Grammaticalization and Lexicalization: A Discourse Analysis of Modality Expressed in English and Romblomanon in Classroom Interaction and Conversation

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ABSTRACT

The Romblomanon language profoundly influenced the learning process of acquiring English as a second language. In this study, the researcher focused on how Romblomanon learners expressed modality in English, which can be defined by grammaticalization (mood, tense, aspect, among others) and lexicalization (modal verbs, modal adverbs, modal adjectives, among others). Romblomanon modality can also be expressed in three universal semantic roles: agent, theme, and location. This study used the qualitative discourse analysis method using the descriptive and contrastive approach to identify English and Romblomanon modals expressed in actual classroom interaction and conversation of Romblomanon students. The recorded conversation and interaction from the two subjects of the students majoring in English enrolled at Romblon State University-Romblon Campus were transcribed and analyzed based on their epistemic and deontic meanings. Results showed that many Romblomanon English learners constructed their statement in Romblomanon and translated itno literally to English statements. It was concluded that the Romblomanon English learners are deeply influenced by their native tongue, resulting in the misuse of modality.

Keywords: *deontic modality, discourse analysis, epistemic, grammaticalization, lexicalization, and modals*

INTRODUCTION

Robust theories in modern linguistics (Palmer, 2001) assert that for each grammatical category of language, lexical item, and syntactic construction, one can develop a set of necessary and sufficient criteria that allow for proper usage of the form. However, depending on the interaction of the item's meaning with the features of the given context, the interpretation of the form in question would be predictable in different contexts. The essence itself would be invariable. So, a distinction arises between the context, independent meaning, and interpretation fostered from the form in terms of varying communicative atmosphere, social and psychological conditions of communication, syntactic environment, topical contexts, and stylistic preferences. Although the distinction between meaning and implicature is critical for a precise semantic analysis of linguistic items, making the distinction in practice is more complex. It frequently necessitates the construction of subtle situations to distinguish between a form's meaning and its implicature. One can find this claim in the implicit interpretation of negative expressions mapped by mood forms when it comes to modality, which is a language concept that deals with the representation of possibility and necessity.

The mood represented in English modality through modal terms can confuse English students (Nguyen, 2011). To some extent, modality is a complicated problem in both English and Romblomanon. It has been the subject of various studies in teaching and learning a foreign language.

Fintel and Gillies (2006) defined modality as a linguistic meaning related to the expression of possibility and necessity. A modality sentence locates an underlying or pre-adjacent proposition in the space of possibilities (medieval logicians introduced the term pre-jacent). It is a classification of proposals based on whether they claim necessity, chance, or impossibility (Nguyen, 2011).

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In both the English and Romblomanon languages, the following types of modality are noticable: epistemic and deontic. The term epistemic modality (Greek: episteme, 'knowledge') refers to what is feasible or necessary given what is known and the evidence available (Fintel & Gillies, 2006). It concerns the speaker's judgment of the proposition's truth embedded in the statement. Deontic modality (Greek: deon, 'duty') is concerned with what is possible, required, permissible, or obligatory in the context of a body of law, a set of moral principles, or anything similar (Fintel & Gillies, 2006). This modality is concerned with "influencing actions, states, or events" (Palmer, 2001).

The researcher starts working on this study, hoping that this will be useful for English learners and further studies on English modality. This study looked at English modality in terms of grammaticalization and lexicalization. Then, comparing it to Romblomanon and identifying different modal expressions in English and their Romblomanon equivalents gives language teachers and learners some tips on using the English modality better.

From the researcher's teaching and translating experience, it was difficult for Romblomanon learners to accurately use the English modality to express an appropriate degree of probability or obligation, especially when using text types involving making judgments. The modals "basi" (might), "siguro" (maybe or might be), and "dapat" (should) are some of the Romblomanon words used before verbs to denote likelihood or duty. Other modalities in Romblomanon are expressed by adding suffixes and prefixes to the verb. However, some of these words may mean another thing when used in some construction of statements . In order to assess English and Romblomanon modality, grammaticalization and lexicalization are utilized.

This paper answers the following questions: (a) What are the grammaticalization and lexicalization denoting modality in English and Romblonmanon?; (b) What similarities and differences in grammaticalization and lexicalization signify modality between English and Romblomanon?; and (c) What are the features of the Romblomanon language that influenced the students' construction of English language modality? Answers to these questions suggest language teachers and learners use the English modality better.

