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Faculty of Modern Languages and Communication
Universiti Putra Malaysia, 43400 Serdang, Selangor, Malaysia
Tel: +603-8946 8326
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Publisher

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Tel: +603 8946 8855, 8946 8854
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GROUP DYNAMICS IN ESL COLLABORATIVE ACADEMIC WRITING

Yong Mei Fung

Department of English

Faculty of Modern Languages and Communication

Universiti Putra Malaysia, 43400 UPM Serdang

Selangor, Malaysia

e-mail: yong@upm.edu.my

ABSTRACT

Collaborative writing involves group members engaging directly with one another to complete a task. The quality of learning from members is closely associated with the nature of the collaboration and the interactions that take place. This paper examines the dynamics of three groups of tertiary ESL learners as they collaborated on three expository essays. Data were collected from nine audio-recordings of group discussions and four semi-structured interviews. The three cases unveiled very different dynamics due to group connection, individual traits, level of engagement, and degree of control. Social, affective and cognitive processes affected the direction and the quality of collaboration. With an understanding of the group dynamics that ensues during collaboration, practitioners will be better prepared when incorporating collaboration in their writing class.

Keywords: collaborative writing, ESL learners, expository essays, group dynamics, tertiary education

INTRODUCTION

Forsyth (2006) defines group dynamics as “the influential actions, processes and changes that occur within and between groups over time and also the scientific study of those processes” (p.3). People who worked in groups are connected through collective completion of tasks as well as through partnership or close friendship. During group work, interdependence is common. A member’s actions, thoughts, feelings, and experiences are determined in whole or in part by others in the group (Forsyth, 2006).

In collaborative writing, two or more people are involved in the production of a shared document (Allen, Atkinson, Morgan, Moore, & Snow, 1987). This type of writing requires collaborating to learn about the subject matter as well as learning to collaborate with others (Collazos, 2002). It involves a high degree of mutual engagement in joint negotiation and shared understanding with regards to the task (Kumpulainen & Kaartinen, 2003).

The benefits that derive from collaborative writing have been documented in the first language (L1) and second language (L2) contexts. In L1 contexts, the benefits include dialogic engagement (Dale, 1994), reflective thinking (Keys, 1994), co-construction of knowledge (Mercer, 1996), and higher quality work (Ede & Lunsford, 1990) among others. In the ESL context, collaborators benefit in terms of scaffolding (Donato, 1994), grammatical and lexical accuracy (Storch, 2002), language learning (Storch, 2007), improvement in content, organisation and vocabulary (Shehadeh, 2011), L2 development (Seo & Kim, 2011), enhanced interpersonal relationships (Yong, 2011) and collaborative processing of feedback (Wigglesworth, & Storch, 2012). Students who work in small

groups also achieve higher levels in academic performance and they develop the skills needed for the workplace (Tubbs, 2001).

However, collaboration also increases the complexity of the writing process and the dynamics of the group as group members need to coordinate multiple viewpoints (Dale, 1994), share ideas and views (Tudge, 1992), perform checks and balances (Ede & Lunsford, 1990), and handle conflicts (Tocalli-Beller, 2003). The process is also affected by social, cognitive and procedural issues as members with different personalities negotiate and manage the task at hand (Latisha et al., 2010; Yong & Wendy Asrina, 2010).

The present study intends to contribute further insights into the nature of ESL collaborative writing by examining group processes and learning that takes place. This study is guided by the social constructivist view of learning. From this perspective, knowledge is seen as socially constructed and internalised by individuals (Vygotsky, 1978). From a pedagogy point of view, the use of group work or collaboration fosters interaction and co-construction of knowledge (Mercer, 1996). A focus on the process of collaboration is necessary to obtain a better understanding about its complexity, the actions and changes that take place within a person and the group when working together. This would help practitioners to make informed preparation and to establish proper context for effective collaboration.

This study thus seeks to address the following research questions: a) How do group dynamics affect ESL learners' collaboration? b) What problems do learners encounter during collaboration? c) What do learners gain from collaborative writing?

METHODOLOGY

This qualitative study employed a case study design to obtain in-depth insights into the group dynamics across different groups. Participants were chosen from a basic academic writing course at a public university in Malaysia. This English language proficiency course was a compulsory subject for students. There were 22 students in the class. The students were required to write three different types of expository essays: descriptive, classification and cause-effect. They were asked to collaborate for all their writing tasks in groups of three.

Three groups volunteered to participate in the study. The names of the participants were pseudonyms.

Participants

Group 1 was semi close-knit. Chee Kin and Sui Lin knew each other very well because they were former classmates during secondary school. Chee Kin took the role of the leader while Li Yan was the scribe for this group.

Table 1. Background information of Group1

	Chee Kin	Sui Lin	Li Yan
Gender	Male	Female	Female
Ethnicity	Chinese	Chinese	Chinese
Age	21 years old	21 years old	22 years old
Language proficiency	Intermediate	Low	Intermediate

Group 2 members had only a loose connection with one another. All of them were acquaintances. Joe was appointed as the leader and Yin Wai was chosen to be the scribe.

Table 2. Background information of Group 2

	Joe	Tim	Yin Wai
Gender	Male	Male	Female
Ethnicity	Chinese	Chinese	Chinese
Age	22 years old	22 years old	22 years old
Language proficiency	High intermediate	Low intermediate	Low intermediate

Group 3 was close-knit. All the group members were close friends. They worked together in most of their diploma course projects. There was no specific leader in this group; they worked as equals. Ali was chosen to be the scribe.

Table 3. Background information of Group 3

	Sham	Daud	Ali
Gender	Male	Male	Male
Ethnicity	Malay	Malay	Malay
Age	20 years old	20 years old	20 years old
Language Proficiency	High intermediate	Low intermediate	Low intermediate

Data collection

Data collection commenced in week eight after the students were taught the fundamentals of paragraph and essay writing. Data were collected from audio-taping of the groups' collaborative sessions to capture and to examine the dynamics that took place within each group. The collaborative sessions took place outside class hours without teacher intervention. The three groups carried out their writing tasks in a recording room at different time slots. Each writing task was done fortnightly. Semi-structured interviews were conducted with every participant after each collaborative session and at the end of the course to enable each individual to express his or her personal feelings regarding the collaborative experience. Both audio-recordings and interview data were transcribed verbatim.

Data analysis

Data from the audio-recording transcriptions were analysed qualitatively. The unit of analysis was an episode. Each episode represented a topic of discussion. Critical incidents of the group discussions were selected for in-depth analysis.

Two indexes are adopted to examine the group processes, namely, equality and mutuality (Storch, 2002). Equality refers to the degree of control or authority over task (Damon & Phelps, 1989). It includes not only equal turn-taking and contributions, but also equal degree of control (van Lier, 1996). Mutuality refers to the level of engagement with each other's contribution. High mutuality happens when members fully engaged in reciprocal feedback and sharing of ideas (Damon & Phelps, 1989).

From the critical incidents, equality in terms of turn-taking, contribution and degree of control and mutuality in terms of members' engagement in the discussion were described at the micro level. Data from the interviews were used to support the primary data from the transcriptions.

RESULTS AND DISCUSSION

The findings were selected from different tasks to highlight the typical manner in which the groups collaborated. In addition, examples were also provided to present findings which were peculiar to each group.

Group 1

Data from the audio-recording transcriptions revealed that the semi-knit Group 1 was consistent in their group processes throughout the three tasks. They were quite structured, supportive and active in the discussion. The excerpt below was selected from the brainstorming stage of Task 1, a descriptive essay on “the process of becoming a good leader.”

Excerpt 1

- 1 CK: Good morning to my friends. Today, we're going to write an essay which titled “Describe the process of... to becoming a good leader”. So at first, we would like to have a brainstorming section. From my point of view... that in order to become a good leader, at first we need to create or to build a strong, positive and personal characteristics. For example, good leader must be able to make a correct decision in order to make a company performs. Apart from that, good leader must also be an honest... to the employees, to gain trust from the employees and to gain cooperation among the employees.
- 2 SL: Actually I found that... besides your point that honesty, actually I think fair also must be very important to become a good leader, because actually fair this one is... you are very fair to your team members, fair and square. This one is very important because to prevent the discrimination with your team members.
- 3 CK: I totally agree with the fairness. Apart from that a good leader also must has a sense of humour.

Chee Kin (CK) always established task procedure at the beginning of the discussion. The members came prepared with ideas for discussion. There were always acknowledgement and expansion of ideas which fostered engagement with members' contributions. The members also consciously monitored their discussion to stay on track.

- 4 LY: But this is a characteristic while being a good leader, right? But we are discussing about BEFORE...
- 5 CK: Yeah, before, how to become a good leader. But before become...
- 6 LY: What preparation... what characteristics a good leader should have before he or she be a good leader?
- 7 CK: Okay. In order to become a good leader, correct techniques is very important. But apart from that, when we build a very strong positive characteristics, we can become a good leader. For example, honesty, fair, able to make a correct and speedy decision. These are strong positive characteristics can make a person to become a very good leader.

Li Yan played the role of a gatekeeper by pointing out what they should be discussing (Line 4). This check and balance redirected the members to the task requirement. Besides, she also elicited specific examples pertinent to the point of discussion (Line 6). This

monitoring process prompted further discussion which led to stronger consolidation of members' reasoning.

- 8 LY: How? Like how?
 9 SL: To become a good leader, just now he said is honest and fair. But I don't agree with the sense of humour. Because at first when you want to become a good leader, if you make so much humour with your team members, maybe they think you're not serious.
 10 CK: Not so much lah. ((persuading)) But create...
 11 LY: Yeah, I agree with you.
 12 SL: Maybe sense of humour while you want to maintain to become a good leader, then you have some of the sense of humour so that your team members won't feel that wah, so what ahh=
 13 CK: =so playful.
 14 SL & LY: You're not serious enough.
 15 CK: Yeah, not serious in the workplace. Okay, I agree.

The level of engagement for this group was quite high and there was equal degree of control over the task whereby every member played an active part either in contributing and expanding ideas or monitoring the discussion. Members felt comfortable to voice their disagreement openly. However, they were courteous during negotiation and this enabled them to consolidate differing viewpoints, make decisions and reach consensus amicably most of the time.

Excerpt 2

In the following excerpt, the group was constructing the first supporting point for the cause-effect essay on increased crime rate in the country, namely, the lack of correct parenting. The excerpt illustrates high level of engagement. The underlined words were the text for the essay.

- 376 CK: In the wealthy family the parents neglect...
 377 LY: The parents just care to... earn money.
 378 CK: Ah, the parents just care to=
 379 SL: =care about their...
 380 CK: Only care how to earn more money and money money... and neglect to instil...
 381 CK: and neglect to instil the moral values ah?
 382 SL: moral values
 383 CK: moral values... in the children... in their children.
 384 SL: Okay.
 385 CK: Yeah, in their children. Do we need to add? The parents only supply the material...
 386 SL: Or on the other hand, we go to the poor...
 387 CK: We just... on the other hand, in poor families... parents cannot afford... cannot afford to supply, is it?
 388 SL: Fulfil!
 389 CK: Ah! Fulfil, yeah. Fulfil the children's needs, to fulfil all their children's needs. Thus, the children become more demanding.

During the composing stage, the group combined the voices of each member as they constructed the text. Chee Kin, who was more proficient, provided most of the structures. Nonetheless, Li Yan's alternative idea (Line 377) and Sui Lin's word choice (Line 388) helped to make their point more precise and improved the quality of the essay. Member's input was often considered and integrated (Lines 376 to 383). They also used the first person plural *we* to include everyone's decision and voice (Lines 385 to 387). The degree of control over the task was quite equally distributed. No one dominated the discussion or behaved assertively and members took turns to talk. The task-oriented attitude and congenial relationship throughout the three tasks created a sense of satisfaction and camaraderie as the group considered each member a legitimate participant in the collaboration.

The interview responses revealed Group 1 members' feelings about the level of engagement and integration of ideas where they learned from the strengths of one another and in turn overcame their own weaknesses in writing.

When one of us give idea, so one of us we can make the ideas more concrete by giving examples. It also makes writing regarding the facts more easier because more brain working on one idea makes it easier to write. More ideas overcome my weakness also. (Chee Kin)

Some of the sentence I don't know how to build so I learn from them. They tell me and then Li Yan will write it and so I know about it. Sometimes I have points, but I don't know how to make into a sentence, but they very successfully join it. (Sui Lin)

I am happy that my idea is inside the essay. While writing, they help me to correct my grammatical errors and I learn something from them. (Li Yan)

The group was also interviewed regarding problems that they encountered. They did not seem to encounter many instances of disagreement or conflicting ideas in Tasks 2 and 3. In Task 1, the group had to adjust to one another due to the semi-knit connection. Their relationship improved in subsequent tasks. Sui Lin viewed disagreements as opportunities to substantiate her argument and to think more critically. As she said:

If she disagrees with my point, she just let me know. And then she voice up something, I will try to defend my point. I will keep on thinking, maybe what she voice up is not true. I find something to support my point.

When asked what they gained from the collaboration, the members mentioned cooperation, teamwork, idea generation, and styles of writing from one another.

I think the teamwork and cooperation is very good as they help me to combine the sentences and write the essay. I can learn new words from my friends. They also have a lot of supporting ideas. I learn some supporting ideas from them. Last time, I am not very good at making a summary of topic sentences. Through this discussion group, I learn how to write the thesis statement. (Li Yan)

I think cooperation, because although so far we cooperate we still have argument. It's very good that we can come to a conclusion. Don't be adamant and we also release our points of view and accept our friend's ideas which are better. There should be give and take.
(Sui Lin)

Learn more ways of writing, gain more ideas, learned about teamwork. (Chee Kin)

Group 1 members were able to blend in with one another for a good and positive working relationship. This resulted in productive outcomes in the essays, a sense of satisfaction and improvement in writing and social skills for the group and within the individuals.

Group 2

The manner in which Group 2 collaborated differed markedly from Group 1 in terms of level of engagement, group solidarity and degree of control. The excerpt below is an example of the typical group dynamics displayed in Group 2. The transcript was taken from Task 1 where the members were discussing their first supporting paragraph on confidence.

Excerpt 3

- 180 T: I think confidence is a motivation for you to...
181 J: For leaders or what?
182 T: For leaders.
183 J: Okay.
184 YW: to lead.
185 T: I mean for you aa to be a good leader.
186 YW: You mean confidence is a motivation for a leader to lead their members.
187 T: Um... how to elaborate *ah?* ((seeking reply))
188 J: Oh, you mean...
189 YW: You mean they must be confident then only they can guide the members, staff members, or...
190 T: Ah... that can... he can... can aa... I mean they're will believe their... own ability to lead a group.
191 YW: To make other people trust them.
192 T: Ah, ah, ah.

The expert/novice relationship (Storch, 2002) was quite clear in this excerpt. As Tim's proficiency level was low intermediate, the others sometimes found it difficult to understand what he wanted to convey. Yin Wai provided the scaffolding by assisting Tim and elaborated on his idea to keep the discussion going (Lines 186, 189, 191).

The following showed their attempt to compose the actual sentence from their discussion.

- 207 YW: So, how to write?
208 J: Then what you say is what you write *lah* ((encouraging)). Same thing *wut* ((showing obviousness)).

- 209 YW: We write, "A good leader that confidence can make his or her, staff members trust them and obey what he or she told them to do".
- 210 J: So what is the connection with motivation? Yeah, I'm asking about motivation. ((Looking at Tim))
- 211 T: Confident is a motivation for you to start a job, to... how to say... to, to...
- 212 J: Don't know; just write *lah* ((uncertainty)) what... "A good leader will be motivated if they are confident enough". Right or what?
- 213 T: Aah!

This group struggled with sentence construction due to lack of team effort. Yin Wai adopted a collective orientation by using the first person plural *we write* to include the group as she drafted the text while Joe embraced a more individualistic stance (Lines 208, 209). There were lack of positive acknowledgements or affirmations of members' contribution. Although Tim had good ideas, he was unable to express them explicitly. Joe's request for elaboration of idea from Tim was done in a less polite manner compared to Group 1 (Line 210). As seen, sentence constructions were mostly contributed by Yin Wai or Joe instead of joint effort to include everyone's voice.

Control over task was not equally distributed. There were no equal turn-takings during brainstorming sessions. Interactions usually took place between two people. Most of the time, Joe assumed a passive role as a leader. He took a more dominant position when giving directives to Yin Wai to write or when contributing his suggestion (Lines 208, 212).

Excerpt 4

The following excerpt was taken from Task 2, classifying different types of lecturers. The level of engagement and integration of ideas improved slightly during the second collaboration. The excerpt showed that there were more exchanges between the male members.

- 70 J: Or can... can we say that the teacher are, lecturer who those who care that they will try to develop their student creativity and innovative. Like lecturers hope their students will be creative and innovative that not just follow what other say.
- 71 YW: May be we put in... another point?
- 72 J: Okay. What type of teacher is that... that means?
- 73 T: They don't give the order.
- 74 J: Um. They don't give...
- 75 T: They don't give order, just...
- 76 J: They set the rules, but the students=
- 77 T: =They don't set the rules...
- 78 J: No, the lecturers set the rules but the student=
- 79 YW: =No, they don't set the rules, is it? So they can think innovative, think creative.
- 80 T: No, they can do anything without any obstacles
- 81 J: Whatever, okay, okay, whatever. So what type of teacher, what type of lecturer is that? In general what type of teacher is that?
- 82 T: Um...
- 83 J: What? Aa... modern teacher?
- 84 T: Creative

85 J: Creative teacher, okay, okay ah? Creative teacher.

Tim was more articulate in the second collaboration. There were more back and forth discussion between Joe and Tim (Lines 73 to 78). Yin Wai chipped in to back Tim up in a non-assertive manner and incorporated Joe's initial suggestion as reason (Line 79). As Joe was outnumbered, he gave in to the others. He adopted a nonchalant attitude and requested the others to contribute idea (Line 81).

The use of first person plural *we* was more evident in the second collaboration. Although the level of engagement had improved, their deliberation of ideas was superficial. The members seemed to be contented with what was suggested and did not attempt for in-depth deliberation to make their content more concrete. The degree of control was still unequal. Turn-takings seemed to be dominated by only two people most of the time.

Excerpt 5

The following is an example of Joe taking an individualistic orientation, a behaviour peculiar to Group 2. This excerpt was taken from Task 3, the cause-effect essay on increased crime rates in the country. The group was discussing a point on illegal immigrants without legal documents.

