapan dasar beliau akan melibatkan perkongsian pengalaman, pendekatan dan kerangka yang berimpak untuk merealisasikan pembangunan lestari berasaskan pengalaman Yayasan Sejahtera.

Manakala pengucap dasar kedua adalah Profesor Tan Sri Dato' Dzulkifli bin Abdul Razak. Beliau merupakan Rektor ke-6 Universiti Islam Antarabangsa Malaysia (UIAM). ICOPSS 2018 dan para peserta amat bertuah dengan kehadiran dan mendengar ucapan dasar beliau. Beliau bukan sahaja berkredibiliti dan mempunyai pengaruh di peringkat nasional, malah juga amat dikagumi oleh masyarakat global dengan idea beliau yang sentiasa segar dan bernas. Ucapan dasar beliau dalam ICOPSS 2018 adalah menumpukan kepada konsep —Sejahterall, kemiskinan dan kelestarian masyarakat. Beliau amat sinonim dengan konsep sejahtera yang diterjemahkan dalam pelbagai dimensi kehidupan manusia. Malah idea ini turut disambut baik oleh komuniti antarabangsa sehingga direalisasikan oleh *Regional Centre of Expertise (RCE)*, United Nations University dalam bentuk —Sejahtera Forest dan Sejahtera Centrell di Korea Selatan. Sambutan di peringkat global ini bukan sahaja menunjukkan betapa idea beliau diiktiraf di peringkat global, tetapi juga memanifestasikan kredibiliti beliau.

### PENUTUP

Dengan gabungan antara ucapan dasar para pengucap yang berkarisma dan pembentangan seperti berasaskan tema-tema ICOPSS 2018, kami amat yakin ICOPSS akan banyak memberi daya baru dan inisiatif kepada para peserta untuk terus bersama dalam menguruskan komuniti dan membina usaha yang berimpak lestari. Dan inilah memberi gambaran bahawa adanya impak para ilmuwan dalam menguruskan masyarakat ke arah kelestarian. Juga memanifestasikan peri pentingnya ilmu yang bermanfaat.



## EQUALITY DAN EMPOWERMENT

# A SYSTEMIC FUNCTIONAL ANALYSIS OF LGBT CHARACTERS IN *BODY 2 BODY: A MALAYSIAN QUEER ANTHOLOGY*

Siti Muzalifah Tuan Ibrahim<sup>32</sup> & Muhamad Farid Abdul Latiff

Corresponding author: muzalifah@utar.edu.my

## ABSTRACT

This research investigates how authors in 19 short stories in the anthology, *Body 2 Body: A Malaysian Queer Anthology* (B2B) use language to portray LGBT characters. It also investigates if these authors reinforce or challenge the stereotypical views about LGBT people. The theoretical framework for this research is based on Systemic Functional Linguistics in which attitude is selected to examine the evaluation of LGBT characters. Based on the analysis, it reveals that authors in B2B have adopted various strategies to evaluate LGBT characters in their stories. The authors portray the LGBT character as insecure person. This results in these LGBT characters to be evaluated negatively. The stereotypical views about LGBT people are either reinforced or challenged mostly through the various tokens in affect and judgment. Finally, suggestions for future research are presented to strengthen linguistic analysis as a method to unravel authors' perspectives in literary texts.

**KEYWORDS:** Systemic Functional Analysis, Attitude, Evaluation, Stereotype, LGBT

## INTRODUCTION

Homosexuality in Malaysia is considered as "abnormal" and contravenes religious as well as cultural norms and values of the Malay Muslim majority (Zainon & Kamila, 2011; Baba, 2001). In Islam, the issue of homosexuality had been specifically mentioned in several Quranic passages which clearly object same sexual activities through the story of Prophet Lut, the destruction of Sodom and Gomorrah as a result of God's wrath towards homosexual erotic practices (Jerome, 2013). In terms of transsexuals, Islam categorizes them as *mukhannis* or *mukhannas* to describe males whose behavior is similar to that of females. *Mukhannis* desire a gender identity that is different from that which they were born, loathe their male identity and want to be female while a *mukhannas* is effeminate but does not want to change sex (Wan Azmi, 1991). Islam forbids a *mukhannis* or *mukhannas* who are males to behave like females in terms of cross – dressing, putting on make-up, injecting hormones to have more feminine features like enlarged breasts or undergoing sex reassignment surgery (Teh, 2002). Taking into account of all these Islamic religious beliefs, the authorities in general believe that these activities and community should be opposed and a law was enforced to forbid the practice of homosexuality. Homosexual acts are criminalized and illegal under the Syaria Law and Civil Law in Malaysia. According to the Malaysian Syaria Law, Section 25 & 26, Part IV (Syariah Criminal Offences (Federal Territories) Act 1997):

*Any male or female person who commits liwat or musahaqah shall be guilty of an offence and shall on conviction be liable to a fine not exceeding five thousand ringgit or to imprisonment for a term not exceeding three years or to whipping not exceeding six strokes or to any combination thereof.*

The same act of same sexual behavior is also imposed on anyone regardless of heterosexual or homosexual, man or woman engaging in sodomy or fellatio under the Malaysian Penal Code for 'unnatural offences' which is deemed to be 'against the order of nature'. According to the Malaysian Penal Code, Section 377A:

*Any person who has sexual connection with another person by the introduction of the penis into the anus or mouth of the other person is said to commit carnal intercourse against the order of nature. (Penetration is sufficient to constitute the sexual connection necessary to the offence described in this section)*

<sup>32</sup> Lecturer at Centre for Foundation Studies (CFS), Universiti Tunku Abdul Rahman (UTAR), 31900 Perak, Malaysia.

Based on this description in the Penal Code which does not specifically mention and refer to homosexuality per se, the punishment for this criminal offence is stated in Section 377B:

*Whoever voluntarily commits carnal intercourse against the order of nature shall be punished with imprisonment for a term which may extend to twenty years and shall also be liable to whipping.*

The same legislation has been practiced since colonial times and is a result of the continuation of a British colonial – era sodomy law. On the other hand, transgender individuals are often charged under Section 21 of the Minor Offences Act (1955) for ‘indecent behavior’ while transgender Muslims are charged under Section 28 of the Syaria Criminal Offences (Federal Territories) Act 1997. Both laws respectively charge transgenders up to RM25 or to imprisonment for a term not exceeding 14 days and on a second or subsequent conviction to a fine not exceeding RM100 or to imprisonment for a term not exceeding 3 months or both for the non – Muslims and a fine not exceeding RM1000 or to imprisonment for a term not exceeding one year or both for the Muslims (Minor Offences Act, 1955 & Syaria Criminal Offences (Federal Territories) Act, 1997).