METHODOLOGY

This study of English and Romblomanon modality is evaluated through grammaticalization and lexicalization based on its epistemic and deontic meaning. The two processes are similar in many respects: both affect syntax, not just individual items, and involve semantic erosion, fusion, and fixing of the component elements. The recent realization is that it can be difficult to distinguish between grammaticalization and lexicalization. It has coincided with many studies of language change's recent 'constructional' shift. It has correctly warned analysts that grammaticalization and lexicalization entail the production of a new conventionalized form-meaning. Pairing is part of a more significant shift in the new linguistic sign's context (Boye & Harder, 2012). According to Lehmann (2002), "lexicalization and grammaticalization are processes that have much in common and are, to a certain parallel". De-grammaticalization is the inverse of grammaticalization, while folk etymology is the inverse of lexicalization. Romblomanon lexicon of modals greatly influenced the construction of English statements made by Romblomanon English learners.

This study used a qualitative discourse analysis method using the descriptive and contrastive approach to identify English and Romblomanon modals expressed in actual classroom interaction and conversation of Romblomanon students who learn English as a second language (L2). The discussion and interaction are recorded during their classes in two English subjects at Romblon State University-Romblon campus. The recorded conversation and interaction are transcribed and evaluated grammatically and lexically based on their epistemic and deontic significance. The students are informed that they are being recorded for the language used for conversation purposes only. Grades and correct or wrong answers are not included.

RESULTS AND DISCUSSION

Extract 1 is taken from "Teaching Strategy in English Grammar" with 3rd year college English major students at Romblon State University-Romblon Campus. There is a total of 35 students enrolled in the subject.

The extract shows that the exchange happens inside the classroom where a teacher discusses a topic. The atmosphere inside the classroom could also be noticed through the language used by students in exchanging conversations and answering the teacher's questions. The frequent mentioning or frequent calling of "ma'am" denotes that some students actively participated in the class and tried to answer every question asked by the teacher even if they were not asked to do so. The teacher in the classroom has not strictly implemented her power as the superior inside the classroom. In the case of student #2 (S2), this student has performed more exchange than other students and does leading action toward the others. The frequent reciting and volunteering of the said student signifies that he is leading on the said subject, which means that this kid assumes he is an authority on the subject that the teacher is discussing.

On the other hand, if the focus is on the interaction's exchange progress, it is noticeable that the structure follows a pattern. Since this is a classroom discussion, it has an order in the interaction. Lines [1] to [39] are the exchanges where the teacher gave students an activity to arrange the pictures and develop sentences from the placement of the images. This activity is simply denoting "Motivation." Before the teacher delivered the lesson, she used motivation as a springboard toward her main topic, verb. The reading of the story of Cinderella is a transitional activity to connect her motivation to the main lesson. Those are lines 40 to 57. After the teacher finished discussing the main topic, she gave a quiz to evaluate the students' extent of learning (Lines 58 to 104). The statements show that the exchange follows the typical classroom learning pattern: motivation, discussion, and evaluation.

In some instances, the researcher notices that some exchanges are in Romblomanon. The students use this language when conversing with one another. This means they are more comfortable using Romblomanon when talking with fellow students.

This study is more concerned about how the students and teacher express modality in their interaction.

In line [1] of extract one, the teacher states the modality "will" to simply inform the students that they will be provided an activity. The teacher expressed this line:

[1] T: I will give you an activity to do. These are pictures.

This line could be translated into the Romblomanon language in two ways:

"*Matao ako ning trabahuon na himuon nindo. Mga litrato ini."*

"*Taw-an ko kamo trabahuon na himuon. Mga litrato ini."*

In line one [1], the modal "will" used by the teacher denotes a future action that should be performed with seriousness. The Romblomanon equivalent "*Matao*" in the first translation, etymologically derived from the Romblomanon verb "*tao*" and prefix "*ma*", makes the sentence a futuristic idea of giving. The prefix "*ma*" is used for the proposed action. The affixation indicates the focus and imperfect aspect of the movement (Law, 1997). It was followed by the pronoun "*ako*" as the sentence's subject. The second translation verb, "*taw-an*", which is etymologically derived from "*tao*" and "*an*", also denotes a future action. The only difference is the focus of the action, which is the receiver of the action, "*kamo*". The direction of the second translation is the receiver rather than the doer of the action. It is the passive form of the sentence. Many Romblomanon English learners used the translation interchangeably without knowing the sentence's structure and meaning.

[2] T: You should finish this in 5 minutes.

Line two also contains a modal "should", which denotes obligation but is less robust than the other modal "must". The agent's purpose of the statement is to force the students to finish the activity in five minutes which employs necessity. "Should" is frequently used to express a preference or an idea, as well as to express an opinion or a suggestion. According to Biber et al. (1999), "should" usually mark an "obligation" rather than "logical necessity." It means that like "should", "obligation" meaning of must is more dominant over its "necessity" meaning.