- 430 J: Better environment. Then what do you want to say?
 431 YW: I don't know this is your point.
 432 T: This is my point.
 433 J: Oh, you mean you don't want this one ah? Then throw away.
 434 YW: This happen because they can't find job in their country and they want to secure a well-paid job
 435 J: They hope to live in a better environment. Then what, just now you said what lack of security, you say. Not my point. What do you mean not my point? Your point this one. (chuckles and pointing to Tim)
 ...
 486 J: Without what? Illegal... this is your point.
 487 T: I don't think your point, your point... it is a group work. ((Joe chuckling))
 488 J: Ah. Effect, effect, effect.
 489 T: It is a group work. It is a group work. It's our points= ((serious tone))
 490 J: =Effect, effect, okay. ((chuckles)) Already done this.
 491 T: If you do individual, this is your point. ((Tim tossed paper at Joe who was still chuckling))
 492 J: Okay, I do individual now. ((Joe jokingly taking the paper)) Effect, effect.
 493 T: Because there are no legal documents, some employers don't want to take risk to employ them. So, they can't find a job, and then they will involve in the bad activities.

This episode was characterised by individualistic attitude. Instead of working as a team, Joe and Yin Wai were pushing the responsibility of expanding idea and constructing sentence to the person who suggested it (Line 430, 431). Joe referred the point about illegal immigrants back to Tim who gave the idea (Lines 435, 486). This created tension as Tim was unhappy that Joe adopted an individualistic stance towards the task. Tim had a strong collectivist approach towards the collaboration and he

believed strongly in team work while Joe was playful and seemed non-committal (Lines 487, 489). Joe's attitude changed the dynamic of the group. He failed to regard the collaboration as a group effort and was chided by Tim. Out of disappointment, Tim tossed the paper at Joe to show his disapproval of individualistic stance (Line 491). Whenever Tim showed his displeasure, Joe would quickly shift the focus to talk about effect to avoid conflict. Fortunately, Tim was not affected by Joe's behavior and continued to work closely with the members despite the affective conflict. In the interview, he responded:

Today's group discussion is quite cooperative, but there is something unhappy that happened. Both of them say this is your point, so you elaborate it. But to me this is a group work. Why they can say like that. I feel upset. Just a few minutes only. I feel this is a group effect so we have to work together.

During the interview, the group expressed their feelings about disagreement. Initially, Joe found it hard to accept differing viewpoints and to have his ideas rejected. Yin Wai, who was quite timid, had difficulty convincing others during arguments. On the other hand, Tim viewed disagreement as an opportunity to improve himself. In the exit interview, Joe viewed disagreement more positively.

I hate when they disagree with my opinion. I am not happy that they reject my ideas which I think is correct and more useful. (Joe)

Sometimes there is argument when we try to persuade someone to accept our points. It is difficult to convince that person. (Yin Wai)

Although they argue with my points or my grammar, I think they are trying to correct my mistakes, so I can learn from them. (Tim)

It's more productive because when we want to argue a point, we have to think of supporting points to support it. That's why I think the argument is a positive effect. It helps me to think further and to test ideas and to analyse whether my idea or his idea is better. (Joe – exit interview)

The interviews also revealed how they felt about group members' contribution and the problems they faced.

It's quite okay as each of us did some of the work. One of us write and another contribute ideas and one build and correct sentences. (Joe)

Before that I don't like group writing because of past experience. But now it is more enjoyable as we have more cooperation. (Tim)

I think it's a bit stressed because of lack of ideas. (Joe)

It's very difficult to contribute my points and I don't know how to express the points. Mainly it's because I never write this kind of essay before and it's like quite difficult also. (Yin Wai)

The exit interview responses revealed what the group found helpful about the collaborative writing experience.

Firstly, I learn how to improve my communication skill. Secondly, I learn about teamwork and I feel more confident of myself. About the essay, I feel I can do the sentence structure, improve on my grammar and how to scan the errors. (Tim)

We tolerate each other and accept the opinions. (Yin Wai)

I think the spirit of cooperation. Maybe I use the skills in future like in a working place with other people. (Joe)

Group 2 members' level of engagement was low to moderate. As the members were loosely connected, they seemed to concentrate solely on their own role without putting joint effort to engage deeply in the collaboration except for Tim. Turn-takings were not distributed equally. The group members' inability to accept different perspectives sometimes prolonged the time to reach consensus and the lack of ideas affected the members' enthusiasm. The findings from Group 2 reveal elements such as individualistic orientation, indifference and lack of shared understanding and goals which affect group processes.

Group 3

Group 3 was distinctive in its high level of engagement, equal degree of control, frequent use of L1 (Malay) and humour compared to Groups 1 and 2.

Excerpt 6

This excerpt was taken from Task 1 to illustrate the high level of engagement among the members during the composing stage of the first supporting paragraph about attending leadership seminar.

- 315 S: First of all, to become a good leader
316 A: First of all, to become a good leader
317 S: to become a leader theoretically, we have to attend seminar
318 A: What first point?
319 S: This, this... but it lies in theoretical category.
320 A: This theoretical, but this practical.
321 S: Okay-*lah*, leadership training first because we have to go to leadership training to strength the leadership.
322 D: But I think this one first with the... they attend the seminar, motivation, and then we use what we know at the leadership training
323 A: No, if we take this as the first point they know motivation is about the leadership because like attend seminar, motivation. No, we must put the leadership.
324 D: No, attend the seminar first then we study what... how, we study about the learning, the process and then...
(Sham took paper from Ali and started writing)
325 S: Hmm, attend leadership seminar. End of the story.
326 D: They can cover this two.

The excerpt showed strong male domineering characteristic to exert power (Lines 321 to 324). They were negotiating which idea should precede the other in order to present a logical explanation: to go for leadership training first or to attend seminar. After several deliberations, Sham made the final decision to combine the two to resolve the problem. This close-knit group did not mind explicit disagreement because they knew that the others would not take offence and they wanted to get the best out of their discussion.

Excerpt 7

In the following excerpt, the group members were discussing rape, which was the group's second supporting point for their cause-effect essay in Task 3. The existence of light-hearted moments was another significant feature of collaboration for Group 3. Putdown humour which showed community and a sense of cohesion (Terrion & Ashforth, 2002) was found during the interactions. The members also used a fair amount of Malay (L1). Their mother tongue helped them to get the meaning of words quickly and also to maintain their flow of thoughts (Nation, 2003). These two features were peculiar to Group 3.

- 375 D: This disgusting crime always happen when one, when Sham
 ((laughter)) when a raper
 376 S: rapist ((laughter)) yeah, what rapist what
 377 D: okay when rapist
 378 A: Sham, when Sham desperate

Daud teasingly included Sham as an example of a rapist. This triggered laughter instead of embarrassment or anger on Sham's part. Instead of retaliating, Sham corrected Daud's wrong usage of the noun *raper* to *rapist* and joined in the laughter. Ali continued to tease Sham as he built on Daud's idea. The teasing was not regarded as a face threatening act. It demonstrated the strong bond among the members.

They continued their discussion on the issue about *desperate*.

- 379 D: What desperate?
 380 A: TERDESAK (desperate) ((laughter))
 381 S: desperate
 382 A: woman...
 383 D: for woman? Desperate for something.

Daud built on Ali's elaboration and sought further clarification. Ali provided the meaning of *desperate* by using the Malay equivalent. This triggered more laughter as they shared the same nuance of the meaning of *terdesak* in Malay. The members continued to explore and tap into one another's suggestions in an engaging manner, still using L1 and humour.

- 384 S: Desperate for NAFSU (desire)
 385 D: for MEMENUHI what we call? To fulfil... [fulfil their ambition
 ((laughter))
 386 A: [their mission to fulfill their ambition, mission
 387 D: their mission
 388 A: Mission accomplished ((laughter))
 389 D: to fulfil their taste=
 390 S: =sexual desire

391 A: Yup.

The strategy of using L1 and weaving their joint thinking enabled the group to construct the sentence successfully. L1 played a crucial part in facilitating cognitive processing and maintaining thought flow. The lively interaction and high level collaboration facilitated a positive group dynamic.

The interview responses revealed their feelings pertaining to group processes. They learned to work with others or change their own views as they strove to understand and accept views from their group members. The interview also revealed a sense of harmony to maintain group solidarity.

All the members is happy go lucky. I can work easily with them. The environment not so quiet very active. When they agree and disagree I feel very happy. (Sham)

Sometimes like if I give idea, they don't like. I defend until they still don't want the idea; it's up to the group. Maybe there's a better idea. Then I'll come up with another idea which better than the one I mentioned before. (Ali)

I think I try to maintain the group harmony. We are friends and we try to take care of our members' feelings. We have other tasks before and I also consider their feelings. Even if what they do is not what I wanted, I just give in. (Daud)

The group was also satisfied with the contribution of each member, the integration of ideas and learning from peers instead of solely depending on the teacher.

We contribute equally. On my side I am really satisfied with what I contribute to the group. (Sham)

They all understanding and it is active. I can get more ideas, no stress because we know each other. We just contribute and generate our ideas whether logic or not logic. From there we pick the best one to put in the essay. (Ali)

I think our group did a good job on the three tasks. We did a good essay and learn from each other. Before we didn't know and after the collaborative writing group we know more. I think the teacher cannot give everything to students whereas students can accept what the members teach. (Daud)

The group dynamic in Group 3 was markedly different from the other groups. The close-knit all male members worked in a relaxed manner. The dynamic among the members was very vibrant. They were involved in a high degree of mutual engagement in joint negotiation and shared understanding regarding the tasks and goals (Kumpulainen & Kaartinen, 2003). Control over the tasks was symmetrical as each member had equal turn-taking and opportunities to lead the discussion. The members were highly satisfied with the collaboration because they deliberated over ideas, constructed knowledge together and became more autonomous.

CONCLUSION

The findings of the study are significant as they highlight favourable and unfavourable group processes that would affect the group or individual member. A member who values joint effort and learning will be an active contributor and maintain positive behavior to ensure that everyone benefits from the collaborative idea generation, knowledge construction and writing styles. On the hand, problems will arise if a member adopts individualistic, indifferent or domineering behavior. This can reduce the satisfaction and effectiveness of group work and also affects the quality of the essay.

Several implications can be drawn from the study. First, successful collaboration requires a concerted effort to place value on the success of the group, strong commitment, and preparedness before collaboration. These contributing factors that can reduce the complexities of group work. Second, good working relation can be enhanced if group members have some familiarity with one another and the right attitude to assist less proficient peers and willingness to learn from others. Every member always has something to contribute to the group regardless of his or her proficiency level. Insisting on one's own way of doing things diminished the purpose of substantive interaction, shared responsibility, and joint decision-making power as proposed by Allen et al. (1987). Third, positive group dynamics also depend on the strategies which the group employs during the collaboration. Flexibility should be given to learners to use strategies that work for them to enable them to produce quality work.

The micro level analysis of the cases has provided insights into the intricate nature of collaboration. A broader investigation of the mediational role of peer interactions, behavior, conflict and strategies use can deepen our understanding about group processes and their influence on group dynamics which warrants further research.

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EMPLOYEES' ENGLISH LANGUAGE PROFICIENCY AND VISITORS' PERCEPTION OF SERVICES RECEIVED AT BEIJING ART ZONE 798

Raimond Selke

*Department of Foreign Languages
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
43400 UPM Serdang, Selangor, Malaysia
e-mail: raimondselke@upm.edu.my*

ABSTRACT

This study concerns the perception of proficiency in English as a foreign language among employees in the Beijing 798 art zone plus visitors' perception of services received and staff professionalism. The aim of the study is to establish the extent of the mismatch between the perceptions of both gallery employees and foreign visitors and of the role this plays in the overall visitor experience. Data collection comprised of a bespoke questionnaire with additional open ended questions. All questionnaires were distributed to both employees and visitors in August 2013. Based on the responses received from 100 respondents, the results showed significant misinterpretation that resulted from ineffective communication. Most visitors experienced a number of issues and faced difficulties in obtaining appropriate feedback from gallery staff. These communication problems, (relating to language barriers, either in English among local staff, or in Mandarin among overseas visitors), have lead to misunderstandings and ultimately to lower appraisals of the art works exhibited. The study offers suggestion for improvement, e.g. through the more efficient teaching of English for specific purposes, i.e. tourism, volunteering as mandatory industry training for foreign language students from nearby colleges or universities, and the extension of general information boards and signs within the art district itself. The study is limited in the number of participants (n=100) and should, therefore be repeated for higher objectivity with more participants (n>1000).

Keywords: Beijing 798Art Zone, Chinese art history, English as a Foreign Language, language barriers, leisure industry, perception mismatch

ART TOURISM IN CHINA

China is a huge country with a turbulent history over the last 100 years (Civil War - Japanese Occupation during World War II - The Great Leap Forward - Cultural Revolution - Opening to the West – Rise and Consolidation to the status of the leading Superpower in the 21st Century). In consequence, art and culture, plus foreign language learning in particular, have been greatly hampered in their development.

It is therefore not surprising that modern China's well-known avant-garde art community has grown largely from generations born after 1960. This group received a comparatively high status education after 1977, when the Cultural Revolution was over and the national university entry exam *gao-kao* was revived with English being reintroduced as a subject that is worthwhile to both teach and learn (Noe, Piech, & Steiner, 2010).

Compared to artists who are very popular in the West, the situation for most young Chinese artists is quite different, with direct consequences for the art market as

well as for the tourism industry. Firstly, there is a language barrier since most Chinese aspiring artists are not fluent in English. Secondly, Chinese infrastructure varies from that in Western facilities, as there is no single major art library at either provincial or central level that is comparable with the Zentralinstitut für Kunstgeschichte (ZI) in Germany or the National Art Library in England. In addition, Art Museums do not have significant learning centres and education departments, and there are only a few public museums with a genuine interest in collecting modern art, i.e. art produced after 1989. However, the publication sector has developed significantly and currently produces a number of contemporary art magazines, e.g. *LEAP* and *Public Art* are now regularly available within China and abroad in countries such as Germany, Canada and Malaysia. However, the most important Asian bi-monthly, classic art magazine is *Arts of Asia*, which is published in Hong Kong. In this study, the focus upon language barriers relates solely to contemporary art, in particular, that in Zone 798. The now famous and popular art district 798 derives its name from a factory for the manufacture of radio electronics, and became the forerunner of China's electronics industry. This plant was built by German engineers from the Bauhaus University, Weimar in the early 1950s. The factory complex covered less than two square miles and included several large halls, which today form the architectural core of 798. In 2000, artists began to establish their studio lofts in 798. 798 today is an easy location to find with public transport readily available every day from 6 am to midnight.

TEACHING OF ENGLISH IN CHINA

China has 56 ethnic groups, and the learning of foreign languages is a very complex situation for such a huge country with the world's largest population (Zhou, 2003). The present study requires a brief review of the English learning environment to better understand the situation of language barriers in 798. Gallery employees in 798, as in Shanghai's Moganshan Road art district, are often fresh university graduates. In addition, a pool of longer serving staff, and sometimes even artists themselves, deal with visitors. They have all faced the same diverse challenges in learning English in the Chinese education landscape. In recent years, China has seen an increase in the demand for English with a consequent huge increase in ELT (English learners and teachers). Since the 1990s, there has been a political campaign to open China to the outside world and to drive towards modernisation; the goal is to have a significant number of competent users of English in businesses, workplaces and enterprises throughout the whole country (Feng, 2011; Selke, 2013).

Economic and political forces are important factors that have increased interest in learning English. Many students and adult learners consider English to be a useful and fashionable world language, and study it, not only to develop a sought after skill, but also for pure enjoyment. However, more importantly, a good level of English significantly aids university entrance and graduation, as well as in obtaining better-paid and more meaningful jobs in either multi-national or joint ventures. To support this positive trend, English has become a compulsory subject in Chinese middle schools and colleges (Su, 2011). English is becoming a global language with pressure for other foreign languages, like German or French (Crystal, 2003). The question is probably not one of how to increase the number of English learners at this time, but how to improve the proficiency of spoken English with fewer mistakes and good pronunciation. This will take time, as the current teaching methods follow the traditional model, i.e. a model that emphasises the old grammar-translation method and has less interactive class participation (Su, 2011).

Compared to the general increased interest in learning English, for the local Chinese artists the situation is quite different. For them, language barriers exist because most aspiring Chinese artists do not speak fluent English, as their inclination has invariably been to follow their artistic inspiration and not to become “marketable graduates” with English as a practical skill (author’s observation during previous research) (Selke, 1991 ff. [2011]). As true artists, their self-esteem and self-understanding is based on their production for the art market, and is not focussed to a significant degree upon communication with potential buyers. Hence, for the problem analysis and discussion, the focus is upon gallery staff and visitors.

BACKGROUND OF RESEARCH

This paper concerns language barriers, which Wikipedia defines simply as: ...a figurative phrase used primarily to indicate the difficulties faced when people who have no language in common attempt to communicate with each other.

The author conferred with tourists and staff in art galleries, and it is important to quote this non-academic “definition” of the meaning of language barriers here that is meaningful to non-academics. It illustrates that which non-professionals can relate to when talking about language barriers. These words describe the focus of this research, and there is little further information given besides the definition, as most sociolinguistic issues related to language barriers are dealt with in Multilingualism or Bilingual circumstances (Dewaele & Wei, 2012). An academic description by Blume and Board (2013) illustrates the problem of language constraints in stating that communication barriers occur when a language – with perfect or imperfect proficiency – is not possible to be shared among individuals, preventing these individuals from understanding the meaning and, hence, preventing the speaker and listener from successful communication. In this research, this definition is used to describe the consequences of current issues in Beijing art zone 798.

Much research has been under taken into global cultural and language issues in the medical and economic sectors, as well as in the medical tourism sector where it was recently concluded that a linguistic gap is often an important contributor to disparities, and that training on how to work with interpreters is desirable (Brisset et al., 2013). For the leisure and tourism industry, Davies (2000) carried out a study into language skills in the UK sector and emphasised that languages should be considered a core skill and, as such, should constitute an integral element in leisure and tourism courses. Also, considering similar issues in eliminating language barriers, a survey was carried out that reviewed cross-lingual – English/Chinese – information retrieval approach in hotel website searching (Li & Law, 2007). The outcome of the study, which focussed on the Chinese consumer market, found that all participants agreed that cross-lingual information retrieval provided accurate and up to-date hotel information and, hence, eliminated language barriers. Directly related to this research project is Kim and Mattila’s conference proceeding paper (2011) on services perceived in the food and beverage industry, which considered aspects which also relate to 798; language barriers generate negative emotional and cognitive responses, and inhibit customer action, such as seeking information or complaining about service failures. A common theme in all such papers is a determination that for both the consumer and the producer alike, language barriers should be minimised. This is particularly important, as language is not only a communication tool to avoid an unsatisfactory result in the utilisation or pure enjoyment of the offered services; but is also often perceived as a way that foreigners measure the service encounter (Lauring, 2008).