Moreover, the LGBT community has to face demeaning statements made by prominent political and religious figures who view the homosexual act as a “Western phenomenon representing a polluting foreign influence” (Laurent, 2005: 193). Abdul Kadir Che Kob, the former Head of Education and Research at the Islamic Affairs Department considers “homosexuality is a crime worse than murder done by shameless people” (Williams, 2009: 9). The Islamic website, Islam Online reported a statement made by then deputy minister in the Prime Minister’s Department, Tan Sri Dato’ Seri Utama Dr. Rais bin Yatim regarding the protest of Malaysia and other Muslim countries urging the United Nations not to issue a resolution recognizing the rights of gays and lesbians. He was quoted saying “We must pray that the U.N. fails in its attempt to impose the acceptance of gays and lesbians...(This resolution) is horrible” (Williams, 2009:10). Even the Prime Minister, Tun Mahathir Mohamad blatantly condemned homosexuals by saying “Gay people should not govern mostly Muslim Malaysia...I strongly believe we cannot have a prime minister who is homosexual” (Williams, 2009: 11). These prejudice and derogatory remarks made by influential leaders coupled with oppressive laws results in how the LGBT community is constantly being shunned by the society.

These leaders did not blindly make statements blaming the Western culture for the spread of the LGBT culture. It was corroborated by scholars who indeed believed that the development of the LGBT community in the Asian society is largely contributed by the globalization and modernity from the Western world in terms of social, cultural, political and economic aspects (Sullivan, 2001; Baba, 2001; Altman, 1997; Laurent, 2005; Berry, 2001). These remarks made were then publicized in mass media which results in the negative portrayal of LGBT community. This provokes the readers and viewers to have resentment and resistance towards LGBTs. This rejection of society towards the LGBT community is inadvertently motivated by the stereotypical views imposed by Malaysians through these mediums.

Although other religions in Malaysia such as Christianity, Hinduism and Buddhism generally do not condone same sex activity, it is the Malay society that has been very much vocal and against this behavior. Malays, who have their Islamic religious beliefs deeply entrenched in their lifestyles, regard LGBTs as sexual dissidents who are un-Malay and un-Islamic in which they have gone against their *fitrah* (human nature) and the teachings of Islam to conform to a non – normative sexuality (Jerome, 2013). Malays who carry out same – sex sexual conducts are deemed to have failed to acquire *iman* (faith), *taqwa* (consciousness of God) and *akhlaq* (moral values) resulting in various social mishaps (Jerome, 2013). They are often affiliated with “cultural and religious notions of *dosa* (sin), *haram* (prohibited), *malu* and *maruah* (dignity)” in which failure to adhere to the Malay customs results in destruction and bringing shame to the Malay Muslim community (Jerome, 2011: 2).

Ruzy (2006) asserted that Malay Muslim men are expected to be the man of the house and the breadwinner while Malay Muslim women must cater to their husbands and be a mother who cares for their children’s wellbeing. Malays must comply the religious and cultural perceptions of masculinity or femininity to avoid any discrimination and stigmatization from society (Jerome, 2013). Most of the time the myths and stereotypes of LGBTs generally depicts them to be a “criminal, immoral, sick and drastically different from what most members of society consider ‘normal’” (Herek, 1991: 133). This is due to how it is fueled by the role of religion in which most people who make these statements are unable to explain or cite the actual source of their beliefs (Eliaison,

1996). As a result, they misconstrue the words of the holy books and religious scholars in their religion. Herek (1997: 67) pointed out some of the stigmas and stereotypes that homosexuals had to endure which included how lesbians are usually considered “to be independent, to not be easily influenced, to not give up easily, to have a need for security, to be significantly different from the ‘normal, healthy adult’, to be positive toward females, to be masculine, to have short hair, to be negative toward males, to be too blatant, and to be a bad influence on children”. On the other hand, gays are stereotyped “to be interested in sex, to be emotional, to have a need for security, to be neat, to enjoy art and music, to be significantly different from the ‘normal, healthy adult’, to be positive toward males, to be feminine, to have high – pitched voices, to wear jewelry, to be creative and to be complicated (Herek, 1997: 67).

Some theorists also speculated that early traumatic experiences might turn LGBTs from adult heterosexual relationships. Studies have found that women with rape histories are more likely to have had sexual experiences with women and lesbians have had a higher frequency of incest experiences (Belcastro, 1982; Meiselman, 1978). Despite that, Brannock and Chapman (1990) found that lesbians in their research, question their sexuality because of sexual and/or emotional attractions to women, not because of any aversion to men. Furthermore, LGBTs are also denied of child custody of their own children due to the damaging myth that this group of people are child molesters even though Jenny, Roesler and Poyer (1994) reported that a child is 100 times more likely to be molested by a heterosexual than by a homosexual.

Moreover, LGBTs are considered emotionally unstable, mentally ill, or promiscuous leading to the stereotype that they are unable to maintain a loving, intimate, long term same – sex relationships. While part of the myths is true that most relationships do not last, Eliason (1996) argued that this is a human problem and not related to sexual identity. She added that relationships are hard and all couples face conflicts about communication, intimacy, sex, finances, family issues and household chores as well as responsibilities. It is even worse for LGBT couples in which they have to also face additional stress such as societal condemnation, lack of family support and hostility from neighbors that can adversely affect a relationship. In addition, LGBTs are also accused of bringing the AIDS epidemic to the general population. All LGBTs are stereotyped to have AIDS and it is God’s punishment for homosexuality and as a result, they have to suffer the consequences of their acts as they get what they deserve (Eliason, 1996). On the other hand, Nelson (2009) asserted that bisexuals are often assumed to be confused, are gay or lesbian people who are afraid to admit it, brought AIDS into heterosexual and lesbian communities, must always have a partner of each sex at one time, unable to commit and always leave for someone of the other sex and bisexuality is just a trend or a phase. In an article in *Malaysiakini* (2014), the author, Fadli KC who interviewed a transgender named Diana, stated that transgenders are always stereotyped to be prostitutes and to engage in sexual services. Contrary to the beliefs, Diana who holds a diploma from a local public institution, argued that transgender women today have their own respective careers in which most of them venture into bridal services, especially to be make-up artists. In short, these stereotypes mentioned above are further reinforced and challenged through various mediums.