However, this finding is in contrast with the results of Biber et al. (1999) and Leech et al. (2009), who reported that "obligation" or "must" is not favored in modern English probably because of its force nature.

In the Romblonmanon translation [*Kailangan tapuson ini sa lima ka minuto*.], the language put an additional word "*kailangan*" as adverb to signal the obligation of the verb "*tapuson*". This verb originates from the root verb "*tapos*". "*On*" is affixed to the main verb "*tapos*" to denote obligation but not a necessity. To make the statement as forceful as necessary in the case of "must," an additional word as an adverb is added after the first adverb, "*kailangan*". "*Gid*" is being added before the main verb "*tapuson*". [*Kailangan gid tapuson ini sa lima ka minuto*.]

Another citing of modals in extract one is located on line seven. The teacher uses the modal "can" to tell the students where to write their answers. If we analyze the statement, the teacher here allows the students to write their answers on the board and not request students to show their ability to report on the board.

[7] T: You can write on the board your sentences

When this statement is translated to the Romblomanon language, this will go as: [*Kaya nindo sulaton ang indo pangungusap sa pisara*]. The idea now becomes different from what the teacher would like to emphasize because "can" is not an appropriate modal in the statement. If we follow the agent's target meaning, the sentence should be translated as: [*Pwede nindo sulaton ang indo pangungusap sa pisara*]. The word "*pwede*" is used instead of "*kaya*". "*Pwede*" means you are allowing someone to do something, and you permitted it, while "*kaya*" means asking someone to show some ability to do the action.

In Romblomanon language, the verb "to write" is translated as "*sulaton*" from the root word "*sulat*" which is a noun with English translation as "*letter*" but when it is used as a verb, "*sulat*" is translated as "to write".

[36]T: ok, group one, what can you say?

Another modal in the exchange appears in Line 36. This time, "can" is used to ask a question to know

students' ability to say something about what they have observed in the previous action.

Students' modality in Romblonmanon language is also cited in Line 62. If we are going to analyze the statement in Romblomanon language, it could be interpreted in two meanings:

[62] S2: *basi bukon*.

First meaning:

[why is it not] – when it is considered as a question.

Second meaning:

[it might be not] – when considered a statement was, which signals possibility.

The exchanged lines could support this confusion of the meaning before and after the speaker uttered the statement. It will prove what the speaker meant when he spoke the sentence.

[58] T: ok, now what do you think is the underlined word in the story?

[59] S2: mam

[60] T: yes Genelyn

[61] S9: I think, ma'am the underlined words are all examples of verbs

[62] S2: *basi bukon*

[63] T: ok.

[64] T: who can give or who has an idea about a verb?

The teacher asked a question about the underlined term in Line 58. S2 attempted to respond, but the teacher identified S9 to address the query regarding her guess on the underlined word in Line 60. S9 provides her response on Line 61, but S2 comments on S9's response in Line 62. The statement by S2 shows that "*basi bukon*" refers to the possibility that the answer of S9 could be wrong. So "*basi*" here is translated as "might" and not "why." It is followed by Line 63 which is the approval of the answer and is supported in Line 64 as a follow-up question about the answer. It means that the response of S9 is correct, contrary to the response of S2.

This second Romblomanon statement made by S1 is another Romblomanon modality expressed in Line 81. A confusion of guess that could be translated as [It might be the "is" and "was".]. This is an optimistic guess toward the probable answer.

[79] S13: linking verb

[80] T: ok. What is a linking verb?

[81] S1: *daw imaw adto ang "is" kag "was"*

[82] S10: mam

[83] T: yes

[84] S10: linking verbs are verbs used to connect the subject to its complements

[85] T: yes, very good

[86] T: can you give me an example of linking verb

The two Romblomanon modalities expressed in Lines 62 and 81 are grammatically comparable except for their lexical meaning. The modal described in Line 62 lexically expects negative, confusing results for its guess, while the modality expressed in Line 81 expects positive confusing guess results.

Extract two is a transcription taken from the recorded video of the Educational Technology subject of second-year BSED students at Romblon State University, Romblon Campus, with 53 students. The interaction is made during the reporting activity inside the classroom. Students are conversing with the reporter who is acting as the teacher and vice versa.

During the reporting of the topic, the students seldom used modals since the focus is on the indicative mood of the action. Use of modals is only to emphasize the straightforward possibility and obligation of the action.

The first modal expressed in the extract is cited in Line 22 when the reporter is trying to ask students about their capacity to give the idea of how Google can help in their studies. The reporter used modality to solicit the idea of the individual learner.

[22] R1: Who can give a statement that Google can help in your studies?