PROBLEM STATEMENT

798 is one of the most popular tourist destinations in Beijing, if not in China itself. It is also a destination that can be categorised as a leisure destination, with coffee shops, art galleries, cocktail bars, a boutique hotel, music performances and small museums etc. Around three million visitors flock to the art zone every year, with approximately 10% coming from overseas. However, the number of foreign visitors to 798 seems to be declining in favour of more local Chinese visitors (based on author's observation over the years and interviews with local gallery staff). Generally, 2013 saw a decline in foreign visitor arrivals due to the Chinese currency appreciation (China National Tourism Administration, 2014), and this compares with visitors to the Forbidden City in Beijing, which in 2010 numbered more than 12 million.

There is no demographic data available related to 798 to determine the consumer groups that overseas visitors originate from. However, it is assumed from the demographic data obtained from the questionnaire, that foreigners from all groups - low income, high income, average education, and professors etc. visit the zone. Based on the perceptions of gallery owners and employees, current visitors to 798 tend to be more non-art-specialist visitors and few or even none are professionals from the overseas art market. The nearby Caochangdi art district has seen a huge increase in the number of visiting professionals from European and American art galleries, whilst only a small number of non-art-specialist visitors visit the international galleries there. Therefore, the question arises as to who is the ordinary visitor to 798. This study focuses upon overseas visitors, which are categorised as first time visitors to Beijing. They usually visit China for two to three weeks on a shoe string budget, e.g. apart from visiting Beijing, they may also visit Shanghai, Xian, and sometimes Guilin. In addition, foreign visitors can include foreigners holding a Residence Permit, and those who live and work in Beijing or another location in China. These people often choose to visit 798 for their weekend leisure, although the art experience is not necessarily the main focus of their visit. Indeed, the zone, with its architecture and narrow alleys, plus food and beverage outlets a mid art galleries, offers a pleasant and relaxed ambience. The question is, however, how and to what extent does the district meet the expectations and needs of its international visitors? More precisely, are the language barriers sufficiently significant to deter visitors from making return visits?

To give a positive outlook, consistently clear communication, plus the avoidance of language barriers for foreigners with no Mandarin skills, should be a pivotal goal for the overall management of the district, as well as for each individual art gallery entrepreneur.

The overall development of 798 from a remote artists' village to a heavily commercialised art theme park, is well researched (Cheng & Zhu, 2009; Smith, 2009; Huang & Wu, 2005; Selke, 2012). Popularisation does not necessarily result in only a negative future outlook. As visitor groups vary between high-grade professionals and those with an ordinary interest in art (Caochangdi versus 798), an art theme park like 798 may meet the current needs of overseas visitors. The majority of local Chinese tourists may have a completely different view point and perception of art and, are therefore not included in this study. However, the research needs to establish evidence that a lack of foreign language skills among local employees plus the lack of Mandarin language skills among overseas visitors may have a significant negative impact on the perception of 798 in general terms, and in particular on the evaluation of the quality of the services provided.

Based on critical literature concerning the 798 gentrification process, and the change to an art theme park, the following hypothesis was formulated: Art galleries in 798 tend to

focus increasingly on local Chinese tourists and neglect foreign visitors in terms of readiness to provide information or staff with an acceptable command of English. Due to latent language barriers, overseas visitors with no knowledge of Mandarin do not fully benefit from their visit to 798. Furthermore, important information relating to worthwhile sites, such as the nearby China National Film Museum, or the alternative Caochangdi art district, is not effectively communicated to foreign visitors by either the zone management or gallery staff. Given this as an overall negative hypothesis, three research questions are devised for the present study:

1. How do overseas visitors perceive their experience in 798?
2. How do communication problems in 798 influence the overall experience?
3. How big is the mismatch between the employees' and visitors' perceptions in 798?

METHODOLOGY

Data collection comprised of a questionnaire with additional open ended questions. The use of the questionnaire shortly followed by an interview permitted visitors to elaborate on their views, and provide their own perspectives of the art district. As there is no model questionnaire for an enquiry into language barriers in the Chinese leisure industry, the author designed a bespoke questionnaire. It has not previously been used as no empirical study of problems in 798 has been undertaken. However, in reflecting on the issues in 798 (e.g. gentrification, quality of art, communication) as described by Selke (2012), the author developed the instrument (i.e. the questionnaire) as a way to establish the empirical evidence. All questionnaires were handed out to both gallery employees and overseas visitors in 798 on a weekend in August 2013 between 10 a.m. and 4 p.m. Four interviewers meandered through the lanes and asked visitors to participate in the survey. The visitors were always appreciated and they often reciprocated by providing additional comments and suggestions for improvement. Gallery staff were also always willing to respond to the questionnaire, and often provided additional comments. Such relevant comments, especially with respect to suggestions for improvement, are discussed later. Questionnaires were normally completed within 15 to 25 minutes. For gallery staff, who in most cases were not fluent in English, an alternative Chinese version was provided.

The questionnaire contained queries relating to demographic facts, i.e. age, nationality, visitor status, first time or repeat visit to 798. The data was based on responses received from 113 respondents (from which 100 were considered valid, as 13 respondents left too many questions unanswered). In Part A, 17 questions on communication in 798 were analysed on a six-point Likert scale with scale interpretation: Not Performed (0), Extremely Poor (1), Below Average (2), Average (3), Above Average (4), and Excellent (5). In Part B, the overall visitors' experience in 798 was analysed based on four questions on a six-point Likert scale with scale interpretation: Very Poor (0), Poor (1), Barely Acceptable (2), Acceptable (3), Good (4), and Very Good (5). At the end of the questionnaire, visitors and gallery employees were asked to suggest how communication and ambience could be improved to enhance the visitor experience.

Table 1. Summary of demographic data on foreign visitors' nationality in 798

Nationality	Visitor Status (RP Resident Permit, T Tourist)	FTV First Time Visit, RV Repetitive Visit
USA	3 RP, 8 T	8 FTV, 3 RV
Australia	4 RP, 6 T	6 FTV, 4 RV
Germany	8 RP, 11 T	9 FTV, 10 RV
France	9 T	9 FTV

Italy	9 T	9 FTV
Russia	2 RP, 6 T	6 FTV, 2 RV
United Kingdom	4 RP, 11 T	11 FTV, 4 RV
Spain	6 T	6 FTV
Island	2 RP, 1 T	3 RV
Japan	4 T	4 FTV
Korea	6 T	6 FTV

DATA ANALYSIS AND DISCUSSION

The following data relates to Part A and Part B of the questionnaire. In Part A, the maximum score to be rated was 5.00 (Excellent), and 0.00 (Not Performed). In Part B, the highest score achievable was 5.00 (Very Good) and 0.00 (Very Poor).

Table 2. Summary of rating by foreign tourists and local employees in 798

	Quality of Communication	Quality of Art and Atmosphere
Foreign tourists	Below Average (2.21)	Acceptable (3.41)
Local employees	Below Average (2.36)	Acceptable (2.57)

In consideration of the author's hypothesis, communication is indeed limited and does not meet a satisfactory level (Table 2). Visitors have slightly more concerns than gallery staff. The ambience, which focuses on the quality and diversity of art and its authentic flair, was rated by both respondent groups as *Acceptable*, although local employees indicated more objections and concerns than visitors from abroad. Surprisingly, the results did not indicate any significant enthusiasm for the major advertising campaign and visitor appraisals contained in online tourism destination forums, such as *Trip advisor*. This data supports the author's hypothesis as well as the overall critical view by researchers. Online portals provide no evidence to confirm who has written the comments. It has been established by independent consumer rights groups that a significant percentage of such comments are fake and do not mirror the actual situation – either for hotels or tourist sites. The marketing of this kind of activities are often conducted by paid bloggers. The survey results indicate a similar conclusion to that drawn by Liu et al.(2013) in research into tourists visiting nature reserves in China, in that whereas overall the tourists expressed satisfaction, they still saw potential for a big improvement in the tourist experience and they were even willing to pay a 3-10 times higher entrance fee. Although the respondents were Chinese, with a sample of only 50, these results can be used to explain the ambivalence and differences in the author's research regarding the two sets of qualities.

Despite the fact that only approximately 10% of visitors to 798 are foreigners, the importance of foreign language skills is considered to be important for high-quality art appreciation, as well as for general communication. Foreigners rated English spoken by staff as *Average* which is not a catastrophic result given the fact of the aforementioned language learning difficulties. This reflects the enthusiasm and effort put in by Chinese students in attempting to learn English. Whereas oral English is rated as *Average*, written English in terms of labelling art objects is rated as *Below Average*, and the same concerns are raised for the rating of information on artists. Foreign visitors rated the general information on Chinese art history as *Extremely Poor*. This outcome may have been impacted by different consumer view points as foreigners compared their home experiences with the situation that they found in 798. Background information relates to both cultural aspects and historical data, and is a key component of the methodology of art appreciation and understanding; although and in no contradiction, art in itself can be

considered as communication (e.g., for a big company collecting contemporary Chinese art can be seen as a modern open-minded Western corporate governance with the desired anticipations for their Chinese business partners) (Yoon & Shin, 2014). Western curators and gallery entrepreneurs usually pay a lot more attention to these aspects than their counterparts in 798. Another reason may be the foreigners' lack of Mandarin language skills, as some galleries only displayed information in Chinese. However, from the author's observation as well as from the responses given by foreign visitors who had proficiency in Mandarin, the public information provided was still very limited in most cases.

Body language is an accepted means in many cultures to bridge verbal misunderstanding. However, only a few foreigners rated the use of body language as "Below Average". Chinese people use a range of body language communication patterns that seem to be unfamiliar to most Westerners, which results in a problematic situation. The author believes that the same issue could arise for Chinese visitors travelling in Europe. Another issue which has become clearer relates to the Chinese lack of enthusiasm for learning a range of foreign languages. Foreigners from Germany, Russia, the USA, Italy, France, Japan etc. witnessed that, in almost all galleries, staff were unable to communicate in any foreign language other than English. This reflects a worldwide trend towards English increasingly being the most important language for business and economics. As mentioned above, whilst the art publication sector has developed significantly, overseas visitors judged the available choice in 798 as *Below Average*. The closure of Robert Bernell's well renowned international art book shop, *Time Zone & Art Book Store* in 2012, was an economic necessity. However, for visitors who enthusiastically flock to 798, it remains a great loss. Question 10 on the diversity of Chinese art publications was rated as *Excellent*. However, the availability of publications in other foreign languages is extremely rare in 798, let alone in China, and this was rated as *Not Performed*.

Question 12 related to the broadcast of general information concerning operation times, name of gallery, name of owner etc. that galleries provide, audit was rated as *Average*. As with the unsatisfactory score relating to information on Chinese art history, the same can be said of information on Chinese history, which was rated as *Extremely Poor*. As mentioned earlier, Chinese history has a very troubled past with recent major events still awaiting critical re-evaluation and interpretation. However, historical events, such as the 19th century Opium Wars, have already been widely discussed and analysed. Detailed and accurate information on such subjects should be available to foreigners visiting important art venues.

Questions 14 and 15 were concerned about information on food and beverages outlets and the English menus were rated as *Excellent*. These two questions were significant and relevant to understanding 798 and the drive towards becoming an art theme park. However, visitors rated as *Not Performed* to Question 16 (information on the Chinese National Film Museum). This ultra modern building contains a very large collection relating to the Chinese film industry, which started in Shanghai and is now the third largest in the world. It is well known in the West. The museum features famous actors such as Jacky Chan (Hong Kong) and Zhang Ziyi (Mainland China) who are well known in the west. Foreigners, when asked this question, were surprised to hear about the existence of the museum. The last question related to information on *Caochangdi* (the above mentioned art district more frequented by professional art collectors plus foreign museums and gallery professionals). Non-specialist visitors to 798 rated the information as *Not Performed*.

Table 3. Visitors' observations regarding the quality of communication in 798

Item No.	Statement	Mean Score	Scale Interpretation
01	English by Staff	3.36	Average
02	My English (Self Evaluation)	3.82	Above Average
03	Presentation of Art Objects with labels in English	2.40	Below Average
04	My Mandarin (Self Evaluation)	1.36	Extremely Poor
05	Information on Artists	2.40	Below Average
06	Information on Chinese Art History	1.10	Extremely Poor
07	Body Language	2.28	Below Average
08	Other Foreign Language by Staff	0.04	Not Performed
09	Publication in English	2.46	Below Average
10	Publication in Chinese	4.60	Excellent
11	Publication in other Foreign Languages	0.72	Extremely Poor
12	General Gallery Information	3.36	Average
13	Information on Chinese History	0.52	Extremely Poor
14	Information on Food and Beverage Outlets in 798	4.60	Excellent
15	F & B Menu in English	4.56	Excellent
16	Information on the China National Film Museum	0.00	Not Performed
17	Information on Caochangdi (a nearby gallery district)	0.04	Not Performed
	Average	2.21	Below Average

Galleries in 798 display, based on their segmentation approach, a wide mixture of contemporary art, including oil paintings, sculptures, drawings, fashion, design, and applied art such as painted ceramic plates. The objective of the galleries is to sell such art, and the prices vary according to material, size, quality and artist, ranging from RMB1.00 to RMB 250,000.00, (and possibly higher for foreigners). However, approximately 90% of the art is for sale below RMB 1,000.00 (estimation based on discussion with gallery staff and their pricing schemes). The target consumer group is undoubtedly the average middle class tourist who might open his purse for a small handy souvenir. These prices do not mirror the current upward trend because of the spending limitations of the target group. As mentioned above, the significant art business nowadays takes place in the nearby Caochangdi art district, where there are many paintings in the higher price range, and where prices can rocket, e.g. for paintings and sculptures by He Wenjue, Huang He, You Minjun and Ai Weiwei (Selke, 2012).

In addition, to the focus on language adequacy, it is felt that it was also important to ask visitors to rate the perceived quality of art in 798. Foreigners participating in the survey rated it *Good*, and also rated the diversity of art as *Good*. These results indicate that non-professional art lovers still consider the 798 art experience to be satisfactory. Following these positive evaluations, the atmosphere in district 798 was rated as *Very Good*. The demographic data indicated that foreigners holding a Residence Permit pay repeat visits to 798. The only aspect amongst the four questions regarding quality and atmosphere concerned authentic flair, which was rated as *Poor*. Indeed, the issue of authenticity is problematic at many tourist sites throughout the world. China has a need to modernise and industrialise which will undoubtedly be accompanied by a dramatic shift in its traditional culture. Urban areas with history are an easy target for bulldozers, which may be linked to overseas visitors' perception of diminishing authentic flair and the 798 change from an art village to an art theme park merely, reflects their observation of this trend.

Table 4. Visitors' observations regarding the quality of art and the atmosphere in 798

Item No.	Statement	Mean Score	Scale Interpretation
01	Quality of Art	3.86	Good
02	Diversity of Art	3.82	Good
03	Atmosphere in district 798	4.60	Very Good
04	Authentic Flair	1.36	Poor
	Average	3.41	Acceptable

The data for gallery employees shows a similar and yet different picture regarding communication. Some items received better ratings, including the labelling of art objects and the provision of general information concerning the artists. Both questions were rated as *Above Average*, whereas foreigners rated them as *Below Average*. Gallery employees also rated the content and amount of information on Chinese art history and Chinese history as *Extremely Poor*. Some gallery staff actually possessed a basic art degree or a design degree, and it became clear during conversations with them that Art Academies in Beijing, Shanghai, Hangzhou and Chengdu are highly regarded in China. However, a specific art history Bachelor program is seldom offered. Although Shanghai University has such a course, most students obtain an additional art market input during a communication or marketing strategy course. This reflects a clear difference between Chinese tertiary education programmes and those of Europe and America, whereby art history remains widely available to study as a major (with minors to be chosen from a wide range of subjects). Universities in the West have a long tradition in humanities, which goes back to the enlightenment of the 18th Century. Asian universities in general and Chinese universities in particular, strongly focus instead upon the marketability of students, which is also becoming a trend in Western tertiary education. Competition and economic pressure forces many universities in the West to rationalise sophisticated and philosophical subjects, such as art history or museum studies.

Table 5. Gallery employees' observations regarding the quality of communication in 798

Item No.	Statement	Mean Score	Scale Interpretation
01	English by Visitors	3.84	Above Average
02	My English (Self Evaluation)	2.36	Below Average
03	Presentation of Art Objects with labels in English	3.72	Above Average
04	Mandarin by Visitors	0.80	Extremely Poor
05	Information on Artists	3.96	Above Average
06	Information on Chinese Art History	1.26	Extremely Poor
07	Body Language	2.08	Below Average
08	Other Foreign Language by Staff	0.64	Extremely Poor
09	Publication in English	2.26	Below Average
10	Publication in Chinese	4.90	Excellent
11	Publication in other Foreign Languages	0.22	Not Performed
12	General Gallery Information	2.36	Below Average
13	Information on Chinese History	0.82	Extremely Poor
14	Information on Food and Beverage Outlets in 798	4.78	Excellent
15	F & B Menu in English	4.78	Excellent
16	Information on the China National Film Museum	0.66	Extremely Poor
17	Information on Caochangdi (a nearby gallery district)	0.72	Extremely Poor
	Average	2.36	Below Average

The most relevant responses given by gallery staff concerned the questions regarding art quality and atmosphere in 798, with a significantly different rating to that in

the foreigners' evaluation. Question 1 on art quality was scored as *Acceptable* compared with foreigners' *Good*. Question 2 on art diversity was scored as *Barely Acceptable* compared with foreigners' *Good*. Question 3 on atmosphere was scored as *Good* compared with foreigners' *Very Good*. Question 4 on authentic flair received a *Poor* from both groups. Three out of the four questions resulted in more critical responses being provided by the local gallery employees. However, both groups rated art quality and atmosphere on average as *Acceptable* for gallery employees, and even higher for foreign visitors. From the author's view point, this reflects honesty in the responses given.

In considering the problem of language barriers, it is useful to understand that there is a mismatch between employees' and visitors' perceptions that results in a negative impact upon the services both provided and received. This disparity concerns not only the quality of art exhibited in 798 and the gentrification effects mentioned earlier, but also the manner in which the district is developing without a clear strategy to achieve the end-goal, i.e. developing a high sustainable tourism destination with a profit for the stakeholders, galleries and artists. At this time, visitors still enjoy the atmosphere within 798, and stakeholders should take the opportunity to debate and agree on the way ahead if the galleries are to retain their appeal in an ever-changing world.