Despite having to face all the stereotypes mentioned above, the economic independence gained by these individuals from the growth of industrialization and capitalism allow them to gain “freedom to pursue unconventional lifestyles” and “opportunities to expand their circle of acquaintances” (Sullivan, 2001: 257). This applies to the LGBT community in Malaysia as well in which more and more homosexuals and transsexuals opt to move to big cities and small towns such as Kuala Lumpur, Penang, and Johor Bahru to name a few where they “have their own social support system, free of pressure from their families and feel less discriminated” (Baba, 2001: 146). However, Murray as cited in (Altman, 1997: 424) warned that “even in the industrialized and modern capitals of developing countries, there are challenges that have to be faced by the globalization of an egalitarian organization of homosexuality.” Malaysia of all the countries is notorious for its way of responding and dealing with LGBT issues.

Due to societal and family pressure, the LGBTs find it hard to come to terms with their own sexual identity and instead learn to cope with their lives without support from anyone. They usually choose to lead double lives by getting married and continue to pursue gay and lesbian extra marital sexual relationships (Baba, 2001). This is also due to pressure from various media channels, especially the print media consisting local newspapers controlled by the government which have never been shy of attacking and sensationalizing the LGBT issues. The

Malaysian mass media constantly look down on gays and lesbians by promoting homophobia among their readers under the name of Islam (Shah, 2005).

## PROBLEM STATEMENT

Despite the portrayal of LGBTs by the mainstream media are disheartening, there are also instances where these negative stereotypical portrayal are challenged. This is particularly true in Malaysian literature. The position of modern Malay literature was further solidified under NEP (National Economic Policy 1971 – 1990) which was developed by then Prime Minister Mahathir Mohamad. The NEP's move to elevate literary texts in Bahasa Malaysia as "national" literature while writings in other languages as "sectional" or "Malaysian" literature demonstrates how the state supports Malay writing in the form of awards and organization of competitions whereas fictional writing in English is left to private sector to support. Due to this favoritism and as defiance towards nation's existing socio – political ideologies, writers of Malaysian literature resists some convention of uptight Malay fiction (Hosmillo, 2011). Contemporary Malaysian writers in English choose to incorporate elements of sexuality in their works and are resented by the larger Malay community because they challenge the dominant notion of ethnicity by writing about non – normative sexualities coupled with derogatory terms, foul language and profanities (Tope, 2010). The emergence of contemporary Malaysian writers in English could be traced back to the 1990s when these middle – class writers preferred to publish their work in English for multiple reasons (Ng, 2009). These writers who had a Western education often face an identity crisis due to the modernization they have experienced in the West but restricted by their Malay cultural conventions and Islamic practices (Ng, 2009). Writers such as Rehman Rashid, Dina Zaman, Amir Muhammad and Karim Raslan opt to write in English to reach a more global audience beyond their ethnic – linguistics borders (Ng, 2009). Their literary works act as a space for contemporary Malaysian writers to portray ideas and viewpoints about being "Malaysian/Malay" as felt and experienced by those who identify themselves as non – heterosexual (Jerome, 2011). They use literature as a platform to discuss the difficulties, conflicts and anxiety that LGBTs experience in Malaysia.

The fictional male and female characters in the works of contemporary Malaysian English writers transgress traditional values, norms and boundaries in relation to social and sexual relations between men and women and aim to change views about the mainstream sexuality and sexual identity (Jerome, 2008). Local literary works by these writers also witnessed changing identities of fictional male characters from a typical heterosexual male roles to sexually dissenting identities through male prostitutes, gays and lesbian couples and male – to – female transsexuals (Jerome, 2008). Writers like Dina Zaman also defies social conventions and write about marginalized group whom they feel do not belong to the mainstream society. Her works often revolves around female experience in terms of the female body, female desire and female sexuality through her non – censored style of writing and language use (Muslim et. al, 2010). In Karim Raslan's anthology of short fiction entitled *Heroes and other stories*, the stories 'Go east!' and 'Neighbour' focused on non – normative sexualities especially. Other anthologies such as *Body 2 Body: A Malaysian Queer Anthology* and 'Orang Macam Kita' are fully dedicated to short stories with LGBT characters in Malaysia. Besides that, Abdul Aziz's short story, 'From the Journal of Azlan Muhammad' provides useful information on the strategies used by self – identified gay Malay men in constructing their own identity and perception of being 'Malay'. In his book entitled *Reclaiming Adat*, Cheng (2006) discussed contemporary Malaysian writing and film which challenges the traditional socio – political landscape. Cheng (2006) uses close textual readings of literature and film to reveal tensions between gender, modernity and nation within these art forms and brings postcolonial, gender, psychoanalytical and anthropological/sociological perspectives to unframe and understand the complexities embedded in modern Malaysian culture, politics and identity.

However, these writers continue to struggle with their marginalization as a result of their direct or indirect engagement with the hegemonic on issues like national policy, language, culture or religion (Cheng, 2006). This results in LGBTs' voices to be still unheard even though there have been efforts to highlight and challenge their negative portrayal by the media. Nevertheless, there are multiple studies conducted to study these contemporary Malaysian English writers for their controversial and thought provoking literary pieces. However, most of these studies focused only on literary analysis to discover the construction of Malay sexual identities among LGBTs in Malaysia or the psychosocial dynamics of gays and lesbians in Malaysia (see Jerome, 2013; Jerome: 2008; Baba, 2001, Razali, Noor & Talif, 2015). There are none on linguistic analysis to study the portrayal of LGBTs in

Malaysia in a literary text. Since all the existing studies mentioned used only literary tools, this research aims to narrow the gap in the study on the portrayal of LGBTs in Malaysia in literary text using a linguistic tool. The selected literary text is an anthology entitled *Body 2 Body: A Malaysian Queer Anthology (B2B)* which captures a more accurate situation of LGBTs in Malaysia. This research will contribute to studies on LGBTs in Malaysia and will become a reference and comparison for future research when further studies on portrayal of LGBTs in other mediums or other literary texts are carried out. It provides a detailed study of the portrayal of LGBT characters in a systematic manner by using Systemic Functional Linguistics (SFL).

## METHODOLOGY

The data source for this research is an anthology entitled *Body 2 Body: A Malaysian Queer Anthology (B2B)* edited by Jerome Kugan and Pang Khee Teik with various authors. It was published by Matahari Books in 2009, a publishing company set up by the writer and movie-maker, Amir Muhammad. The anthology consists of 23 fiction and non – fiction essays about “Malaysian queer experiences, including gay, lesbian, bisexual, transgender, with stories ranging from coming out to coming home, breaking up to breaking down, changing sex to changing heart” (B2B, 2009: 241). This research only analyzes the fiction works by different authors in the anthology to elicit how each and every author portray LGBT characters in their respective stories. The non – fiction stories are disregarded because they do not fit into the focus of this study as they document the real life of the author and do not contain literary characters.