[23] S1: Sir

[24] R1: Yes

[25] S1: Google helps us in doing our research

[26] R1: Yes, *nakakapagresearch tayo sa internet using google.*

[27] R1: Another, Yes

In the line [36], the reporter mentions in Romblomanon language *"Kung mapapansin nindo igwa kita nakikita na* http". This line signaled the modality in Romblomanon, which could be translated in English as "If you could have noticed, we can see the http." The Romblomanon verb "*mapapansin*" is derived from the verb "*pansin*" which means "to notice." This verb is affixed with "*mapa*" to make modals. "*Pa*" is causative while "*ma*" is the agent focus. Almost any verb may be made into a "causative" verb with the meaning that a causer causes, requests, or at least allows the agent i.e., causee, to do the action. The affix "*pa-*"is used in a causative construction. The causee is always oblique if it is not in focus. In the Romblomanon statement above, the root verb "*pansin*" is transitive. The non-causative verb already involves a causer "I". When a causative affix" *pa-*"is attached to the verb, one more role "you'" is added. These derived causative forms represent actions or states which describe how an agent causes a person to be affected. With this derived verb, the agent causes or requests the person to affect the object "http" (Law, 1997).

[36] R1: *Kung manutisyahan nindo igwa kita nakikita na* http or hypertext transfer protocol then www *yan yong* world wide web.

[37] R1:   We have some application like skype. Do you think this app can help us in our studies?
[38] CHORUS: Yes
[39] R1:   Very good, it will help us in our studies because it can connect people around the world and transfer of information is possible.
[40] R1:   Now my topic will be continued by other member of the group.

The lines [37], [39], and [40] both expressed modality in simple way - to signal the weight of possibility and sureness of the action.

DISCUSSION

Extracts mentioned earlier contained 178 lines, 107 for extract 1 and 71 lines for extract 2. From these lines, only 22 lines were citing modal words. A summary of these modals is shown in Table 1.

Table 1. Summary of the number of Modals in two extracts

Modals	Extract 1	Extract 2	Total	Percentage
English				
will	2	4	6	27.27%
can	7	1	8	36.36%
should	1	1	2	9.09%
could	1	-	1	4.54%
Romblomanon				
daw imaw adto	1	-	1	4.54%
basi bukon	-	1	1	4.54%
makabulig	-	1	1	4.54%
mapapansin	-	1	1	4.54%
kaya	-	1	1	4.54%

Table 1 shows that "can" is most frequently used by teachers and students in classroom interaction with 36.36%, followed by the "will," "should," and "could". This result means the exchange always emphasizes the ability to do the action. However, if the exchange is looked at, this is only a simple modality that tells the future action without any intention or lexical meaning. There's a reason why many Romblomanon students write their statements in Romblomanon first, then convert them to English, which may cause a grammatical and lexical differences. They translated modals literally. Learners no longer adhere to the Romblomanon language's correct grammaticalization and lexicalization due to their actions. Because of their lexical and grammatical differences, Romblomanon modals could not be translated literally into English. As mentioned previously in this paper, they might be interpreted with a different meaning.

CONCLUSION

Learning a foreign language well is tough because it involves a considerable commitment of time and effort. In particular, teachers and learners of languages in general, of English and Romblomanon, should conduct wide-range studies of the language's modality. Teachers should explain the complexities of the four minor counterparts of cultural and linguistic contents: grammaticalization, lexicalization, epistemicity, and deonticity, as well as their more difficult use in advanced education.

In the case of Romblomanon learning English, learners' attention should be drawn to the following systematic ways of comprehending: (1) Grammatically, they should learn how to recognize the distinction of using English modal auxiliaries in different verbal categories; (2) Lexically, they should study and understand the specific cases of modal auxiliaries (i.e., their different meanings); and (3) In order to grasp modality firmly, learners are suggested to learn modal verbs in context because it is useless to memorize lists of modal verbs and their definitions out of context; notice how they are being used; pay attention to the language and how particular modal verbs are employed when reading, watching movies, or watching TV in English; try out some of the modal terms; and use them when speaking with teacher and inquire if they are used appropriately.

Learning a second language is a tough work. For most people, it involves considerably complex and concentrated efforts. For English speakers and learners of Romblomanon, they may feel at ease with the single meaning of a modal auxiliary verb. Still, mastering these verbs in their collocations is rather complicated to express their ideas in English.

In teaching English to Romblomanon students, the teaching of modal verbs should be done systematically and gradually (from beginners to immediate and advanced level students) so that they may master the use of these verbal clauses, among the other types of modalities (epistemic or deontic).

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The author confirms sole responsibility for the whole manuscript and study.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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