Table 6. Gallery employees' observations regarding the quality of art and the atmosphere in 798

Item No.	Statement	Mean Score	Scale Interpretation
01	Quality of Art	2.66	Acceptable
02	Diversity of Art	2.22	Barely Acceptable
03	Atmosphere in district 798	4.20	Good
04	Authentic Flair	1.20	Poor
	Average	2.57	Acceptable

SUGGESTIONS FOR IMPROVEMENT

Most foreign visitors stated that they do not look for works by a particular artist during their visit to the art district. However, most visitors experience difficulty in obtaining information on the style of exhibitions that individual galleries present. Other studies have proved the positive effect of visitor education centres in the leisure industry (He & Chen, 2012). From the author's observation, the service of such a multilingual centre for the whole district would bring significant improvements in both communication and education, and thereby benefit the visitor appraisal of contemporary art.

A further suggestion for improvement is to provide information on the name of the artist being displayed, plus the style and duration of the exhibition. Another suggestion for improvement is to place more general advertising in monthly expatriate magazines; although currently some galleries currently do this. It is assumed that the principal means of introduction to 798 for visitors is the official web page. However, there is currently no online site, and the previous official site was described by foreigners holding a Residence Permit as being "terrible". It is important to mention that foreigners who reside in Beijing possess first-hand knowledge of current issues and developments, and provided the author with very helpful background information on 798. Generally, having more in-depth knowledge of 798, they were also the most critical respondents, although they were, in most cases, repeat visitors and rated the overall experience positively. Visitors also suggested providing more information boards in the alleys. The official zone map, which is available for less than one Euro, is confusing as certain landmarks are not shown in their actual location, and many visitors complained about this

issue. A new Navigation App specifically for 798 (introduced in September 2013) could become a helpful tool in future for real-time information on exhibitions, provided that both the Mandarin and English versions are updated; it was not available in August 2013 during data collection (CCTV News). The visitors' experiences with such Navigation Apps will be of help for follow-up research and for the development and implementation in other tourist regions, for instance, Kuala Lumpur (Selke, forthcoming).

Visitors suggested that more effort should be made to inform foreigners of activities and attractions close to 798, which can be linked to comments or reviews on the National China Film Museum and the nearby Caochangdi art district. As galleries within 798 differ in size and quality, a revised map could also include a clear indication of their size, artists being exhibited, and focus. Such indicators can help visitors to plan their walk through the lanes of 798. A bilingual guide or map will also assist in overcoming language barriers by permitting non-Mandarin speakers to request directions from local people, who are often unable to read English.

Gallery staff, as one gallery entrepreneur admitted, plays an important role in attracting a majority of local Chinese tourists to their premises, as local customs presumably expects staff to be more responsive to inquiries in Mandarin. However, some foreigners would appreciate having more active and responsive employees approach them to offer assistance for which basic English language ability would be of help.

Another issue concerns a new trend of setting an entry fee in many galleries, currently RMB10.00. This is counter to the generally accepted culture of an art district, where visitors usually meander and absorb the authentic atmosphere for free. It is one of the issues which detract from the visitor experience. For some foreigners who hold a Residence Permit, this trend of charging visitors may make them re-consider their enthusiasm for further visits.

With regards to the lack of information on Chinese history and Chinese art history, co-operation with a local university or college who could give support for basic and advanced English language training, would help to increase awareness of the importance of this skill. It would also definitely increase the foreign visitors' level of communication satisfaction.

One further idea to reduce the perceived mismatch between employees and foreign visitors would be to introduce volunteers from the many colleges and universities in and around Beijing to assist both local and overseas visitors with providing information and knowledge in English as well as in other languages. In most of the tertiary institutions, industry training / internships of several months duration is a compulsory element for students at the end of their degree programme. Many foreign language students, however, squander their talent and time in undertaking meaningless internships with no relationship to their foreign language major (author's own observation). In 798, a good master plan would have a significant impact for such students in improving communication skills as the rate of encounters with foreign visitors is extremely high. Voluntary work as a meaningful means of accomplishing industry training is currently under development in Faculty of Foreign Languages, Universiti Putra Malaysia (Selke & Schaar, 2013). It will be implemented as a pilot study to serve the needs of the community in the current year (Selke & Schaar, 2014). Joint efforts and collaboration between industry and academic institutions would result in a win-win situation, and the improved local and foreign visitor experience in 798 would similarly benefit from the venture.

A lot of other marketing and communication related activities such as the government mentored *Beautiful China 2014 - Year of Smart Travel* campaign could also

provide a new impetus to the district, and help it to develop a more sustainable future (China National Tourism Administration, 2014).

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USING MULTI-WORD UNITS TO TAKE A STANCE IN ACADEMIC LECTURES

Hadi Kashiha¹ and Chan Swee Heng²

*Department of English, Faculty of Modern Languages and Communication,
University Putra Malaysia*

43400 Serdang, Selangor, Malaysia.

E-mail: *hadi.kashiha@yahoo.com*¹

*shchan@upm.edu.my*²

ABSTRACT

For years, word sequences which tend to co-occur have been studied under different terms, such as phraseology, chunks, n-grams and lexical bundles. Lexical bundles in the main are referred to as extended collocations which are used more frequently than we expect by chance. They are building blocks of discourse which have three main functions. Among them, stance expressions appear to be frequently used in academic discourse to reflect the speaker or writers' attitudes towards different propositions. With this idea in mind, the present study aims to portray the use of stance expressions in academic lectures to find out the discourse functions that the stance bundles serve. To this aim, the most frequent stance expressions in six English lectures taken from the British Academic Spoken English (BASE) corpus were studied and analyzed in order to see to what extent stance expressions are used and how English lecturers use them. Results revealed that lecturers deployed 62 different word combinations to carry out stance functions. Among the functions, attitudinal/modality stance bundles were found to be more used – about twice as many as the epistemic stance bundles which was next in the hierarchy. Most of the stance expressions found in the corpus of the study were of personal rather than impersonal. The study of stance expressions in lectures delivered in English could provide insights into the significance of lexical bundles as building blocks of academic discourse in the context of their communicative functions.

Keywords: Academic lecture, discourse function, lexical bundles, stance

INTRODUCTION

There has always been an interest in finding out the underlying meaning of what people say. Sometimes people do not mean what they say or they may use certain markers to indirectly convey a message that cannot be overtly expressed. Most of these markers are in the form of a variety of lexical phrases which are frequently used in everyday conversations. These expressions, also known as formulaic word units, are considered as a main source of fluency and cohesion in speech or writing, and help to shape meaning in specific contexts (Hyland, 2008). Understanding the way that academic articles or speeches are organized is of a great value for researchers particularly those that are concerned with English for Academic Purposes (EAP), based on the fact that spoken discourse has not received that much attention in research. In order to appreciate the text organization of academic articles or speeches, research could be done by carrying out analyses of the most frequently used multi-word combinations in the language used in academic articles or speeches. An example of these multi-word units which are frequently used in academic discourse is what Biber et al. (1999)

referred to as “lexical bundles”. They define a lexical bundle as a recurrent sequence which co-occurs frequently in a register. This is, in fact, one of the main differences between lexical bundles and other types of multi-word expressions. Some examples of lexical bundles are expressions such as *on the other hand*, *in terms of the* used in research articles. In oral discourse including university lectures, some identified bundles are *we are going to*, *to talk about the*.

Frequency of occurrence serves as the most important characteristic of lexical bundles. Biber and Conrad (1999) asserted that word strings which occur at least 10 times per million words would be considered as lexical bundles. They added that, in order to avoid speaker or writer subjectivity, a string must occur in 5 or more texts. Thus, those word combinations which meet the above criteria are called lexical bundles and can be considered for analysis. Fixedness is another feature of bundles, pertaining to the fact that lexical bundles have only one form or grammatical structure. For instance, the bundle *on the other hand* cannot be found in plural form *on the other hands*.

For decades, research in the domain of multi-word expressions has attracted a lot of attention (Altenberg, 1993, 1998; Butler, 1997; Wray, 2000, 2008). The fact that these expressions could have functions specific to different disciplines has motivated a number of research in academic setting. Biber, Conrad and Cortes (2004) introduced three functions for lexical bundles, namely, stance expressions, discourse organizers, and referential expressions. Previous literature has found that the most important function that lexical bundles convey is stance (Biber, 2006; Herbel-Eisenmann, Wagner & Cortes, 2010). Stance expressions include a variety of propositions that reflect the speaker or writer’s attitudes or degree of certainty. It has two major sub-categories that relates to the more specific functions or contextual meaning, namely, epistemic and attitudinal/modality. Epistemic stance bundles express the speaker’s degree of certainty or uncertainty. It shows the degree of knowledge or information (e.g. *I don’t think that*, *I don’t know what*) or possibility (e.g. *is more likely to*). Attitudinal/modality stance bundles show the speaker’s attitudes towards the events that happen in propositions: desire (e.g. *I don’t want to*), obligation/directive (e.g. *I want you to*, *you need to know*), intention/prediction (e.g. *we are going to*, *is going to be*), and ability (e.g. *to be able to*). The stance bundles can be further categorized as personal or impersonal. Personal stance bundles are directly referred to the speaker such as in *I want to talk*. Impersonal stance bundles, on the other hand, convey the same meaning but they do not include a direct reference to the speaker such as in *it is important to*, *can be used to*. Table 1 illustrates the types of stance expressions with examples in italics.

Table 1. Stance bundles (Biber et al., 2004, pp.384-388)

Functional category	Subcategories	Example
Stance bundles	A. Epistemic stance	
	<i>Personal</i>	<i>I don’t know if</i>
	<i>Impersonal</i>	<i>are more likely to</i>
	B. Attitudinal/ modality stance	
	B1)Desire	
<i>Personal</i>	<i>I don’t want to</i>	
B2)Obligation/ directive		
<i>Personal</i>	<i>you need to know</i>	
<i>Impersonal</i>	<i>it is important to</i>	

B3) Intention/ Prediction	
<i>Personal</i>	<i>I'm not going to</i>
<i>Impersonal</i>	<i>is going to be</i>
B4) Ability	
<i>Personal</i>	<i>you are able to</i>
<i>Impersonal</i>	<i>can be used to</i>

Previous studies on lexical bundles have focused considerably on the use of these expressions in a variety of written materials such as research articles, textbooks, dissertations (Hyland, 2008) and writings of university students (Cortes, 2004). However, little attention has been given to exploring the use of lexical bundles in spoken discourse. There is also a lack of awareness in identifying the discursive function of these expressions in academic lectures. In view of the lack of information on these features, it is not surprising that many non-native speakers of English could face difficulties in using lexical bundles in the delivery of academic lectures. University lectures delivered in a specific discipline may hold a variety of lexical units which contain specific discursive functions. One of the functions that lexical bundles convey in academic discourse is stance. Based on studies which examined the more specific functions that stance bundle can convey, it is clear that these expressions could be used frequently in university lectures. By using a variety of these stance bundles, lecturers are able to convey their attitudes and degree of knowledge so that the audiences can comprehend the purpose of the lecture in a better way. In this context, the aim of this paper is to examine the use of stance expressions in university lectures delivered in English. The following research questions direct the investigation:

1. What are the most commonly used stance bundles in lectures delivered in English?
2. What discursive functions do the bundles convey in these lectures?

MATERIALS AND METHOD

To explore the use of stance expressions in university lectures delivered in English, six lecture transcripts from the discipline of English literature were downloaded from the corpus of British Academic Spoken English (BASE). The BASE corpus includes lectures and seminars across four broad disciplinary divisions. The selected transcripts for this study were the only lectures in English literature which belonged to the division of arts and humanities. All the lectures were transactional, with the lecturers being the centre of attention. The transcripts ranged in length from 6,258 to 10,839 words, with the mean of 7965 words. The total number of words accounted for 47790 words.

To obtain the quantitative data, a frequency count was made on lexical bundles that attained to stance expressions. The WordSmith Tools computer program was used to retrieve the most frequent three to four-word lexical bundles. The rationale behind choosing three and four-word strings is the emphasis of the previous studies on these parameters as the most researched size for analysis in academic setting (Biber & Barbieri, 2007; Biber, Conrad, & Cortes, 2004; Cortes, 2002, 2004; Hyland, 2008). They are “far more common than 5-word strings” (Hyland, 2008, p. 8). In order to identify lexical bundles, a criterion point of cut-off frequency was imposed. This criterion is that a three or four-word string has to occur at least 10 times per hundred thousand words to be considered for analysis.

After identifying a list of possible lexical bundles, the transcripts were checked manually for any bundle which might have been left out by the computer application. Then, those bundles which served similar functions on the basis of their meanings were grouped together in the final list. The lecture transcripts were then analyzed manually to find the target bundles which qualify as stance expressions in the list. This study applied concordance listing to examine the use of bundles in their discourse contexts. The use of each bundle was analyzed carefully by looking at the contexts in which it occurred to arrive at the final decision regarding the discourse function it serves as well as the type of stance (sub-category) it belongs to.

RESULTS AND DISCUSSION

Frequency of stance expressions

There were 62 bundles which functioned as stance expressions in the corpus of English lectures. Most of these bundles were personal, with the lecturers using the person pronouns *I* and *you*. The justification for the high use of personal bundles could be that lecturers either tried to emphasize their presence in the class (e.g. *I'm not going to*) or to address the students directly (e.g. *I want you to*) in order to get them to perform an action or engage them in an event. This would lead to some possible interactions between the lecturer and the students, thus making the students feel that they are also part of the learning process. The intention bundle *I'm going to* was the most common stance bundle, occurring 24 times and almost in all the lectures. The high occurrence of this bundle shows its importance of use for the lecturers to raise the students' awareness towards the new topic which is mentioned after the bundle. Table 2 illustrates the distribution and the percentages of the stance bundles found in the lectures.

Table 2. Distribution of stance bundles in 6 selected English lectures

Function	Sub-function	No. of bundles	% of bundle types
Stance	Epistemic	23	37%
	Attitudinal/modality	39	63%
Total		62	100

As can be seen, out of the 62 stance bundles, 23 bundles showed epistemic function which accounted for 37% of the bundle types. Attitudinal/modality stance expressions, on the other hand, reported a higher percentage of use (63%), with 39 different bundles, fulfilling different propositions of this function. This will be further explained with the examples from the corpus in a later section. The higher inclination of lecturers in using attitudinal/modality bundles could be due to the real time nature of spoken registers which require the participants as speakers or listeners to take immediate decisions towards incoming events. These bundles may show the speakers' intention, desire, ability or direction.

Epistemic stance bundles in English lectures

While epistemic bundles could have two main functions, showing certainty and uncertainty, the bundles in the lectures mostly expressed the state of uncertainty. Table 3 shows the details of the proportion of lexical bundles across the functions and sub-functions of stance

expressions. As can be seen, out of the 23 epistemic stance bundles, 20 bundles were personal which all showed the state of uncertainty. The frequency associated with such use could be linked to the fact that lecturers dealt with a variety of topics discussed in real time and would prefer to give a chance for mitigation as a form of engagement. This is, especially so when the lecturers may have not done in-depth investigation into the topic and are therefore unable to be fully committed as to how accurate the information is presented at the time. For example:

1. *I don't know if* this is true but it said it was in the Guardian ...
2. we've seen on this page fifty-seven that the narrator says I speak to those and she says narrator here or he *I don't know if* it's a he or a she here *but I think it's* defined as a she ...

Most of the epistemic bundles were used to express possibility or to show the lecturers' state of knowledge towards different issues in the class by initiating the stance through the resorting of expressions such as *I think* or *I don't think*, as in:

3. by the process of being the photographic model and *I think it is* significant that Virginia felt the need to repeatedly gaze at her through the camera lens.
4. what one might mean by correctness because *I don't think that* we do this quite in the ...

Unlike personal epistemic bundles which used to express the degree of uncertainty, only 3 examples of impersonal stance bundles were available to show the lecturers' degree of certainty on the topic. An example is as follows:

5. but *the fact that* a series of television programmes could have been devoted to Elizabeth in the late twentieth century ...

Table 3. Distribution of lexical bundles across sub-functions of stance expressions

Function	Sub-function	No. of bundles	Examples
Stance Bundles	A. Epistemic stance	23	
	<i>Personal</i>	20	<i>I think that</i>
	<i>Impersonal</i>	3	<i>the fact that the</i>
	B. Attitudinal/ modality stance	39	
	B1) Desire		
	<i>Personal</i>	3	<i>I want to</i>
	B2) Obligation/directive		
	<i>Personal</i>	18	<i>I want you to</i>
	<i>Impersonal</i>	1	<i>it is necessary to</i>
	B3) Intention/ Prediction		
<i>Personal</i>	13	<i>I'm going to</i>	
<i>Impersonal</i>	2	<i>is going to be</i>	
B4) Ability			
<i>Impersonal</i>	2	<i>to be able to</i>	

Attitudinal/modality stance bundles in English lectures

As data analysis revealed, 34 of the 39 attitudinal/modality stance bundles were also personal expressions, showing the lecturers' stance preference. The lecturers used a variety of attitudinal/modality bundles to express their desire, intention or ability. A closer look at Table 3 indicates that obligation/directive acted as a leading sub-function of attitudinal/modality stance with 19 bundle types. The speaker used these stance expressions to hold the students' attention or direct them to perform an action in the class, as in:

6. *have a look at* some of these just three images

7. *and you can see* examples in your anthology numbers eighteen and nineteen

Some directive bundles were also used to introduce a new topic, as in:

8. *if you look at* the top of page fifty-six and fifty-seven on the photocopy, you will see that ...

The bundle *I want you to*, included the use of a first person pronoun. This is followed by a verb that expresses desire; *want* in order to evoke a directive which also enabled the students to take notice of the information conveyed in connection with the bundle:

9. one of the things *I want you to* just draw your attention to here is that

10. now *I want you to* think about this if you feel or felt when you read it that the end of the novel

Speakers used the bundle *you might want to*, to indicate that students are obliged to carry out a task, as in:

11. so *you might want to* look at that if you're interested in that kind of issue

12. something *you might want to* do in more detail on your own or in seminar is kind of work out what other prior texts are being parodied by Virginia Woolf.

The only impersonal obligation/directive bundle, *it is necessary to*, was used to perform a similar function of directing and singling out something which is important:

13. *it is necessary to* be able to distinguish what you're saying from what other people have said.

There were only three attitudinal/modality stance bundles which functioned as desire, where they were all personal with the aim of framing the lecturers' intentions:

14. however *I want to* come back to the quotation and think about the exact phrasing which Rachel Bowlby uses here.

15. but ***I don't want to*** kind of as I say talk about that in great detail.

The desire bundle *what I want to* was also used to commence a new topic:

16. so ***what I want to*** suggest is that throughout Orlando Virginia Woolf parodies, the literary style of the historical period ...