This research is a qualitative research which analyses portrayal of LGBT community in the short stories of B2B. For the analysis, data were extracted from 19 short stories in B2B. Only the narrative lines are extracted and analysed as it is “a perceived sequence of non-randomly connected events, typically involving, as the experiencing agonist, humans or quasi-humans, or other sentient beings, from whose experience humans can learn” (Toolan, 2013: 8). In other words, narrative introduces one or more foregrounded individuals as experiencers, sequenced and interrelated events and crisis to resolution progression (Toolan, 2013). According to Thomas (2015), narratives does not only entertain readers but also educate, inform and persuade, affecting actions and interactions with one another in all manner of ways. Based on these views on the importance of narratives in a literary text, the narratives lines are selected to analyse the representation and evaluation of LGBT characters by the authors in B2B. Some of the narrative lines that were analysed are lines that involved the protagonist who is also the LGBT character towards his/her object of desire, lines of the protagonist who is not necessarily LGBT towards LGBT characters, lines that display description of LGBT characters’ thoughts and feelings as well as lines that involve how other characters treat LGBT characters in the stories.

For the attitude analysis, the domains that were utilized are the affect and judgment namely un/happiness, in/security and dis/satisfaction for affect and normality, capacity, tenacity, veracity and propriety for judgment. The appreciation was neglected as it recorded the lowest percentage of distribution and did not carry a significant value for the evaluation of LGBT characters. The explicitness value of Attitude in terms of inscribed or invoked was also not included as the style is not the focus of this research. However, the polarity value of attitude in terms of positive or negative was taken into account because it helps to evaluate the LGBT characters portrayed by authors. The percentage of attitude choices in the selected short stories was calculated to give an overview. The formula to calculate the percentage is shown below.

$$\frac{\text{Total number of each token in 19 short stories}}{\text{Total number of all the tokens in 19 short stories}} \times 100 \%$$

Abbreviations used for the ATTITUDE analysis are shown in Table 1.



**Table 1** Abbreviation for ATTITUDE Analysis

Abbreviations	Meaning
+	Positive
-	Negative
A	Affect
J	Judgment
HAP	Un/happiness
SEC	In/security
SAT	Dis/satisfaction
NORM	Normality
CAP	Capacity
TEN	Tenacity
VER	Veracity
PROP	Propriety

Based on Table 1, these abbreviations are used together to categorize the domain and the subclasses certain lines belong to as well as whether it is positive or negative. For instance, if a line is coded as 'A+HAP' it suggests that the line belongs to the positive happiness token of AFFECT. A sample of ATTITUDE analysis is shown below.

Extract 16

1.	<b>but he still manages a weak smile at me, (p.21)</b>	<b>J-TEN</b>
2.	Hameed looks as if he wants to <b>curl up and die</b> (p.21)	J-TEN
3.	Hameed looks thoroughly <b>confused</b> (p.22).	J-TEN

The findings from the ATTITUDE analysis answers research question 1 and the discussion answers research question 2: To what extent have authors reinforced or challenged the stereotypical portrayal of LGBT people in their stories?

## RESULTS AND DISCUSSION

**Table 2** Percentage of distribution of ATTITUDE

Domain	Sets	Positive (%)	Negative (%)
Affect	Un/happiness	8.9	5.4
	In/security	7.3	16.6
	Dis/satisfaction	7.8	6.3
Judgment	Normality	6.1	8.8
	Capacity	9.3	3.8
	Tenacity	7.3	1.7
	Veracity	3.2	1.8
	Propriety	2.3	3.4
Total		100%	

ATTITUDE analysis answers the first research question: How do authors evaluate LGBT characters in B2B? Table 2 displays the distribution of frequency of ATTITUDE elements in terms of AFFECT, JUDGMENT and APPRECIATION in B2B. Based on the findings, the percentage of AFFECT recorded the highest form of ATTITUDE in B2B with 52.1% followed by JUDGMENT with 47.1% and finally, APPRECIATION with 0.8%. Out of 52.1% of AFFECT domain, in/security recorded the highest form of AFFECT in all the selected short stories analysed. Most of it is contributed by the negative security token of AFFECT domain with 16.6%. For the JUDGMENT domain, the normality token recorded the highest form of JUDGMENT with 14.8% in which 8.7% of it is negative normality. The least number of ATTITUDE domains is the APPRECIATION token which will be disregarded due to limited findings and its insignificance to the LGBT characters. The discussion for the findings of the highest domain and its subclasses (insecurity and normality) are presented in detail below. The numbers of pages are shown in the brackets.



'The Wedding Present' shows a relatively high number in/security token with 15 number of positive security. In the story, most of the positive security tokens come from how the protagonist feels secure whenever she is around her secret admirer. Even though she is married to her husband, she does not feel happy with her marriage as she only did it out of her sense of responsibility as a woman and to obey her parents. After her first night with her husband, she goes to find her secret admirer and realizes that she finds more comfort and protection from her compared to her husband. Some of the examples from the short story that shows how she feels secure when she is with her secret admirer are shown below.

## Extract 58

1.	<b>And she cradled my head in her bosom (p.51).</b>	<b>A+SEC</b>
2.	She just <b>held me</b> through the night, held me <b>gently, rocking slightly</b> (p.51).	A+SEC
3.	I was to <b>stay as long as I wanted</b> , I was to <b>make myself at home</b> , she'd call <b>later and see how I was doing</b> (p.52).	A+SEC

Based on the extract above, the author, Sonia Randhawa tries to tell readers that despite obliging her parents and conforming to the society's norm, the LGBT character only finds solace and security from her object of desire. She only feels the opposite when she is around her husband who is supposed to make her happy and protected. In contrary, after only spending one night with him, the protagonist runs away from him to seek comfort and love.

The negative security token of AFFECT domain stated the highest percentage throughout the analysis in B2B. This indicates that most of the LGBT characters in the short stories analysed are insecure about themselves. There are 2 short stories in B2B that displays a significant higher number of insecurity token of AFFECT which are 'Good Job' and 'Monsoon Massage'. In 'Good Job', most of the insecurity tokens come from the protagonist who has just started a part time job with his father's friend. His actions whenever he is around his employer portrays his insecurity about himself as well as how intimidating the employer is. He is constantly aware of how he behaves whenever he is around the employer and his insecurity magnifies after he had sexual intercourse with his employer.

## Extract 59

1.	<b>I could feel the heavy imprint of his hand on my back</b> , generating heat, making me sweat <b>(p.126).</b>	<b>A-SEC</b>
2.	<b>I looked at my pale smooth hands</b> and <b>tucked them</b> into my jean pockets (p.128).	A-SEC
3.	My throat <b>constricted</b> , and my body <b>tightened</b> into a heated coil (p.129).	A-SEC
4.	When he put his hand over my jeans and felt me, I turned away, <b>flushed with shame</b> (p.129).	A-SEC
5.	My mind was still in a <b>fuzzy daze</b> when I stepped out of his office (p.130).	A-SEC

From the examples presented above, the author, O Thiam Chin intends to portray the LGBT character as a victim who is trapped in a work situation and as someone younger who obeys and respects someone older. However, the author makes a twist to the story by making the LGBT character find pleasure from his sexual meets with his employer. However, Chin makes the LGBT character feel even more insecure with himself after that because he is now even more confused with himself and his sexual orientation. Chin is trying to imply to readers that a person will not be able to know themselves and their sexual preference for sure until he/she faces a different scenario and is willing to be open about it.

In 'Monsoon Massage', there are 28 insecurity tokens of AFFECT domain found in the story. Most of these insecurity tokens are portrayed by Kumar, the protagonist through his consciousness of his surroundings. Kumar feels insecure mostly when he feels that people around him are staring at him and his friend, Reza who is a transvestite. He feels uneasy and tries to avoid Reza as fast as he can so that the people around him will not label him as a dissident.

## Extract 60

1.	<b>Kumar noticed that he had</b> amassed bemused looks <b>among passers-by and passengers standing on the platform (p.176).</b>	<b>A-SEC</b>
2.	Kumar <b>wished he could wipe away the embarrassment</b> that was creeping up his wet feet (p.176).	A-SEC
3.	He <b>looked around</b> in case there were people he might know, or people who knew him (p.177).	A-SEC
4.	What <b>would they say</b> about him? (p.177)	A-SEC
5.	He <b>could see</b> that Reza's presence next to him had brought even the busy shopkeepers out of their little kiosks (p.177).	A-SEC

Based on the examples above, the author, Paul Gnanaselvam portrays the LGBT character, Reza in a negative light from Kumar's insecurity and the society's perspective. The author depicts Reza negatively in such way that Kumar is embarrassed to be seen with a transvestite or 'mak nyah' even though Reza is actually his former classmate. Paul also diminishes Reza's character through Kumar's insecurity who constantly thinks what the society would think of him and by attracting the attention of people around them.

'The Old Fig Council' and 'The Wives' Story' showed a significant difference in terms of positive normality compared to other short stories analysed. In 'The Old Fig Council', there are few instances that portray how the LGBT characters in the story are appraised to show how special they are and unique their actions are. There are also lines that display how an LGBT character, Saleh Che Wan reminisces the moments when he used to learn making perfumes from his father and the hut represents as a symbol of familiarity and normality for him.

## Extract 63

1.	<b>He had also noted that Bujang was</b> dressed in a crisp, pink shirt paired with worn out corduroys and old canvas shoes (p.143).	<b>J+NORM</b>
2.	The hinges screeched <b>like it used to</b> , (p.144)	J+NORM
3.	<b>taking him back</b> to the weekends at the hut with his father (p.144).	J+NORM
4.	Saleh <b>stood taller than most</b> and his pinstripe shirt heightened his stance (p.149).	J+NORM

Based on the extract above, most of the appraised items are the LGBT characters and the hut. The author, Zed Adam chooses to highlight them to portray how the LGBT characters, Bujang and Saleh are special to each other. On the other hand, Adam also uses the hut as a symbol of normality for Saleh as it showcases his specialty and what he is comfortable doing and is used to. In a way, Adam aims to convey to the readers that LGBT characters are not any different than most of people despite their non-heteronormative sexual preference. They may seem as misfits to others but are special to each other.

In 'The Wives' Story' most of the appraised items highlights the daily activities and the routines of the LGBT characters who are wives living under the same roof. Nori, the protagonist describes how her routine changes once Zahirah comes into her life and the way they adapt their lives and make it normal to them. The description of their actions and daily routine show how these LGBT characters see their lives as normal when in reality, not many wives are able to live together and are in good terms.

## Extract 64

1.	<b>After that night, the</b> lovemaking sessions on Friday <b>included both wives (p.153).</b>	<b>J+NORM</b>
2.	<b>Saturdays</b> were either just Zahirah or just me (p.153).	J+NORM
3.	They were <b>always</b> long hairs, hers or mine, or hers and mine intertwined (p.154).	J+NORM
4.	<b>Sometimes</b> she happened to bend down next to a wastebasket, but she'd <b>always</b> place the stray hairs into my dustpan, together with all the dust we'd swept (p.154).	J+NORM
5.	Our husband and I stayed in a beachfront chalet for a week after our wedding, where <b>every evening</b> we sat on the shore and spoke about children (p.157).	J+NORM

According to the extract, it can be said that the author, Tan May Lee intends to tell readers how the appraised items which are mostly directed to the LGBT characters, Nori and Zahirah learn to live together and make it seem normal to the readers. Lee's use of words like 'always', 'Saturdays' and 'weekdays' demonstrates how it has been a routine and normality for these two characters to live with each other's presence and carry out chores together.

The short story entitled 'Alvin' exhibits higher number of negative normality. There are 21 lines in the story that shows how the protagonist, Jay views and describes his object of desire, Alvin. Most of the appraised items from these lines are directed to Alvin in which Jay scrutinizes his features and describes him in a way that his physical appearance and the way he looks matters to him.

#### Extract 65

1.	<b>Could tell his body was</b> slight, maybe even bony, <b>under the white shirt and the</b> <b>J-NORM</b> <b>khakis (p.219).</b>
2.	His face <b>had a few pimple scars</b> (p.219). J-NORM
3.	Walking behind him, I also <b>noticed his hair was thinning</b> (p.219). J-NORM
4.	His hair was cut <b>shorter</b> (p.223). J-NORM
5.	He <b>looked like</b> he'd been hitting the gym (p.224). J-NORM

Based on these lines, the author, Jerome Kugan exposes to readers that the appraised items which are mostly directed to Alvin is the result of judgment from the protagonist, Jay. In other words, Jerome is telling the readers that the LGBT character, Jay is someone who judges a person based on their looks and is very particular regarding how a person carries themselves especially when the person judged is his object of desire. It tells readers that LGBTs also find someone of their own circle attractive based on their appearance.