The second most common sub-function of attitudinal/modality was to show intention/prediction. Again, the choice was the use of personal stance expressions. Most of these bundles were used to express the intention of carrying out some future actions. The examples included:

17. and ***I'm going to*** read the passage with you on page fifty-seven, first page of this extract.

18. There's three major issues that I ***want to talk about*** next week.

The bundle *I'm going to* was also used to initiate a topic at the beginning of some sentences:

19. Today, ***I'm going to*** concentrate on three main aspects, the biographical aspect, the whole issue of parody and issues about relationship to history

20. ***I'm going to*** start off by just going through a few basic reading techniques and critical terms that will crop up and that may come in useful

In some cases, an intention bundle occurred together with a desire bundle to emphasize the importance of a topic, as in:

21. I want ***to talk about the*** whole issue of writing history

The two impersonal bundles of this sub-category were mainly used to describe future predictions:

22. today ***is going to be*** as it were part one of my approaches to Orlando

23. none of us know none of us know really what kind of things at some later point ***are going to*** prove to be important

As for the last sub-category of attitudinal/modality stance bundles, Table 3 shows that there were only two bundles that expressed ability. The two bundles were both impersonal and were used to point to the things that students can do:

24. but we want you also ***to be able to*** read in the detail for yourselves because

In general, out of the several sub-functions, it could be concluded that the main preference was on personal stance in relation to the expression of attitudinal/modality. It is obvious that

in giving a speech in the context of a lecture, the speakers connect to the reader through the manifestation of such stances. This is likely to result in the establishing of a closer speaker/audience relationship. In an academic discourse of this nature, much concentration is on content delivery which could be heavy going in terms of cognitive processing. Through the use of personal stance, the 'heaviness' of content delivery could be moderated. For novice lecturers, this feature could be brought to their awareness to show how effective delivery of academic lectures could proceed.

CONCLUSION

Lexical bundles are frequently used in the academic genre such as lectures. Listening to and understanding academic lectures have long been a major concern among EFL/ESL learners. Lexical bundles sometimes have multiple functions that might not be understood by the students during academic lectures. This concern could stem from the lack of knowledge of lexical bundles and the functions they convey which presents a problem for students. It can be concluded that stance in lexical bundles is an important feature that must be understood in improving the quality of knowledge delivered, particularly where university lectures are concerned.

The main purpose of this study was to investigate the use of stance expressions in university lectures presented in English in a particular discipline. Specifically, its main aim was to see the relationship between the type of lexical bundles and the functions of stance served in the lectures and also to note the frequencies of use of the stance bundles and the functions as well. Results of the analysis showed that stance expressions had two main functions, that of expressing the lecturers' attitude as well as degree of knowledge. Most of the stance bundles were found to be personal, and they started with the first person (*I*) or second person pronoun (*you*). This way, lecturers tried to demonstrate their presence in the class often exercising the role of a decision maker (*I'm going to*) or to engage the students in the process of learning (*you are going to*). In this study, there were 62 bundles functioning as stance in the lectures. Out of this number, 23 bundles functioned as epistemic stance, whereas the other 39 bundles served as attitudinal /modality stance. The data showed a range of sub-functions from expressing desire to ability in the lectures. Thus, the ability to match the stances to their intentions allows the listener to understand the nature of the communicative event better. In the case of novice lecturers, awareness of the use of stance bundles could be strategic in the conveying of a communicative intent.

The results found in the study also provide pedagogical implications which concern the teaching of lexical bundles in general and stance expressions in academic settings. Given the importance and frequency of stance expressions in lectures delivered in English, it is highly essential to find effective ways to teach the discourse functions of these sequences in oral discourse in university settings. Overt instruction may be required to familiarize the students with the discursive functions that stance expressions convey especially for foreign students who are immersed in a foreign language linguistic environment. These students need to acclimatize to the culture and the language in particular, to minimize a sense of displacement and disorientation that could have an impact on their emotional state towards learning. The study has provided the data to show what kind of lexical bundles and their corresponding functions are used most frequently.

While these insights will add significantly to the body of knowledge related to the use of lexical bundles in oral academic discourse, the study must be viewed with some constraints. First, the corpus is rather limited as they were only six lectures that were analyzed. In addition, the genre is limited only to one discipline, which is English literature. There is definitely much more room for further research to expand the work on lexical bundles. Further research could include a bigger sample and comparative studies can also be carried out between lectures given by native speakers and non-native speakers, and between disciplines to see if disciplinary differences would matter in the use of stance bundles. The investigation on new strategies on the teaching of lexical bundles suggested by syllabus designers could lead to an evaluation of methodologies. All in all, further research in the use of such multi-word expressions could result in a better understanding of the operations of language and to facilitate language use in its oral mode.

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ASPECTS OF PERSUASIVE LANGUAGE IN SELECTED SPEECHES OF MAHATHIR MOHAMAD

Abdulrahman Alkhirbash

*Department of English, Faculty of Arts and Human Science,
Jazan University, Kingdom of Saudi Arabia
e-mail: aalkhirbash@yahoo.com*

Shamala Paramasivam

*Department of English, Faculty of Modern Languages and Communication,
Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
e-mail: shamala@upm.edu.my*

Abdul Muati @ Zamri Ahmad

*Department of Communication, Faculty of Modern Languages and Communication,
Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
e-mail: abmuati@upm.edu.my*

ABSTRACT

The present study examines selected speeches of a non-Western leading politician as an attempt to widen the scope of rhetorical studies from different cultures and to address the lack of studies from non-Western societies. The study conducts a rhetorical analysis of selected speeches of Mahathir Mohamad (the fourth Prime Minister of Malaysia) to identify and interpret his language use as a means to persuade his audience to accept or follow a specific course of action. This study explores logos, ethos, and pathos as a means of persuasion demonstrating how they are utilized by Mahathir Mohamad to influence his audience. The findings revealed that logical, ethical and emotional proofs were used for this purpose. Together logos and pathos projected Mahathir's ethos, that is, his credibility as a person, as a persuasive mean. Supportive rhetorical techniques such as examples, parallelisms, rhetorical questions and metaphors were used to enhance Mahathir's argument and to add clarity and conciseness to the argument.

Keywords: language and persuasion, Mahathir Mohamad, political speeches, rhetoric

INTRODUCTION

The study of rhetoric and persuasion should be encouraged because our society can profit from a general awareness of persuasion as a mode of social change and influence. Lessl (2005) emphasizes the importance of rhetoric because the study of rhetoric helps us to understand the processes of communication which underpin making decisions. He adds that understanding the rhetoric of a society tells us about its culture, beliefs, ideas, and assumptions. The recent period has witnessed an interest among researchers to understand the nature of rhetoric and the application of rhetorical techniques in persuasion. However, the study of rhetoric does not cover all societies; it still focuses on the West today. This focus of rhetorical studies on the West has created a lack of knowledge about the rhetorical techniques and the ways of argumentation in non-Western communities. This study is a modest attempt to address the lack of rhetorical studies from the non-Western societies. It is designed to examine how language is utilized by a prominent non-Western

orator as a means of persuasion. In this study, persuasion is understood as the speaker's attempts to influence his audience and it can be achieved through honesty, transparency, respect, appreciation and activation but not through deception. Perloff (1993, p.15) for example defines persuasion as "an activity or a process in which a communicator attempts to induce a change in the belief, attitude, or behavior of another person or group of persons through the transmission of a message in a context in which the persuadee has some degree of free choice."

OBJECTIVES

The major interest of this study is to investigate the rhetorical devices utilized by Dr. Mahathir to persuade his audience. It intends to examine the persuasive devices: logos, ethos, and pathos as tools of persuasion, illustrating how they are employed to attain the persuasive effect. Specifically, the study aims to address the following research questions:

- a. How are logos, ethos and pathos utilized in the speeches of Dr Mahathir as a means of persuasion?
- b. Which mode of persuasion functions as a central device in his speeches?

LITERATURE REVIEW

Rhetoric

Rhetoric has been defined by scholars in different ways. Aristotle (trans. by Roberts, 2007, p. 5) defines rhetoric as "the faculty of observing in any given case the available means of persuasion". Cicero (cited in Gill and Whedbee 1997, p. 157), defines rhetoric as "the art of speaking well – that is to say, with knowledge, skill and elegance" while Whately (1963, p. 39) defines rhetoric as "the finding of suitable arguments to prove a given point, and the skillful arrangement of them". Bryant (1972, p.26) sees rhetoric as "the process of adjusting ideas to people and people to idea", and Cockcroft and Cockcroft (2005, p. 3) define rhetoric broadly as "the art of discourse" or more precisely as "the art of persuasive discourse".

Aristotle classifies three essential means of persuasion, namely, logos, ethos and pathos. They are known as the three appeals of persuasion. Aristotle sees them central to any orator to influence and persuade his audience. Further clarification of these three modes of persuasion is provided below.

Logos

Simply, logos is the logical proof provided by the speaker for his audience. It is based on reasons. Roberts (2004) views logos as what makes the argument of an orator's speech demonstrative and credible. Lunsford and Cheryle (1999, p. 175) describe logos as "appeals to reason of the message itself with all facts reflecting and affecting the universe". These definitions assert the importance of providing reasons and proofs, describing logos as a message that includes facts and evidence difficult to dispute. Sheldon (2004) also emphasizes that logical argument should be grounded on and supported by facts, testimonies and rationality.

Logos can be supported by some rhetorical techniques for instance enthymemes, examples, rhetorical questions, parallelisms, metaphors and repetitions. Enthymeme, according to Corbett and Connors (1999), is seen as an argumentative statement that contains only one probable premise that leads to a tentative conclusion. The other premise

is implied. Zarefsky (2008, p. 163) defines examples as “specific instances that are used to illustrate a more general claim; the inference is that the specific is typical of the general”. A rhetorical question is also used as a persuasive tool to trigger the audience’s critical thinking. Verderber et al. (2009, p. 76) see rhetorical questions as “questions phrased to stimulate a mental response rather than an actual spoken response on the part of the audience”. They claim that rhetorical questions create common ground by alluding to information which is familiar or shared by the speaker and the audience. Other supportive techniques such as statistics, parallelisms, and repetitions can also be employed by orators to add conciseness, vividness, and clarity to the argument.

Ethos

Ethos depends on the character of the speaker. It refers to the speaker’s trustworthiness and his ability to satisfy his audience that he is credible. Ethos is based on how the speaker is regarded by his audience. Ethical appeal is created when the speech itself impresses the audience that the speaker is of high moral character, benevolence and a person of sound sense (Corbett, 1990).

Aristotle, as translated by Roberts (2004), states that persuasion is achieved by the speaker’s character when he speaks in a way that makes us think he is credible. The character of the speaker is evaluated by his ideas and by what he says not by his previous reputation before he speaks. To clarify how orators gain their audience’s confidence, Aristotle offers three core qualities for an orator to create his ethical proofs for persuasion:

For the orator to produce conviction three qualities are necessary; for independently of demonstration, the qualities are good sense, virtue and goodwill; for speakers are wrong both in what they say and the advice they give, because they lack either all three or one of them. For either through want of sense they form incorrect opinions, or if their opinions are correct, through viciousness they do not say what they think, or if they are sensible and good, they lack goodwill; therefore it may happen that they do not give the best advice, although they know what it is. These qualities are all that are necessary, so the speaker appears to possess all three will necessarily convince the hearers (Aristotle in Hall, 2001, p. 29).

Hall (2001, p. 29) adds that Aristotle defined good sense (practical wisdom) as “a virtue of reason, which enables men to come to a wise decision in regard to good or evil things.” Aristotle notes that the audience is able to evaluate the speaker’s good sense through assessing the content of the speech. The speech provides the hearers with some hints and alerts them about the speaker’s understanding of the subject being addressed and his capacity to support his ideas with logical reasons and proofs. Corbett (1990) suggests that if a discourse were to exhibit a speaker’s good sense, it must demonstrate the speaker’s competence and adequate awareness of the subject being talked about; it must show that the speaker knows the principles of valid reasoning and has good taste of discriminating judgment.

Aristotle (cited in Roberts 1996, unpaginated), defines virtue as “a faculty of providing and preserving good things, a faculty productive of many and great benefits, in fact, of all things in all cases”. Thomas et al. (2005) see that good moral character is the attribute of ‘virtue’ which takes the form of justice, courage, temperance, gentleness, prudence and wisdom. Goodwill is a quality which is important for persuasion. A

speaker should show his friendship and what he believes to be good. Corbett (1990) claims that in order to reflect the speaker's goodwill, the discourse should display his sincere interest in the welfare of his audience and a readiness to sacrifice any self-interest that conflicts with the benefit of others. In general, a speaker can create his ethical proofs through reflecting a good image about himself. He should be able to demonstrate sincerely that he is well-informed, reasonable, clearheaded, sincere, concerned about the welfare of others and knowledgeable in order to gain his audience's confidence.

Pathos

Pathos is a persuasive mode based on emotion. It is the emotional proofs by which the speaker attempts to arouse the audience's feeling in order to encourage them to perform a specific action. Aristotle (cited in Hall, 2001, pp. 32-33) defines emotions as "all those affections which cause men to change their opinion in regard to their judgments, and accompanied by pleasure and pain such as anger, pity, fear and all similar emotions and their contraries." He believes that affections cause people to change their judgments. Therefore, it is very important for the orator to be able to trigger his listeners' emotions to achieve his goal. Osborn et al. (2009) note that people always respond strongly when they feel angry, guilty, excited, or compassionate towards others. Al-Osaimi (1990) also notes that logical argument is useless if it does not produce emotional arousal. He asserts that there is nowhere in rhetoric Aristotle mentions that "logos" alone, "pathos" alone or "ethos" alone is a sufficient condition for persuasion. Rather, Aristotle emphasizes the interrelatedness of logos, pathos and ethos to accomplish persuasion.

It is also emphasized that realizing the audience's emotional state helps orators to achieve his persuasive goal. Aristotle (cited in Cockcroft and Cockcroft, 2005) notes that orators have to understand the listeners' emotional state in advance so that they know what kind of feelings they want their listeners to experience. Furthermore, Sheldon (2004) claims that the speaker should know in advance whether he wants his listeners to experience a feeling of anger, empathy, compassion or resentment. It could be concluded that emotions should be used as an effective tool to change people's beliefs and be persuasive.

Related Studies

The three modes of persuasion, logos, ethos and pathos, have been examined by different studies to reveal their role in persuasion and how they are employed to influence people. Al-Osaimi (1990), for instance, conducted a critical discourse analysis of selected speeches of Faisal Ibn Abdulazis, the King of Saudi Arabia, to explore the persuasive techniques in his oratory. The study aimed to examine the most dominant persuasive means Faisal used and what can be inferred from these techniques about his oration. The findings revealed that he tended to balance all modes of proofs and his rhetoric relied heavily on the Quran. Another study was by Paris (2004) who carried out a discourse analysis to examine post September 11, 2001 rhetoric of President Bush in order to evaluate the persuasive techniques Bush's speech writers used and to propose an explanation of what Bush said and how his techniques were psychologically persuasive. The findings suggested that persuasiveness was based on appeals to emotions, mainly fear, rhetorical techniques, fallacies of critical thinking, and appeals to the unconscious. Rowland and Jones (2007) analysed Obama's speech which was delivered in the 2004 Democratic National Convention and found all three modes, logos, ethos and pathos employed in the speech. The study asserted that Obama created narratives that balanced personal and societal values and made the American dream accessible to liberals. His

rhetoric emphasized the American dream and that the Americans were on a progressive journey to a better society.

METHODOLOGY

This qualitative study aims to provide an in-depth analysis of the discourse in two selected speeches of Dr. Mahathir from the perspective of persuasion. A rhetorical analysis was conducted to examine logos, ethos, and pathos as persuasive devices and how they are employed for persuasive effects. It also explores which persuasive mode Dr. Mahathir relies on as a central device to accomplish persuasion. The two speeches, which were delivered in English, were selected from the speeches delivered at international conferences. The selection of the speeches was made according to the importance of the conference and the theme of the speech. The indicators of the importance of the conference include internationality, the objectives of the conference as well as the ranks and positions of the attendees. The indications of the importance of the theme include issues and obstacles that need resolutions pertinent to people's life such as wars, peace, terrorism, insecurity etc. The selected speeches are described below:

Speech 1: Delivered on 16 October 2003 at the Opening of Islamic Conference (OIC) in Putrajaya, Malaysia. (length 4259 words)

Speech 2: Delivered on 5 February 2007 at the War Criminal Conference at Dewan Merdeka, PWTC, Kuala Lumpur, Malaysia. (length 5453 words)

Table 1 illustrates the analytical framework which is drawn from the insights of Aristotle's understanding of persuasion supported with work by Sheldon (2004), Hauser (2002), Crowley and Hawhee (1999), Corbett and Connors (1999) and Corbett (1990).

Table 1. The modes of persuasion

Rhetorical devices	Characteristics
Logical Mode (Logos)	Logos can be seen through the speaker's : <ul style="list-style-type: none"> - reasons - facts - enthymemes - evidence - examples - rhetorical questions - statistics - statements from authorities as proofs - syllogism - eye-witnesses in order to reach a valid conclusion.
Ethical Mode (Ethos)	Ethos is embedded in the messages sent by the speaker. It can be seen through the speaker's credibility. The speaker can achieve his credibility when he reflects in his messages the qualities of: <ol style="list-style-type: none"> 1. Good sense. This can be done when the speaker : <ul style="list-style-type: none"> - demonstrates that he is competent - knowledgeable about the addressed issue - illustrate that he is clearheaded - well-informed 2. Good moral character (manifesting beliefs and values). The speaker should be :

-
- even-handed and unbiased
 - straightforward
 - reasonable
 - 3. Goodwill. The speaker
 - shows that he is sincere
 - shows that he is concerned of the welfare of others
 - wishes others what is good for him

Emotional Mode (Pathos)	Pathos is a persuasive means based on emotion. In pathos the speaker attempts to: <ul style="list-style-type: none">- stir the hearer's emotions- make the listener experience specific kind of feeling that coincides with the ongoing situation.- arouse feelings such as empathy, anger, sorrow, compassion, fear, love, pride.
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(Source: Aristotle trans by Roberts, 2004; Sheldon, 2004; Hauser, 2002; Crowley & Hawhee, 1999; Corbett & Connors 1999; Corbett, 1990)

FINDINGS

This part presents the data and describes how logos, ethos, and pathos are employed as rhetorical devices to persuade the audience. Extracts from Dr. Mahathir's speeches are presented to demonstrate how the devices are utilized for the intended purpose.