From the ATTITUDE analysis presented above, the discussions expose certain stereotypical views of LGBT characters in the stories. This will elucidate answers for the second research question: To what extent have authors reinforced or challenged the stereotypical portrayal of LGBT people in their stories? Findings show that some of the stereotypes are reinforced and some are challenged. Stereotypical views of LGBTs such as society's negative perception of LGBTs as 'criminal', 'sick' and 'immoral', constant portrayal as a joke or comic relief, someone who is only interested in sex, common perception of women as child bearer and man as the breadwinner of the family, lesbians to be 'masculine, independent and against men', LGBTs as child molester and the stereotypical view of transsexuals as sex workers are challenged and reinforced in this anthology.

In 'Monsoon Massage', the insecurity token portrayed by Kumar, the protagonist through his awareness of how people around him are staring and snickering at him and Reza, the LGBT character implies the negative perception society has towards LGBTs. The words 'noticed' and 'caught sight' show how Kumar is conscious of his surroundings and their 'bemused looks' and 'laughter'. Unhappiness and insecurity tokens from ATTITUDE analysis in these short stories reinforces the perception of society who views LGBTs as 'criminal', 'sick' and 'immoral' which results from negative portrayal of LGBTs in different mediums such as in news and movies (Herek, 1991; Baba, 2001; Eliason, 1996; Jerome, 2013).

However, the happiness token exhibited by the mother and father towards their homosexual son when welcoming him home in 'What do Gay People Eat?' challenges the stereotypical notion that Asian family values traditional family roles and must adhere to the cultural traditions and customs. They are happy to welcome their son and his boyfriend as his mother even cooks his favorite meal to acknowledge their acceptance of their son and his partner. The happiness token displayed by the protagonist and his wife like 'give him a firm manly handshake' and 'Parames rushes to hug him' proves that they challenge the negative perception society has towards LGBTs. Based on the analysis, the authors who are of Indian backgrounds namely Brian Gomez, Abirami Durai and Paul Gnanaselvam also portray the Indian society surrounding the LGBT characters in their stories to have a negative impact towards the LGBT characters. This is due to the nature of traditional Asian cultures which have always prioritize family and expect their sons and daughters to get married and produce heirs (Hall & Ames, 1987; Berry, 2001). Even though in Brian Gomez's 'What do Gay People Eat?', the mother

and father who are of Indian background challenges the stereotypical portrayal of LGBTs, the Indian society in that story such as the father's friend at the barbershop was still very much judgmental towards LGBTs.

Apart from that, the positive security token demonstrated by the LGBT character in 'The Wedding Present' who finds comfort and love from her object of desire instead of her own husband indicates that she is pursuing extra marital sexual relationship and leading double lives. Based on the ATTITUDE analysis, words and phrases such as 'cradled', 'held me through the night' and 'stay as long as I wanted' demonstrate how the LGBT character finds security from her object of desire rather than her husband whom she labelled as 'ex-husband' and 'rapist'. The positive security underpins Baba (2001) who argued that due to societal and family pressure, most LGBTs would succumb to this pressure and marry someone of their family's choice.

Stories like 'The Man from Berali Carpets', 'Roommate: Not a Love Story', 'Dude Don't Tell Me' and 'Sunset' challenge the stereotypical view of LGBT characters only being interested in sex. In 'The Man from Berali Carpets' and 'Dude Don't Tell Me', most of the happiness token from the Attitude analysis depicts the LGBT characters' affection and interests through their daily routine and normal interaction with their object of desire and how it made them feel happy. The author of 'Dude Don't Tell Me', Kung Khai Jun also challenges the stereotypical portrayal of bisexual who are often assumed to be confused and actually are gay or lesbian people who are afraid to admit their sexuality (Nelson, 2009). Kung portrays David as a bisexual who is already married to still have affection towards his best friend, Amir. Kung who is also a bisexual himself challenges the LGBT stereotypes by showing that someone who is a bisexual is able to love both genders equally. For 'Roommate: Not a Love Story', the negative satisfaction token by the protagonist towards the girlfriend of his love interest displays his jealousy and frustration while in 'Sunset', the positive veracity token from how Kabir and Lim interact and behave with each other shows the normal communication between the protagonist and his object of desire without any sexual innuendos. Even though the LGBT characters in these stories do mention their desire and admiration towards their object of desire, they do not act upon it and some only dream about it. This confirms that not all LGBTs are sex addicts and these characters have portrayed the contrary by showing the readers that emotional fulfillment is even more crucial than any sexual intimacy.

Furthermore, there are also stereotypes that entails men and women to follow their religion and carry out their duties according to traditions and customs. Men are expected to carry out responsibilities as husband and breadwinner of the family where as women are expected to obey their husbands and to be an exemplary mother and care for their children (Kuen, 2007; Ruzy, 2006). 'The Wedding Present', 'Friend of Everyone' and 'The Wives' Story' reinforce these stereotypes. The positive normality token in 'The Wedding Present' is directed to the LGBT character who describes her upbringing as 'traditional Malaysian one'. This normality is further emphasized when the LGBT character has to obey her family by marrying the man they have chosen for her. On the other hand, the high number of positive satisfaction token portrayed by the protagonist of his life and his relationship with his transsexual girlfriend in 'Hafiz's Dilemma' shows how he challenges the traditional customs and family value. The appraised items are mostly directed to Hafiz, the protagonist and display his contentment and his willingness to go against his family.

Moreover, Herek (1997) also argued that LGBTs, particularly lesbians are constantly stereotyped 'to be masculine, to be independent, to have short hair and to be against men'. The short story 'Pirate Girl' reinforces this stereotype through the negative normality token in which the LGBT character describes herself. She was not exposed to the usual toys that girls play with such as dolls but instead grows up listening to ghost stories and stories about pirates. However, this story also challenges the stereotypical notions of lesbians hating men in which the protagonist established friendship with a man she encountered on a train and even shared her views and stories with him. The communication such as 'I explained to Dai', 'That got us talking' and 'When Dai asked us' between her and the man exhibits the positive and normal communication that the protagonist is able to have with the opposite sex without having any negative perception towards him.

Jenny, Roesler & Poyer (1994) argued that LGBTs are stereotyped as child molesters. They reported that studies found pedophiles are usually among heterosexuals compared to homosexuals. The story 'Good Job' both supports this report and challenges the myth. The LGBT character, Uncle Ang exhibits positive capacity token that represents his power and authority over the LGBT character. His actions such as 'his elbow hit me hard' and 'he pushed me roughly' describes how he forces himself upon the LGBT character who is a minor.

Even though the protagonist finds himself aroused and Uncle Ang's sexual orientation remains unknown, it does not negate the fact that Uncle Ang has molested a child.

In general, the authors in B2B are all educated and some even had a Western education. Sonia Randhawa, Hwa Yi Xing, Ann Lee, Tan May Lee, Abirami Durai, Ho Sui-Jim and Jerome Kugan who have graduated abroad have been very explicit when telling their stories as they challenge the Malay community who have labelled the expression of sexuality in Malaysian literature to be 'uncivilized, weak and inferior work' (Hamdan, 2015). This validates Ng (2009) who stated that writers who had a Western education often face an identity crisis due to the modernization they have experienced in the West but restricted by their cultural conventions and religious practices. These authors have used their literature work as a platform to discuss the difficulties, conflicts and anxiety that LGBTs experience in Malaysia.

Based on the discussion of the LGBT stereotypes discussed above, it is proven that the authors in B2B challenge and reinforce the stereotypical portrayal of LGBT characters in their respective stories. It is in contrast to the portrayal of LGBTs in films and newspapers in Malaysia which constantly denigrates and humiliate the LGBT community. Films such as *Dalam Botol* and *Waris Jari Hantu* had to portray the LGBT characters in a negative light or suffer retribution according to the film censorship guidelines enforced by FINAS. Newspapers in Malaysia especially the Malay newspapers tend to actively shame the LGBT community as far as making outrageous and defamatory statements (Chin & Dosch, 2015). Therefore, it is evident that literary texts unlike the films and newspapers in Malaysia have proven to be a platform for authors to give voice to LGBT community whose fights and struggles are unnoticed and ignored.

## CONCLUSION

For the first research question, the ATTITUDE analysis was employed to see how authors in B2B evaluate LGBT characters. Two major domains from the process which are AFFECT and JUDGMENT were analysed. For the AFFECT domain, LGBT characters were evaluated in terms of their un/happiness, in/security and dis/satisfaction. Some of the LGBT characters displayed their happiness as a result of the admiration they have for their object of desire and the wonderful recollection of the past that LGBT characters had with their partners. However, the unhappiness emotion portrayed by the LGBT characters are more prominent as it represents the hardship and depression these LGBT characters experience. Most of these unhappiness are due to the negative treatment LGBT characters receive from society, the inability to embrace their sexuality and the feeling of being lonely after their partner left them. Authors have the tendency to evaluate their LGBT characters unhappily more than as a happy person for specific reasons such as to highlight the hardship and feelings of their LGBT characters.

In terms of in/security, authors in B2B evaluate their LGBT characters with a higher negative security compared to positive security. Most of the LGBT characters are portrayed as insecure people. These LGBT characters are mostly insecure about their appearance, what society thinks of them, especially their sexuality. Authors depict most of these LGBT characters in a vulnerable manner and how they are victimized by people around them. In 'Good Job' the LGBT character felt insecure about how weak and vulnerable he looked like compared to his employer who appeared to be more masculine with his strong and fit physique. On the other hand, in 'Monsoon Massage' the protagonist, Kumar was apprehensive of accepting the LGBT character, Reza's invite for a massage due to the stares and snickers he was receiving from the by standers. These show that authors depict their LGBT characters and the protagonist as an insecure individual as they are affected by their surroundings as well as other people.

For dis/satisfaction, only one short story that is 'Hafiz's Dilemma' was highlighted due to its higher dis/satisfaction compared to other stories. In this story, the protagonist who is also the LGBT character is evaluated with positive and negative satisfaction. He is content with himself for being able to be true to himself while his dissatisfaction shows how he is fed up with the way people around him constantly judging and treating him in a negative way. The authors are implying that even though an LGBT character is able to be content and satisfied with his/her achievement in life, there are also certain things surrounding him/her that are inevitable which will make him/her annoyed.



For JUDGMENT, the authors evaluate the LGBT characters in terms of normality, capacity, tenacity, veracity and propriety. For the social esteem aspect of JUDGMENT which are the normality, capacity and tenacity, findings showed that the positive capacity is the highest value of social esteem among the ATTITUDE choices made by authors for their LGBT characters. This is because most of the short stories portray some of the LGBT characters as someone who has higher authority or more powerful than other LGBT character. For normality, most of the LGBT characters face transformations in their lives when the dynamic of the relationship between the LGBT characters and their object of desire changes. What used to be normal and routine with their partners, has now changed because the LGBT characters are no longer with their partners. For tenacity, authors tend to evaluate their LGBT characters as someone who has positive tenacity value. Majority of the LGBT characters are depicted with high perseverance and very resolute. In times of difficulties, these LGBT characters do not give up easily and instead find solutions to overcome obstacles.

For the social sanction of the JUDGMENT element, namely veracity and propriety, findings noted that the negative propriety recorded slightly higher percentage than positive veracity. From the ATTITUDINAL analysis, the protagonist who is also the LGBT character negatively judges other characters that they despise by labelling them with inappropriately. Labels such as 'hussy' and 'pengkid' were used to refer someone who is affiliated with their object of desire as well as those who irritate them. On the other hand, the positive veracity shows how the LGBT characters are candid and true to themselves from the thoughts they have of their partners. These LGBT characters are unable to lie to themselves about how they really feel about their object of desire.

Based on the findings and discussions from ATTITUDE, the stereotypical views of LGBT characters were considered in the stories. Stereotypes were analysed in this research to find out whether society's overgeneralization towards LGBTs are true or exaggerated. As discussed, stereotypes refer to the common perception believed by the society that is not necessarily true and most of the time results in negative and damaging effects on the victims (Kudus, 2008). Authors both reinforce and challenge the stereotypes imposed on LGBTs through their characters. Apart from that, the negative perception and treatment of society towards LGBTs also reinforces the stereotypical views of how society perceives LGBTs as criminals and abnormal people (Herek, 1991; Baba, 2001; Eliason, 1996; Jerome, 2013). Besides that, Ruzy (2006) posits that men are expected to feed his family and be the father figure while women are expected to be an obedient housewife and a loving mother to her children. This was reinforced through the portrayal of LGBT characters in the short stories who feel obliged to obey their parents by marrying someone whom they do not love. They end up living double lives by having extra marital relationship with their homosexual partners which was supported by Baba (2001).

However, there are instances where authors in B2B challenge the stereotypes imposed on the LGBT characters. For example, some of the LGBT characters who are lesbians are described as feminine and are insecure about themselves. This challenges the stereotypes that believe that lesbians normally have short hair and are supposed to be independent. In addition, authors also portray their LGBT characters as someone who rebels and does not conform to society. One of the short stories sees how LGBT character disowned his family and friends to embrace his sexuality and start a new life. The author also portray him to be happy and satisfied with his partner despite receiving negative reactions from other people. Moreover, one of the stories in B2B entitled 'What do Gay People Eat?' also challenge the stereotypes by portraying how the LGBT characters are welcomed positively and with open arms by a traditional family which holds dearly to their customs and traditions. It shows that not all Asian families would disregard their family members who are LGBTs and are even willing to adapt to their dos' and don'ts. In a nutshell, from ATTITUDINAL analysis it can be deduced that authors reinforce and challenge stereotypical views of LGBTs in their short stories to convey their viewpoints and perceptions to the readers.