Logical mode (logos)

In Extract 1, Dr. Mahathir calls for the people not to antagonize everyone. He provides the listeners with some instructions and advice to persuade them to judge and deal with other people wisely. He addresses his listeners logically by presenting some facts and claims, for instance, in Line 1, he claims that, "not all non-Muslims are against us but some are well-disposed towards us." From the few sentences at the beginning of the paragraph, Dr. Mahathir attempts to advise his audience to be logical when they evaluate others, they should not generalize that everyone is their enemy. Dr. Mahathir does not even exclude the Jews when he said in Line 2-3, "even among the Jews there are many who disapprove what is done by the Israelis". This implies that although the Jews are the Muslims' enemies, the Muslims cannot and should not fully generalize that all of them are against the Muslims. He calls the audience to be logical and fair.

Extract 1 (Speech 1)

- 1 We also know that not all non-Muslims are against us. Some are well-
- 2 disposed towards us. Some even see our enemies as their enemies. Even
- 3 among the Jews there are many who do not approve of what the Israelis are
- 4 doing. We must not antagonize everyone. We must win their hearts and
- 5 minds. We must win them to our side not by begging for help from them
- 6 but by the honourable way that we struggle to help ourselves. We must not
- 7 strengthen the enemy by pushing everyone into their camps through
- 8 irresponsible and unIslamic acts. Remember SalahEl Din and the way he
- 9 fought against the so called Crusaders, King Richard of England in
- 10 particular. Remember the considerateness of the Prophet to the enemies of
- 11 Islam. We must do the same. It is winning the struggle that is important,
- 12 not angry retaliation, not revenge.

13 We must build up our strength in every field, not just in armed might. Our
14 countries must be stable and well administered, must be economically and
15 financially strong, industrially competent and technologically advanced.
16 This will take time, but it can be done and it will be time well spent. We
17 are enjoined by our religion to be patient. Innallahamaasabirin. Obviously
18 there is virtue in being patient.

Dr. Mahathir supports his claim by emphasizing the importance of winning people's hearts and minds as an ideal way to success. In Line 4, he says, "we must win people's hearts and minds" as an attempt to show his resentment and rejection for terrorism. He consolidates his rejection for terrorism when he denies and disapproves that terrorism is Islamic in Line 7, saying, irresponsible acts are un-Islamic and strengthen the enemies than to weaken them.

As a successful endeavour to enhance his argument and to advance a logical proof, Dr. Mahathir brings in two rhetorical examples from the Islamic history as evidence for his claims when he says in Line 8, "Remember Salah El Din and the way he fought against the so called Crusaders," and when he said in Lines 9-10, "Remember the considerateness of the Prophet to the enemies of Islam".

Crowley and Howhee (2004, p. 37) quote Quintilian who defines a rhetorical example as "some past action real or assumed which may serve to persuade the audience of the truth of the point which we are trying to make." They add that Aristotle emphasizes and points out that successful example may be drawn from history since they call up the memories of some events that the audience has already experienced and still remember. For instance, people who opposed the Gulf war in 1991 used the historical example of Vietnam to argue that America should not be involved again in a localized quarrel in which America had no direct involvement.

In Extract 1, Dr. Mahathir reminds his listeners to take good examples from the behaviour of the Prophet Mohamed and Salah El Din. He calls the audience to revive the Prophet and Salah El Din history when they peacefully dealt with their enemies. Dr. Mahathir also uses different techniques to support his logical argument, whereby he employs parallelism when he says, "we must win their hearts...., we must win them to our side, we must not strengthen the enemy" in Lines 4, 5 and 6 respectively to make his argument more concise as a way to persuade and encourage his listeners to perform the actions he suggests.

In addition, Devito (2006), views that the utilization of a parallel pattern can serve as facilitating comprehension and making the message memorable. Dr. Mahathir also uses parallelism in Lines 13-14 as a rhetorical device to reinforce his argument when he says, "economically and financially strong, industrially competent and technologically advanced". Furthermore, he uses parallel adverbs and adjectives to introduce his ideas in a more effective way to increase persuasiveness in his argument. Repetition is also used by Dr. Mahathir in Lines 8-10 when he repeats the use of the imperative verb "remember". He utilizes repetition to emphasize the intended message and makes his claims obvious.

Fairclough (1989) states that there is an internal relationship between language and social events. Hence, when people speak, listen or write, they do that in ways, which are affected socially. In a general sense, Dr. Mahathir's rhetoric is not isolated from the social events that were present when this speech was delivered. Notably, terrorism has been rampantly occurring since the attacks of the World Trade Centre and Pentagon. After the attacks of 11 September 2001, the media conveyed a bad impression of Islam, accusing Islam as a religion of extremism particularly after Al-Qaida claimed

responsibility for the attacks. Since the September attacks, many instances of terrorism, such as suicidal bombings, were committed by Al-Qaida in different countries around the world, including Saudi Arabia, Yemen, Iraq, and Britain. In the extract above, Dr. Mahathir also highlights the problem of terrorism by providing his audience with advice in Lines 4-5, “We must not antagonize everyone. We must win their hearts and minds. We must win them to our side”.

The utilization of Dr. Mahathir’s persuasive devices is connected to social context. He employs examples from the history of Islam as a way to condemn terrorism as a social event and to persuade his audience to behave peacefully according to the true Islamic principles.

These rhetorical examples can be seen in Lines 8-9 when he says, “remember Salah El Din and the way he fought against the so called Crusaders” and “remember the considerateness of the Prophet to the enemies of Islam.” He uses these examples to urge his audience and all Muslims to be considerate with their enemies and to avoid other irresponsible acts. Employing Islam in his persuasive discourse was not arbitrary; when delivering the speech, Mahathir knows that his listeners are Muslims and they are highly influenced by their religion.

Economic, administration, social stability have a significant influence on the substance of Dr. Mahathir’s rhetoric. In Lines 13-15, he calls the audience to strive to improve the condition of economy, industry, administration and technology through the use of parallelism, “Our countries must be stable and well administered, must be economically and financially strong, industrially competent and technologically advanced,” which implies the social instability, weak administration and economy and lack of industrial competence in the Islamic nations. Based on these social events, he shapes his discourse to persuade the leaders of the Islamic countries and his audience to put all the necessary efforts to overcome these crises as a mechanism to make a societal change.

Extract 2 (Speech 2)

Would you kill a person whom you do not know, who had done you no wrong, in full view of everyone? Would you want to be the victim – being killed in full view of everyone with no one coming to your help because that is the code of the society that you live in? You would want to be neither. You would not want to live in a society that permits you to kill people without retribution that permits other people to kill you also without retribution. You would want to live in another society.

In Extract 2, Dr. Mahathir raises some rhetorical questions to get his audience to think logically as a means to persuade them to accept his position. For instance, he asks the questions to direct them to think deeply and to elicit an implicit response that agrees with his belief. According to Axelrod (2007), the use of rhetorical question could give the speaker a chance to shape the response he likes or intends to elicit from the listeners. What seems apparent here is that Dr. Mahathir aims to assert that no one likes or accepts killing innocent people. In fact, he even clarifies that human nature strictly rejects any society that permits killing in general. Thus, Dr. Mahathir attempts to persuade his audience by emphasizing that all people are against killing innocent people, as exercised by some superior countries.

Ethical mode (Ethos)

It is very difficult to reveal the character of the speaker if it is not supported by reasons or isolated from logical argument. Quite often, ethos is embedded behind the lines of messages. Extract 3 reflects Dr. Mahathir's embedded ethical proofs in his messages.

Extract 3 (Speech 1)

- 1 The Muslims were lead by great leaders like Abdul Rahman III, AI-
- 2 Mansur, Salah El Din AI Ayubi and others who took to the battlefields at
- 3 the head of their forces to protect Muslim land and the ummah.
- 4 But halfway through the building of the great Islamic civilization came
- 5 new interpreters of Islam who taught that acquisition of knowledge by
- 6 Muslims meant only the study of Islamic theology. The study of science,
- 7 medicine etc. was discouraged.
- 8 Intellectually the Muslims began to regress. With intellectual regression
- 9 the great Muslim civilisation began to falter and wither. But for the
- 10 emergence of the Ottoman warriors, Muslim civilisation would have
- 11 disappeared with the fall of Granada in 1492.
- 12 The early successes of the Ottomans were not accompanied by an
- 13 intellectual renaissance. Instead they became more and more preoccupied
- 14 with minor issues such as whether tight trousers and peak caps were
- 15 Islamic, whether printing machines should be allowed or electricity used
- 16 to light mosques. The Industrial Revolution was totally missed by the
- 17 Muslims. And the regression continued until the British and French
- 18 instigated rebellion against Turkish rule brought about the downfall of the
- 19 Ottomans, the last Muslim world power and replaced it with European
- 20 colonies and not independent states as promised. It was only after World
- 21 War II that these colonies became independent.

It is very difficult to reveal the character of the speaker if it is not supported with reasons or isolated from logical arguments. Quite often, ethos is embedded behind the lines of messages. Garver (2004) suggests that a character is not only revealed by the choices one makes to appear ethical, but it also lies in the lines of reasoning that one does not even consider.

Seemingly, extract 3 is a blend of logical and ethical proofs. Logical proofs are presented by the examples of past events from the Islamic history. However, generally, the above extract projects Dr. Mahathir's character as a character of good sense, which demonstrates him as knowledgeable about the history of Islam. This extract also presents Dr. Mahathir as a critic and a homiletician who criticizes the new interpreters for their misinterpretation of Islam, which subsequently affects Islam and causes regression. This can be seen in Lines 4-6 when he verbalized, "but halfway through the building of the great Islamic civilization came new interpreters of Islam who taught that acquisition of knowledge by Muslims meant only the study of Islamic theology". At the same time, the discourse projects him as a preacher and critic who ascribed the Islamic deterioration to the misinterpretation of Islamic principles and to the concern given to minor issues. In lines 14-15, he gave examples of these minor issues when he utters, "whether tight trousers and peak caps were Islamic or not, whether printing machines should be allowed or electricity used to light mosques" and blames them for neglecting major issues, such as science, industry and technology. Dr. Mahathir's utilization of the ethical proofs is implied by the messages sent by him, which reflect his competence and ability to provide concise knowledge and examples from the past.

Dr. Mahathir is proud that the world of Islam had a glorious past and he believes that Islam's success is in the material, intellectual, cultural and scientific fields (Khoo, 2003). On the contrary, Dr. Mahathir is currently disappointed with the situation of the Muslim nations asserting that they are the most backward people in arts and sciences and that they are unable to do anything by or for themselves. At this point, his discourse about Islam showed that he held the wrong perception of the Islamic world. He frequently mentions how the Muslim countries fall into the hands of enemies because of the weakness and deficiency of the Muslims in science, knowledge and economy. He attributes this situation to the misinterpretation of Islam, criticizing the clerics for confining Islam to religious studies. He asserts that the Muslims are unable to present Islam as a religion, which is responsive to the concerns of modern man. Instead, according to his view, the Muslims concentrate on insignificant matters and on appearances and forms. According to Khoo (2003), Dr. Mahathir asserts repeatedly that when the Muslims are equipped with learning, knowledge, technology, skills and capabilities, they can regain the essence of Islam.

In the extract above, Dr. Mahathir provided two examples from the history of Islam from different contexts to relate his rhetorical evidence for social events. He provides a positive example from the age of the great leaders, namely; Abdul Rahman III, Al-Mansur, Salah El Din, AlAyubi and others, who were halfway of establishing the Islamic civilization, and another negative example from the age of the Ottomans who were preoccupied with minor religious things rather than the industry and intellect which caused deterioration for the Islamic civilization. These two rhetorical examples from different social contexts illustrate how the misunderstanding of the Islamic religion has caused the Muslim civilization to "falter and wither" (Line 9).

Extract 4 (Speech 2)

1 The nuclear powers are saying that only they can be trusted to possess
2 nuclear weapons. Why? Is it because they are sensible, humane people who
3 would not use their nuclear weapons. Can we trust them? Look at the
4 carnage they caused with their so-called conventional weapons. They have
5 not hesitated to kill hundreds of thousands of people with their conventional
6 weapons. Would they not use their safe nuclear weapons which can kill
7 probably a smaller number of people. Would this not start a nuclear war!
8 Their willingness to use depleted uranium which is a nuclear weapon is not
9 reassuring about their not using their 10,000 nuclear warheads against
10 others. It is even less reassuring when we know they are adding to their
11 nuclear arsenal more and better nuclear weapons. Despite the Nuclear Test
12 Ban the US is still testing.

Extract 4 above combines both logical appeal and ethical appeal. The reasons used in this extract are to support the ethos produced by the speaker. Hauser (2002) points out that the moral habits of the rhetor are inferred by the audience from the reasons offered by the rhetor in order to support his claims and the causes he believes in. In the extract above, ethos is embedded in the messages conveyed by Dr. Mahathir. The overall argument in this extract reflects Dr. Mahathir's goodwill and his concern of others. His ethical appeal can be observed from phrases such as "look at the carnage they caused" in Line 3 and "they have not hesitated to kill hundreds of thousands of people" in Line 4. The use of these phrases shows Dr. Mahathir's rejection and his absolute refusal to killing people, which reflects his beliefs and consideration for others. His embedded ethical appeal was supported by logical arguments. He shows his wariness when he says "the

willingness to use depleted uranium which is a nuclear weapon is not reassuring about their not using their 10000 nuclear warheads against others”. Dr. Mahathir’s anxiety about people’s lives enhances the use of ethos as a persuasive device to inculcate conviction in listener’s mind.

Emotional mode (Pathos)

Cockcroft and Cockcroft (2005, p. 57) claims that emotion is the “raw material” of rhetoric, because without real emotion, effective persuasion is unlikely to take place, whatever the issue involved. In the extract below Dr. Mahathir actuate his listeners’ emotions.

Extract 5 (Speech 1)

- 1 Today we, the whole Muslim ummah are treated with contempt and
- 2 dishonor. Our religion is denigrated. Our holy places desecrated. Our
- 3 countries are occupied. Our people starved and killed.
- 4 None of our countries are truly independent. We are under pressure to
- 5 conform to our oppressors' wishes about how we should behave, how we
- 6 should govern our lands, how we should think even.
- 7 Today if they want to raid our country, kill our people, destroy our villages
- 8 and towns, there is nothing substantial that we can do. Is it Islam which has
- 9 caused all these? Or is it that we have failed to do our duty according to our
- 10 religion?

In Extract 5 above, Dr. Mahathir does not hesitate to criticize the West for their endless war against the Muslim world and for their policy of economy which is unpromising towards the poor and developing countries. In addition, Khoo (2003) notes that in 1980s, a recession started in the powerful countries and then swept across the globe causing extreme hard times for developing countries. For Mahathir, this was not the result of God’s acts but the deeds of the powerful countries. Dr. Mahathir accuses the West for manipulating the Islamic world and the poor countries. Furthermore, in this extract he employs rhetorical devices to reflect the West’s dominance exercised upon the Muslim countries. He provokes his audience’s by using parallelism in Lines 2-3 when he says “our religion is denigrated. Our holy places desecrated. Our countries are occupied. Our people starved and killed.” The utilization of this parallelism aims to arouse the feeling of jealousy about religion and holy places, and the feelings of compassion and empathy with the starved and killed people. Dr. Mahathir also expresses parallelism using the infinitive in Line 7 when he says “to raid our country, kill our people, destroy our villages and towns” to show the inability of the Muslims to defend themselves. In addition to arouse the emotion of the audience, the use of parallelism serves to give the argument more power and preciseness.

Dr. Mahathir also uses rhetorical questions as a technique to support his claims and his emotional proofs. The two rhetorical questions at the end of the extract in Lines 8-9 are employed to appeal to his audience’s logic, urging them to scrutinize the reasons that led to backwardness of the Muslims and to persuade them to do their duty according to the religion’s instructions.

As a whole, Dr. Mahathir employs emotional proofs, parallelism and rhetorical questions in this extract to demonstrate the circumstances and obstacles surrounding the Islamic world. He designates the political and societal problems which undermine progress in the Islamic countries and make them unable to protect themselves or even to

decide independently. He shows his dissatisfaction with the disconcerting social events going on in the Islamic world as a tool to push the audience to move for a change.

Extract 6 (Speech 2)

1 In fact in the war on Iraq, the U.S. actually claims that international
2 conventions do not apply. As a result they kill ever more people. We
3 disregard their status as combatants or non-combatants. We have enlarged
4 the theatre of war so as to cover whole countries. And now, we are again
5 seeing a return of the old bestiality, the old brutish ways. People are being
6 taken prisoners or detained indiscriminately. They are being tortured,
7 humiliated, treated like animals, with no rights to seek legal redress. Their
8 status as prisoners of war is ignored. Only recently, the United States
9 Congress at the urging of President Bush enacted the Military Commission
10 Act 2006, legalizing torture and providing immunity to those who commit
11 torture. The Dark Ages have come back.

Dr. Mahathir brings to the minds of his audience the non-humanitarian consequences of the war on Iraq and creates a brutish image for the situation in Iraq where people are humiliated, tortured and treated harshly. Thus, to demonstrate the consequences of the violence of war on Iraqi society, Dr. Mahathir employs emotional proof as evident in the following statements: “bestiality, old brutish, people being taken prisoners, being tortured, humiliated, treated like animals” (Lines 4-6). He uses these emotional words and phrases to trigger the feeling of anger, stir the listeners’ resentment and gain their sympathy as an attempt to attain persuasion. He uses the simile “treated like animals” (Line 7) to arouse resentment and compassion as a way to influence his audience. Sheldon (2004, pp. 288-289) emphasizes that the speaker should know in advance the type of feelings he intends to arouse in order to become persuasive in his speech. For instance, he should know whether he wants listeners to feel emphatic or angry, or whether he wants them to feel compassionate or resentful as a result of an ongoing condition or situation.

All the aforementioned emotional words, phrases and similes are associated with the socio-political events in Iraq and in this case, they are used to demonstrate the massive suppression and humiliation caused by wars. By and large, Dr. Mahathir employs his rhetorical devices to condemn the hegemonic policy of the US and its allies and appeals to listeners to criminalize wars.

SUMMARY AND DISCUSSION

This section provides an overall summary of the findings of the study, which highlights the rhetorical devices employed by Dr. Mahathir. The summary discusses the findings of the research questions in sequence.

Research Question 1: How are logos, ethos and pathos utilized in the speeches of Dr. Mahathir to achieve persuasion?

The logical, emotional and ethical modes found to be used in Dr. Mahathir’s discourse are summarized in Table 2.

Lucas (2009) states that people are suspicious of unsupported generalizations and they want speakers to justify their claims and provide evidence to prove that they are right. Accordingly, Dr. Mahathir utilized different rhetorical materials to support his logical claims such as examples, rhetorical questions, reasons, and facts from past events

and history. Osborn et al. (2009) mention that there are rhetorical strategies that can be employed to solicit the actual participation of the audience and this participation might not require a direct response from the audience. A rhetorical question, for example, is a technique which can be used to promote the tacit participation of the audience. Similarly, the findings revealed that rhetorical questions were employed in conformity with what is emphasized by Osborn above and were used to stir listeners to think logically. The use of rhetorical questions allowed Dr. Mahathir to shape the response he wanted to elicit from his audience towards achieving the effect of persuasion.

Parallel structure and repetition are easy to follow and to remember long afterward and they help to evoke actions (Engleberg & Daly, 2009; Zarefsky, 2008). Dr. Mahathir made use of parallelism and repetition to add conciseness and clarity to his argument (see Extracts 1 and 5 for example).

The emotional mode intends to make listeners feel sad, angry, guilty, afraid, happy, proud, sympathetic or the like. The findings of this study revealed that Dr. Mahathir's rhetorical messages were not devoid of emotion as a tool to persuade. His persuasive ability resides in his capability to blend his logical argument with emotions to address his audience's hearts and minds. The discourse manifested his endeavors to arouse different types of feelings such as anger, sympathy, jealousy, resentment and compassion. Humiliation and oppression were also projected in the discourse to arouse the audience's emotion of compassion and sympathy. Parallelism and repetition are examples of the rhetorical techniques which were employed to produce emotional messages to win the audiences' hearts.

Table 2. Logical, Emotional and Ethical modes used by Dr Mahathir

Rhetorical Device	Application/Qualities	Extract No:
Logical Mode (Logos)		
facts and reason	to support the argument	1
rhetorical examples	to adduce past events to support claims	1
repetitions	to make the argument more concise and to emphasize	1
parallelisms	to reinforce arguments and ideas effectively	1
rhetorical questions	to elaborate more and make the audience think critically/to shape the response he wanted to elicit	2
Emotional Mode (Pathos)		
	to arouse anger about religion and holy places by using parallelism	5
	to arouse the emotion of compassion and sympathy with starved and killed people	6
	to arouse the audience's jealousy towards religion	6
	to arouse sympathy	6
	to arouse resentment, indignation and compassion by using a simile	
Ethical Mode (Ethos)		
Good sense (competence)	knowledgeable about Islam history	3
	competence	3
Good moral character (virtues)	well informed, clearheaded	3, 4
	a person of wisdom	4
Goodwill	considerate, concerned of others' lives	4
	a character of welfare	4

Generally, the findings indicated that Dr. Mahathir employed the rhetorical devices associating them with the ongoing social events. The application of the rhetorical

devices was linked to socio-political issues such as the situation of the Muslim world, Islam and terrorism, wars, and domination by the West. The way he addressed these socio-political issues showed that ethos is a strong element in his discourse. Ethos is projected through his logos, and pathos. For example, when he spoke about the situation of the Muslim world (Extract 5), he displayed his knowledge and expertise to assess the circumstances of the Muslim world providing instructions, suggestions and resolutions which reflected his ethos. As logical evidence, Dr. Mahathir attributed the bad situation of the Muslim world to the weakness of Muslims in science, knowledge and economy and to the misinterpretation of Islam, blaming clerics who confine Islam to religious studies only disregarding major issues of the world such as economy, science and knowledge (see Extract 3). His precise evaluation of the situation of the Muslim world, his ideas and arguments, and his application of directives and assertives reflected his efficiency and knowledge as elements of his ethical proofs.

“Ethos does not refer to the innate character traits, those at the core of a person’s identity but it refers to the character attributed to a speaker by listeners on the basis of what the speaker says and does in the speech” (Zarefsky, 2008, p. 29). It is the character that the speaker projects by which listeners form an impression about the speaker. Dr. Mahathir showed his credibility by helping listeners to form a favorable impression of his competence (good sense), goodwill and virtue. It was found that his ethical proofs were not stated explicitly but were embedded in his logical and emotional proofs. His arguments and messages implicitly projected him as competent, well informed, even-handed, and concerned of others’ welfare (see Extracts 3 and 4). His competence was reflected in the discourse by his knowledge, and the display of awareness on the topics addressed. As a way to project his goodwill, he showed that he is not self-centered and thinks and acts in terms of what is good for his community. All these were indicators which support the application of ethical proofs in his argument.

Research Question 2: Which mode of persuasion functions as a central device in his speeches?

It was noted that Dr. Mahathir mainly focused on gaining his audience’s trust as he knows that the audience’s trust leads to accepting and adapting his thoughts. Hence, he resorted to employ logos and pathos to highlight his ethos (competence and goodwill) as a way to gain his audience trust. The three proofs were used interdependently. Ethical proofs were embedded within the logical messages produced by Dr. Mahathir as well as in the emotional messages. Through the utilization of the logical proofs, Dr. Mahathir was able to show his competence and knowledge as elements of ethos. Similarly, through emotional proofs he was able to show his goodwill and concern for the welfare of others as an ethical proof. Although there was a complementary relationship between the three appeals of persuasion, ethical proofs in particular (that is Dr. Mahathir’s ethos as a person of competence and knowledge, and of goodwill and concern of the welfare of others) appeared to be a strength in his persuasive discourse.

Dr. Mahathir’s logos was also evident when he raised the issue of terrorism as a socio-political issue thereby claiming that terrorism is a consequence of the misinterpretation of Islam. His ethos was substantiated by his thoughts, ideas, and evidence from the history of Islam that were presented in his logical argument. Further, his thoughts which were employed to remind the audience that Islam enjoined Muslims to live peacefully with others indicated his goodwill and concern of the lives of people in general. His arguments, his confident instructions and commands depicted him as a homiletician, as a person who is knowledgeable on the Islamic religion and history (see Extract 1). Logically speaking, he argued that the Muslims understood Islam superficially

and concentrated on secondary issues instead of equipping themselves with knowledge, technology, science and skills which are primary (see Extract 3). In other words, the persuasive argument presented by Dr. Mahathir asserted that Muslims were unable to present Islam as a religion which is responsive to the concerns of modern man. He appealed to the Muslims to think in a different way, in a way that matches the new world and enhances prosperity and progress. Based on Dr. Mahathir's arguments, it is drawn that his logical proofs reflected his good sense (competence and knowledge) and his goodwill (his concern for the welfare of others), which are essential elements of the ethical proofs.

Ethos is again seen as a strong component of his argument when he articulated his confrontation with the West. It is his ethos (i.e. competence, expertise, self-confidence, knowledge) that enabled him to highlight the West's policies and to criticize their tactics, which aim to dominate the developing countries. It is also his ethos that placed him in a position to advance logical evidence to reveal that wars are invented by the West in order to destabilize the developing countries and undermine their efforts towards progress. It is his knowledge and competence that enabled him to present logical justifications for his claim that the West particularly the United States are violating human rights by killing many innocents in wars that were encouraged by them (see Extract 5).

The novel finding of this study is in its discovery of the rhetoric of a non-Western orator (Dr. Mahathir Mohamad) whose rhetoric was in employing logos and pathos to affect ethos as a persuasive mean. Additionally, the contribution of the study to the field of rhetoric is not only for its insights of the rhetoric of a non-Western leader but also in how one mode of persuasion (i.e. ethos) can dominate the other two (logos and pathos) to create a persuasive effect.

CONCLUSION

Crises are stressful and demanding by nature. Leaders are expected to react to the situational crises and need to communicate about the events to the people. The ability to successfully respond to the situation is dependent at least in part, on the rhetorical ability of the leader. Competence in communication makes a difference in one's success in emerging as an effective leader. Dr. Mahathir was a competent and cogent orator. His success as a persuasive orator can be attributed to his overwhelming reliance on the application of numerous rhetorical devices and techniques as tools to influence his listeners to attain persuasion. From his arguments, the interrelatedness of the three modes of persuasion logos, pathos and ethos is apparent. His argumentation displayed ethos as a strong element of persuasion and as a tool to alter attitude and behaviour. His precise application of logos and pathos connoted his competence, awareness, knowledge and his apprehension for the welfare of others as components of his ethos.

In sum, rhetoric is never simply the transmission of information; rather it is the interpretation of information (Campbell, 1972). Rhetoric gives an evaluation and asks the listener to see or feel as the rhetorician does. It takes place through well-structured logos, pathos and ethos. In the case of Dr. Mahathir it is ethos that dominates his persuasive discourse.

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IMPROVING METAPRAGMATIC AWARENESS IN EFL CLASSROOM: IS PRAGMATIC CONSCIOUSNESS-RAISING EFFECTIVE?

Hossein Abolfathiasl

*Department of Language and Humanities Education, Faculty of Educational Studies
Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
e-mail: hoseinabolfathi@gmail.com*

Ain Nadzimah Abdullah

*Department of English Language, Faculty of Modern Languages & Communication
Universiti Putra Malaysia, 43400 UPM SERDANG, Selangor, Malaysia
e-mail:ain@fbmk.upm.edu.my*

ABSTRACT

The purpose of the present study was to examine the effect of using pragmatic consciousness-raising activities on EFL learners' metapragmatic awareness of the speech act of suggesting. Fifty-two Iranian EFL learners in two intact classes were randomly assigned into an experimental group (n=27) and a control group (n=25). A Metapragmatic Awareness Test (MAT) was administered to both groups before the treatment as a pretest, which showed no significant difference between the two groups' awareness levels. Then, the experimental group received a pragmatic consciousness-raising treatment for eight weeks. After the treatment, first an immediate posttest and then, after eight weeks, a delayed MAT posttest were administered to the participants in both groups to determine the effect of the treatment. The t-test analysis of the delayed posttest mean scores of the experimental and control groups showed a significant difference, indicating the effectiveness of the treatment on the experimental group's metapragmatic awareness. Additionally, the results of repeated measures of ANOVA showed that the treatment enhanced the experimental group's awareness in the immediate posttest as well as the delayed posttest, confirming the durability of the effect of the consciousness-raising treatment on these EFL learners' metapragmatic awareness. The results showed that pragmatic consciousness-raising activities improved EFL learners' immediate and delayed metapragmatic awareness significantly, thus they can be taken into consideration more seriously in L2 teaching, teacher training and material development.

Keywords: EFL, metapragmatic awareness, pragmatic consciousness-raising activity, suggestion,

INTRODUCTION

The role of conscious learning as opposed to unconscious learning has been a controversial issue among second language acquisition theorists and researchers. Some theorists such as Chomsky (1965) and Krashen (1982) have stressed the significance of unconscious learning of a target language; however, conscious learning has gained favour among a greater number of researchers (Ellis, 1994; Gass, 1997; Gass & Madden, 1985; Hall, 2002; Leow, 2000; Robinson, 1997; Rose, 1994; Rutherford, 1988; Schmidt, 1990, 1993a, 1993b, 1994, 1995, 2001, 2012; Smith, 1991, 1993). Studies on consciousness-raising have been conducted in

such previous research to determine the role of conscious learning in L2 acquisition. They have claimed that explicit conscious learning is more effective than implicit learning for adult second language learners.

According to Schmidt (1990), no evidence has been found to show that subliminal learning occurs in L2 acquisition, and he claims that conscious processing is a significant prerequisite for the initial stages of the language learning process. Explicit learning as conscious problem solving, as Schmidt (1993a) suggests, allows learners to form and test hypotheses, and to search the memory to find knowledge related to what newly acquired knowledge can be understood. This is referred to as the *noticing hypothesis*. Schmidt (2001) argues that attention is a key factor needed to determine whether something is noticed in the input to become intake. Along the same line, Ellis (1990) also argues that formal instruction is a way of enhancing learner awareness of grammatical features of L2. In Ellis' view, explicit teaching is necessary for learners to convert input into explicit knowledge. In his more recent Weak Interface Model, Ellis (2008) describes noticing as the way in which input changes into intake before being processed and integrated into a learner's interlanguage system. Thus, it seems necessary to expose L2 learners to the target features by highlighting them so that L2 learners notice the targeted features and the learning process is accelerated.

The role of consciousness raising (CR) in learning L2 pragmatics has been investigated by a number of researchers in recent years (Bardovi-Harlig & Griffin, 2005; Halenko & Jones, 2011; Hall, 1999, 2002; Judd, 1999; Kasper & Schmidt, 1996; Martínez-Flor & Soler, 2007; Mwinyelle, 2005; Narita, 2012; Rose, 1994, 1997, 1999; Rose & Ng, 2001; Schmidt, 1993a, 1993b, 1995, 2001; Takimoto, 2012). As Kasper and Schmidt (1996) argue instruction that focuses learner attention on co-occurring contextual features and related linguistic resources is necessary for pragmatic development. Schmidt (1993a) discusses the role of consciousness in learning L1 pragmatic rules and argues that, based on studies on human learning and L1/L2 pragmatics acquisition, an understanding of L2 pragmatics requires "attention to linguistic forms, functional meaning, and relevant contextual features" (p. 35). He suggests that L2 learners should look for clues as to why target language speakers say what they say in a given situation and compare their own speech with that of the target language speakers in similar contexts. Then, they should develop and test hypotheses regarding appropriate usage of various patterns in different contexts. From these arguments, it can be concluded that attending to pragmatic features of L2, i.e., noticing, is necessary and instruction can help trigger learner noticing in pragmatics acquisition.

According to the noticing hypothesis (Schmidt, 1990), noticing is the first step necessary in second language acquisition and learners must first be able to notice target features in different forms of input. The key concept needed for understanding noticing is *consciousness*. Conscious noticing or awareness is argued by Schmidt to be a necessary and sufficient condition for the conversion of input into intake. The hypothesis that language learning cannot be accomplished without noticing has been supported by some studies (Leow, 2000; Schmidt & Frota, 1986). Schmidt (1995) provides a better insight into the concept of noticing by making a distinction between *noticing* and *understanding*. Noticing is related to the conscious registration of an event in conscious awareness, whereas understanding refers to the recognition of a general rule, principle or pattern. He further describes noticing as being concerned with surface level phenomena and item learning, while relating understanding to deeper levels of abstraction (semantic, syntactic and communicative meaning) and system learning. More recently, Schmidt (2012) believes that

noticing at the level of understanding can play a facilitative role in the acquisition of a feature by L2 learners.

From the above-mentioned argument it can be said that not only should learners attend to the linguistic forms in the input but they should also understand the relevant contextual features involved in the use of different structures. According to Kasper and Rose (2002), the most important task for adult L2 learners to perform is to develop control over attention in selecting knowledge when appropriate. Hall (2002) states that the internalization of pragmatic patterns is done through conscious and systematic study, which requires a great extent of reflection and speculation. In Hall's view, L2 learners should notice a specific linguistic form, reflect on the meaning of that structure within the context of a given interaction, and finally, formulate and test hypotheses about appropriate and conventional usage in order to enhance their pragmatic competence.

While earlier research focused on the role of CR in grammar instruction (Fotos, 1993, 1994; Smith, 1981), Rose (1994) introduced the concept of pragmatic consciousness-raising (PCR) in pragmatics instruction and acquisition, especially in the EFL setting. PCR is basically an inductive approach to develop awareness of how language forms are used appropriately in context. The aim of PCR activities is to expose learners to pragmatic aspects of L2 and help learners to develop analytical devices with which they can formulate precise generalizations about contextually appropriate language use.

In the studies conducted on the effect of instruction on L2 learners' pragmatic development so far, not many studies have explored L2 learners' pragmatic and especially metapragmatic awareness as a result of consciousness-raising treatment. Mwinyelle (2005) investigated the effects of instructional video, metapragmatic discussion and explicit pragmatic instruction on the acquisition of Spanish advice speech act by L2 intermediate level learners. The participants in three groups were engaged in: (1) viewing video with a transcript, comprehension questions, metapragmatic discussion with explicit pragmatic information, and role-play; (2) viewing video with a transcript, comprehension questions, and role-play; and (3) reading a transcript, comprehension questions, and role-play. The data analysis revealed that learners who engaged in the video viewing and metapragmatic discussion with explicit pragmatic information outperformed the other two groups in learning Spanish advice speech act.

Bardovi-Harlig and Griffin (2005) used a pragmatic awareness activity in an ESL classroom before the learners received formal instruction in pragmatics. During the activity, learners worked in pairs to identify pragmatic infelicities in videotaped scenarios and performed short role plays to repair the infelicities they had identified. The student role plays were also video-taped. The purpose of the role plays was to determine the types of pragmatic infelicities that were readily noticed by high intermediate learners and most easily remedied by them. The role plays showed that learners recognized and supplied missing speech acts and semantic formulae, although the form and content of the repairs differed from target-like norms in some respects. That is, learners may easily supply a missing apology for arriving late or explanations for making requests or for not having completed a class assignment, but the specific content or form may be less culturally or linguistically transparent. Thus, the results of the activity suggest areas where learners might benefit from instruction. It can be inferred from the findings reported by Bardovi-Harlig and Griffin (2005) that although L2 learners showed some pragmatic awareness in some cases and repaired some infelicities in the input, they were not equipped with the tools to make target-like forms in their production.

This may imply that pragmatic awareness per se is not sufficient for target-like production, and L2 learners need to be provided with a higher level of awareness, i.e. metapragmatic awareness of the pragmatic features as well as various structures and strategies to develop an ability to produce more target-like and contextually appropriate utterances.

In more recent studies, Halenko and Jones (2011) showed that explicit awareness-raising instruction was effective in improving ESL learners' awareness of request downgraders, although it was not noticeably maintained after a 6-week period. Narita (2012) showed that PCR activities improved JFL learners' pragmatic performance regarding hearsay evidential markers in Japanese, and Takimoto (2012) found that using metapragmatic discussion along with problem-solving tasks improved Japanese EFL learners' production of English request downgraders. With regard to the speech act of suggesting, Martínez-Flor and Soler (2007) examined the effect of explicit and implicit instruction on Spanish EFL learners' pragmatic awareness and production of suggestions. They found that generally instruction has a positive effect on EFL learners' awareness of suggestions and that both explicit and implicit teaching was effective in increasing learner's pragmatic awareness. However, Martínez-Flor and Soler's study, as explained before, has several limitations. Although the comparison between the implicit and explicit teaching is not the focus of the present study, the current study is an attempt to take into account the limitations of their study in order to provide a deeper insight into the effect of consciousness raising on L2 learners' pragmatic performance and awareness.