Since this research focuses mainly on evaluation and stereotypical views of LGBT characters, future research may wish to look at the representation, modality structure or explore the textual metafunction in Systemic Functional Linguistics. Apart from that, future research may include other short stories in English that revolve around LGBT characters or study the Malay version of this anthology and study the similarities and differences found in terms of authors' portrayal of LGBT characters in Malay and English versions. This research also only operationalized Systemic Functional Linguistics but future research may want to include other linguistic frameworks or theories to support or challenge the findings of this research.



## ACKNOWLEDGEMENT

This paper is dedicated to anyone who is directly or indirectly involved in upholding the basic human rights for marginalized communities. We thank the authors of this anthology for their cooperation in helping us understand the narratives better. We also thank Universiti Tunku Abdul Rahman (UTAR) and Universiti Selangor (UNISEL) for the financial support.

## REFERENCE

- Altman, D. (1997). Global gaze/global gays. *GLQ-NEW YORK*, 3, 417-436.
- Baba, I. (2001). Gay and lesbian couples in Malaysia. *Journal of homosexuality*, 40(3-4), 143-163.
- Belcastro, P. A. (1982). A comparison of latent sexual behavior patterns between raped and never raped females. *Victimology*, 7(1-4), 224-230.
- Berry, C. (2001). Asian values, family values: film, video, and lesbian and gay identities. *Journal of Homosexuality*, 40(3-4), 211-231.
- Berry, C. (2001). Asian values, family values: film, video, and lesbian and gay identities. *Journal of Homosexuality*, 40(3-4), 211-231.
- Cheng, K. G. (2006). *Reclaiming Adat* (1st ed.). Vancouver: UBC Press
- Chin, U. & Dosch, J. (2015). *Malaysia post-Mahathir: a decade of change?* (1st ed.). Singapore: Marshall Cavendish.
- Eliason, M. J. (1996). *Who cares?: institutional barriers to health care for lesbian, gay, and bisexual persons* (No. 14). New York: NLN Press.
- Fadli KC, A. (2014, July 15). Bukan semua mak nyah cari makan di lorong. *Malaysiakini*. Retrieved from <http://www.malaysiakini.com/news/268771>
- Hall, D. L., & Ames, R. T. (1987). *Thinking through confucius*. Albany: SUNY Press.
- Hamdan, R. (2015). The King Who Loves Sex: The Functions of Literature in Traditional Malay Poetry. *International Journal of Social Science and Humanity*, 5(3), 291.
- Herek, G. M. (1991). Myths about sexual orientation: A lawyer's guide to social science research. *Law & Sexuality: Rev. Lesbian & Gay Legal Issues*, 1, 133.
- Herek, G. M. (Ed.). (1997). *Stigma and sexual orientation: Understanding prejudice against lesbians, gay men and bisexuals* (Vol. 4). California: Sage Publications.
- Jenny, C., Roesler, T. A., & Poyer, K. L. (1994). Are children at risk for sexual abuse by homosexuals?. *Pediatrics*, 94(1), 41-44.
- Jerome, C. (2008). Sexual identities of the Malay male in Karim Raslan's go East and neighbours. *GEMA: Online Journal of Language Studies*, 8(1), 35-46.
- Jerome, C. (2011). *Queer Melayu: Queer sexualities and the politics of Malay identity and nationalism in contemporary Malaysian literature and culture* (Doctoral dissertation, University of Sussex).
- Jerome, C. (2013). Queer Malay identity formation. *Indonesia and the Malay World*, 41(119), 97-115.
- Jerome, C. (2013). The complexity of Malay Muslim identity in Dina Zaman's I am Muslim. *GEMA: Online Journal of Language Studies*, 13(2), 169-179.
- Laurent, E. (2005). Sexuality and human rights: An Asian perspective. *Journal of Homosexuality*, 48(3-4), 163-225.
- Meiselman, K. C. (1978). *Incest: A psychological study of causes and effects with treatment recommendations*. San Francisco: Jossey-Bass.
- Muslim, M., Manaf, A., Faridah, N., Abdillah, N., & Abdul Rahman, R. (2011). Representation of women in Malaysian literature in English. UPENA, UiTM Trengganu.
- Nelson, E. (2009). *Encyclopedia of contemporary LGBTQ literature of the United States* (1st ed.). California.: Greenwood Press.
- Ng, A. H. S. (2009). Islam and Modernity in the Works of Two Contemporary Malay Anglophone Writers: Che Husna Azhari's "Mariah" and Karim Raslan's "Neighbors". *The Journal of Commonwealth Literature*, 44(3), 127-141.
- Razali, A., Noor, R., & Talif, R. (2015). Investigating gaydom turning points in Body 2 Body. *Pertanika Journal of Social Sciences & Humanities*, 23(spec. Dec.), 43-53.

- Ruzy, Suliza. 2006. Meniti duri dan ranjau: pembikinan gender dan seksualiti dalam konteks dunia Melayu [Scaling mines and thorns: the construction of gender and sexuality in the context of the Malay world]. *Sari: International Journal of Malay World Studies*, 24, 15–34.
- Shah, S. (2005). Media and plural society: The case of Malaysia. *International Centre for Islam and Pluralism Journal*, 2(1), 1-11.
- Sullivan, G. (2001). Variations on a common theme? Gay and lesbian identity and community in Asia. *Journal of homosexuality*, 40(3-4), 253-269.
- Teh, Y. K. (2002). *The mak nyahs: Malaysian male to female transsexuals*. Singapore: Eastern Universities Press.
- Tope, L. R. (2010). The hushed identity: Malay ethnicity and sexuality in Malaysian and Singaporean literature in English. In R. Hosking et. al. (Eds.), *Reading the Malay world* (98-110). Kent Town: Wakefield Press
- Wan, Azmi Ramli. *Dilema mak nyah: suatu ilusi*. Utusan Publications & Distributors, 1991.
- Williams, W. L. (2009). Strategies for challenging homophobia in Islamic Malaysia and secular China. *Nebula*, 6(1), 1-20.
- Zainon Shamsudin & Kamila Ghazali. (2011). A discursive construction of homosexual males in a Muslim-dominant community. *Multilingua (Special Issue) - Journal of Cross-Cultural and Interlanguage Communication*. 30(3-4), 279-304.