However, the main motivation for the present study comes from the fact that EFL learners, as the researcher has experienced personally in Iranian context, struggle to a great extent in handling the pragmatic aspects of utterances they make or have to understand in their communicative attempts and encounters. Since the focus of most L2 classes in EFL context is on grammar and vocabulary, learners seem not to get sufficient knowledge about the pragmatic features involved in making linguistically accurate and socially appropriate utterances in different situations. Their common frustration about how to express themselves and convey their intended meaning in different situations with varying status or power relationships between interlocutors is evidence to this lack of knowledge about the pragmatic features of L2, which is necessary to perform successfully in different situations. As it seems that EFL learners need a deeper and higher level of pragmatic knowledge than ESL learners since they have limited or no contact with NSs to develop their pragmatic competence, the present study aimed to examine how pragmatic consciousness-raising activity affects EFL learners' metapragmatic awareness about the speech act of suggesting.

METHODOLOGY

Participants

The participants of this study consisted of two intact classes of adult male EFL learners who were taking an intensive English course at the Foreign Language Center of a university in Tehran. Fifty-two learners in the two intact classes were randomly assigned as an experimental group consisting of 27 learners and a control group with 25 learners. The English course met six hours a day for five days per week (Saturday through Wednesday mornings). These learners were graduates of fields such as management, and were working for the army around the country. Their age range was 22-40. They spoke the same L1, i.e.

Persian, and their English learning background was similar, i.e. they had studied English in secondary and high school for 6 years and had passed some English courses as undergraduates before enrolment in the intensive course. All the participants were of almost similar socio-economic and cultural background.

Instrumentation

The following instruments were used in the current study:

1. The Reading Section of Preliminary English Test (PET) was used to select a homogeneous group of participants regarding their language proficiency level
2. A Metapragmatic Awareness Test (MAT), as pretest, posttest, and delayed posttest, was employed to measure the participants' awareness about suggestions. The MAT was developed based on the objective of the study and parallel to the pragmatic awareness/judgment tests developed and used in similar previous studies (Narita, 2012).
3. Discourse completion tasks (DCTs) and situations were used for PCR purposes
4. Audio-visual material, i.e. video was employed as a part of consciousness-raising activities

Target Features

The present study focused on raising EFL learners' metapragmatic knowledge and awareness about L2 structures and strategies used to perform the speech act of suggesting. A list of linguistic structures and strategies used for making suggestions based on classifications by Jiang (2006) and Flor (2005), and politeness strategies by Li (2010), was used as the target forms for pragmatic consciousness-raising activities.

Data Collection Procedure

The present study was conducted through several stages. First, a Metapragmatic Awareness Test (MAT) was developed by the researcher and was piloted with 30 adult EFL learners similar to the main participants of the study two weeks before the treatment. The EFL learners were about to start the same intensive course and had been identified as intermediate level learners based on a placement test. They were similar to the main participants regarding age range, English learning background and socioeconomic status. There were 16 items on the MAT. No items were omitted from the test; however, some changes were made in the wording of the situations and the alternatives in the multiple-choice items of the test. The maximum score for the MAT was 32, with 2 points assigned to each item on the test, i.e. 1 point for the correct choice of the answer and 1 point for the reason provided for the choice in each item. The MAT was scored by the researcher. The content validity of the test was confirmed by consulting a panel of experienced ELT professionals. They were asked to judge about the content of the test items in the first section of MAT based on 4 aspects, namely linguistic structure, pragmatic strategy, power, and distance relationships. An attempt was made to prepare the test items, ensuring that these 4 aspects were considered in all items of the first section of MAT. The criterion for ensuring the content of the second section of the MAT was the politeness strategies in making suggestions, which were ensured to be included in the items of the second section. The reliability of the MAT was determined using the internal consistency method, and Cronbach's alpha value of 0.74 was obtained, which is regarded as a high level of reliability. The MAT consisted of 16 items including eight

different situations followed by suggestions in which the participants were asked to choose the most appropriate suggestion in each situation and eight multiple-choice items in which the participants were asked to choose the most polite suggestion and provide a reason for their choices.

Then, in order to homogenize the participants regarding their English proficiency before the treatment, the Reading subtest of Preliminary English Test (PET) for intermediate level learners was given to 60 learners in the two intact groups. These learners had already taken a placement test and had been placed in the classes as intermediate level learners based on the placement test results (administered by the Foreign Language Center). The Reading subtest of PET was only used to assure the homogeneity of participants regarding their proficiency level. The other sections of PET were not used due to time and institutional constraints as well as scoring difficulty. Fifty-two learners, who obtained at least 70% of total points (the passing score for each PET subtest), were considered for the study with 27 learners assigned as the experimental group and 25 others as the control group. Then, the MAT was given as a pretest to all participants in order to determine their level of metapragmatic awareness, and also the possible differences between the groups in their awareness before starting the treatment phase of the study.

Next, the participants in the experimental group underwent a pragmatic consciousness-raising treatment for eight weeks, meeting at least two 45-minute sessions per week. The treatment phase involved pragmatic consciousness-raising on suggestions, using conversations followed by awareness-raising questions about contextual factors (Appendix A), meta-pragmatic discussion and awareness-raising tasks about the speech act of suggesting (Appendix B), and situations for role-play (Appendix C) with the aim of raising learners' awareness about the contextual factors, linguistic and politeness strategies, and linguistic structures used for producing appropriate and accurate suggestions. Written materials such as conversations, various scenarios for suggesting in different situations involving interlocutors with different social distance and power relationships as well as video segments from a TV series were used for awareness-raising purposes in the classroom. Providing learners with oral and written opportunities to produce speech acts in different situations has been recommended by researchers in interlanguage pragmatics (Usó-Juan & Martínez-Flor, 2006). The participants were engaged in role-play, using different scenarios in various situations in which they had to produce suggestions. They were also engaged in DCTs in the classroom which required them to perform suggestions in different situations. Metapragmatic discussion was employed to highlight different formulae used for making suggestions, the role of social and contextual factors on speech act performance, strategy choice and politeness, as well as the similarities and differences between learners' production and target language forms in terms of strategies and linguistic structures in speech act production. Meanwhile, the participants in the control group were provided with regular lessons based on the textbook used for instruction during the course. The instruction was delivered by the instructor in English and Farsi, since some explanations were made in Farsi. In addition, comparisons between making suggestions in L1 and L2 were made during consciousness-raising activities, especially during the meta-pragmatic discussion. The experimental and control groups were both instructed by one instructor, i.e. the researcher. Thus, different instructors' teaching style or personal attitude would not have any effect on the results of the treatment. Moreover, in order to minimize the researcher expectancy effect (since the researcher taught and selected the experimental group), the double-blind technique

was used during the treatment and after the data collection. Since two intact groups were engaged in the present study, the participants in neither group was informed about the aims of the treatment, nor were they aware of which group they belonged to during the study. Since the participants were taking an intensive English course to improve their communication skills in English, it was explained to them that learning how to perform pragmatically well in different situations was important in real-life communication and the PCR treatment was in fact carried out as a part of their speaking class during the course. During all sessions, the class attendance of the participants was taken and kept by a class representative, so the instructor did not know the participants by their names during the treatment and as a result, he did not know who belonged to which group of participants. All the test papers were scored without the participants' names or group (treatment or control) on the test papers. Each test paper was assigned a number and the score was given to that number on the list of participants, which could be either on the treatment or control group. Upon the completion of the treatment, an immediate MAT as a posttest was administered to both groups to determine their metapragmatic awareness. Finally, a delayed MAT posttest was also administered to all participants eight weeks after the immediate posttest. The aim of giving the delayed posttest was to determine the participants' delayed metapragmatic awareness of suggestions and to examine the durability of the treatment effect. The results obtained from the pretest, posttest and the delayed posttest were analyzed in order to determine the effectiveness of the treatment on EFL learners' metapragmatic awareness through different measurements during the study.

RESULTS

The independent sample t-test of the MAT pretest scores of the experimental and control groups showed no significant difference between the mean scores of the two groups ($t=1.074$; $df=50$; $p>.05$), indicating that both groups performed similarly in the pretest. The results of the independent sample t-test of pretest MAT scores are illustrated in Table 1.

Table 1. Independent sample t-test for MAT pretest scores

Group Variable		F	Sig.	t	Df	Sig.	Mean Difference
Exp& Cont	MAT	3.57	.065	1.07	50	.288	1.54
				1.08	47.22	.282	1.54

An independent sample t-test was conducted to determine the difference between the mean scores of the experimental and control groups in their delayed MAT posttest. The analysis of the delayed posttest scores of the two groups revealed that the difference between the mean scores of the experimental group ($M=18.07$) and control group ($M=12.40$) in the delayed MAT was statistically significant ($t=4.256$; $df=50$; $p<.05$) (see Table 2).

Table 2. Independent samples t-test for delayed MAT scores of groups

Group & Variable	Levene's Test		T	Df	Sig.	Mean Difference
	F	Sig.				
Exp&Cont Awareness	3.99	.051	4.25	50	.000	5.67

In order to determine the effectiveness of the treatment on the experimental group's awareness through different measurements, repeated measures of ANOVA was conducted, which showed a statistically significant difference between the mean test scores in the pre-, post-, and delayed posttest measurements of participants' metapragmatic awareness in the experimental group ($F(2, 52) = 173.04; p < .05$). Therefore, the analysis showed that the pragmatic consciousness-raising activities significantly improved EFL learners' metapragmatic awareness in the treatment group. The results of repeated measures of ANOVA are presented in Table 3.

Table 3. Repeated measures of ANOVA for MAT scores of the experimental group

Group & Variable	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared
Experimental Awareness	312.39	2	156.19	173.04	.000	.869
	46.93	52	.903			

In addition, as shown in Table 4, the pair-wise comparison between the pretest, posttest and delayed posttest in the experimental group revealed a significant difference between mean scores of the MAT posttest ($M = 18.51$) and pretest ($M = 14.14$), and also between the delayed posttest ($M = 18.07$) and pretest ($p < .05$). However, the mean difference between MAT posttest and delayed posttest scores was not significant ($p = 0.208 > .05$).

Table 4. Pair-wise comparisons of MAT scores of the experimental group

Awareness Test	Test	Mean Difference	Std. Error	Sig.
pre	Post	4.37*	.273	.000
	Delay	3.92*	.266	.000
pos	Pre	4.37*	.273	.000
	delay	.44	.235	.208
delay	Pre	3.92*	.266	.000
	Post	-.44	.235	.208

The results of statistical analyses indicated that the pragmatic consciousness-raising technique enhanced the EFL learners' awareness of the speech act of suggesting in the treatment group, and that PCR had a lasting positive effect on learners' metapragmatic awareness of suggestions at least two months after the treatment.

DISCUSSION

The aim of the present study was to determine the effect of consciousness-raising activities on EFL learners' meta-pragmatic awareness of the speech act of suggesting, immediately and two months after the treatment. The findings of the study revealed that PCR techniques increased EFL learners' meta-pragmatic awareness about the speech act of suggesting, not only immediately after the treatment but also over a period of at least two months after the observed immediate effects. The findings of the present study support findings by Jordà (2005), Martínez-Flor and Soler (2007), Narita (2012), and Takimoto (2012) who showed that instruction led to improvement in L2 learners' pragmatic and meta-pragmatic awareness, with the main focus on the pragmatic awareness in most studies. Jordà (2005) found that instruction positively affected L2 learners' ability to identify appropriate and inappropriate request forms. Martínez-Flor and Soler (2007) showed that explicit instruction (input enhancement) and implicit instruction both enhanced L2 learners' awareness of the speech act of suggesting in the Spanish EFL context, although the effect of explicit teaching was more significant than the implicit method they employed in their study. The present study also revealed a significant pretest-posttest difference between EFL learners' meta-pragmatic awareness in the experimental group and between the experimental and control groups. However, the above-mentioned studies did not investigate whether learners' awareness was maintained over a period of time after instruction. Therefore, it was interesting to determine the durability of awareness among EFL learners sometime after receiving PCR treatment. The study by Narita (2012) showed that JFL learners' pragmatic awareness of Japanese hearsay evidential markers was improved as a result of using consciousness-raising activities over a period of four weeks after the treatment. The present study extended the investigation to determine whether EFL learners were able to demonstrate awareness, at the level of understanding, of suggestions at least two months after taking the immediate posttest. The results showed that although learners' awareness deteriorated slightly over time, they were still able to identify the appropriate suggestions in the awareness test and provided reasons for their choices, i.e. noticing at the understanding level. Thus, the findings of the study seem to further support findings of Narita (2012) and Takimoto (2012), and also the noticing hypothesis (Schmidt, 1990) that regards providing learners with opportunities to notice L2 features in the input a key for intake and learning to take place. In the current study, learners in the experimental group received consciousness-raising treatment on the linguistic structures and pragmatic strategies to perform the speech act of suggesting in various situations, which might have helped them notice the pragmatic features of suggestions, and consequently improved their pragmatic and metapragmatic awareness and maintained it over a period of time after receiving the PCR intervention. Finally, the results obtained in the present study provide new evidence to support Kasper (1997), Kasper (2001), Bardovi-Harlig (2001), and Martínez-Flor and Soler (2007) who argue that teaching L2 pragmatic features can enhance learners' pragmatic awareness in the foreign language classroom since FL learners have very limited opportunities to communicate with L2 native speakers to improve their pragmatic competence. In the current study, providing EFL learners in the PCR group with different situations and asking them to role-play a conversation based on each situation with the aim of providing them with real-life-like production opportunities, followed by meta-pragmatic discussion about their performance and the appropriateness of structures and strategies they used, seem to have enhanced EFL learners' immediate as well as long-term

pragmatic and meta-pragmatic awareness of the speech act of suggesting and have made them aware of how to perform appropriate suggestions in real-life situations.

The findings of the present study can benefit different parties engaged in L2 pedagogy. The L2 teachers and teacher trainers, especially in EFL settings, can integrate pragmatic consciousness-raising techniques into their actual teaching and teacher training practice. The findings of the current study can also be integrated into L2 material development by adding consciousness-raising activities to the textbooks and activities designed for teaching different aspects of L2 pragmatics in the classroom. As a result, L2 learners can gain knowledge and awareness and develop the ability to analyze the pragmatic input they receive and turn it into intake in the classroom and become independent and conscious learners of L2 pragmatics outside the classroom.

The present study had some limitations. First, the study was conducted in a foreign language setting. Thus its results may not be generalized to other contexts such as second language settings. Second, the participants of the study consisted of adult EFL learners so the results may not be generalizable to other age groups, such as children. Finally, the participants were EFL learners with intermediate L2 proficiency, so the results may not be applicable to beginning or advanced learners. In future studies, it would be interesting to compare PCR instruction with more top-down approaches that involve the use of recasts and verbal instruction without any consciousness-raising activities involved in instruction. A similar study could also be done in an ESL context to determine whether and how PCR affects ESL learners' pragmatic development in the classroom and students' pragmatic learning in their encounters outside the classroom. The current study aimed to find out if PCR treatment was effective over a period of at least two months after the immediate posttest. Further research could extend this delayed performance period even more to determine whether and to what extent L2 learners can maintain their metapragmatic awareness over longer periods of time after they receive PCR treatment.

CONCLUSION

This study showed that using pragmatic consciousness-raising activity as a bottom-up teaching approach can be effective in helping EFL learners improve their metapragmatic awareness, even for a longer period of time after they receive PCR instruction. Since EFL learners, unlike ESL learners, do not have enough opportunities to develop their pragmatic competence and awareness through communication with the native-speaking community, they should be provided with awareness about the sociopragmatic and pragmalinguistic aspects of pragmatic performance in the classroom. This study showed that PCR approach can enhance this awareness beyond the structures and strategies to the extent that EFL learners can analyze the pragmatic features of a given speech act and provide reasons for the appropriateness or inappropriateness of structures and strategies in different situations. Being metapragmatically competent seems to prepare EFL learners to be better communicators in their real-life communicative efforts outside the classroom.

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APPENDIX A

Sample situations and follow-up consciousness-raising questions.

Situation 1

You and your best friend go to the same English class. Your friend seems to find learning English grammar very difficult and does not know what to do to get a good grade in the English test next week. What would you suggest to him to do to improve his grammar?

Situation 2

You meet a student in the library for the first time and you start to speak to each other. He tells you that he has been looking for a book he needs so much but he has not been able to find it anywhere. He asks if you can help him. What would you suggest to him to do to find the book?

Situation 3

You are staying in a hotel during your vacation in a touristy town/city in your country. You meet a foreign couple at the hotel lobby who have travelled to that town/city for a short visit too. Since they do not have much time but would like to make the most of their visit, they ask you for your sightseeing suggestions. What would you suggest to the couple to see or do in that town/city during their short visit to enjoy the most?

Situation 4

Your English teacher gave your class a test a few weeks ago, but most of the students could not answer the questions because they were too difficult for them. You are going to take another test next week. Today your teacher asks the students if they have any suggestions about the next test and the questions to be included. What would you suggest to your teacher to help him avoid the problems of the past?

1. What is the relationship between the people in this situation? Formal or informal?
2. Does the person who makes the suggestion have a lower, equal, or higher social status than the other person?
3. How polite should the suggestion be in this situation?
4. Which way of suggesting is more appropriate? Direct or indirect?
5. Identify the suggestion made in the conversation.
6. What structure(s) have been used to make the suggestion(s)?
7. Does the suggestion-making person use any specific strategies?

APPENDIX B

A sample awareness-raising activity about the linguistic structures and politeness strategies used for making suggestions.

Read the following short conversations and underline the suggestion made in each conversation. What is the difference between these suggestions? Which suggestions are more polite than the others? Why?

Conversation 1

Alice: You know Alan, why don't we go to the cinema to watch Titanic?

Alan: No, let's not. We've seen the film many times before. What about going to the library?
We have to finish our school project!

Alice: That sounds like a good idea. But when we finish let's go to the café, ok?

Alan: Yes, I'd love to.

Conversation2

Maryam: Would you like to go shopping on Saturday?

Maryam's cousin: I can't, I don't have much money right now. What about going hiking?
The weather is really nice...and it's cheaper!

Maryam: Or maybe we can stay at home and watch a movie together. What do you say?

Conversation3

You: Good morning Mr. Azimi. How've you been? Oh, you look ill!

Mr. Azimi: Yeah, I've got the flu. It's terrible! I'm taking medication to get well soon hopefully. Any remedy ideas?

You: Well, my suggestion is that you (should) drink a lot of liquids and rest as much as you can. It'd help, I suppose. And don't take too many pills, because they usually are not very helpful!

Mr. Azimi: Sounds like a good idea. Thank you!

Conversation 4

Your new colleague: I'm going to buy a new laptop, but I'm not sure what to get. I have no idea how to make sure to buy a good quality one.

You: One thing you could do is perhaps looking at online forums and reading others' ideas and ratings about different brands. You can get some useful ideas there and make a better decision.

Your new colleague: Oh, I hadn't thought about that one! Thanks a lot!

APPENDIX C

Sample situations used for role-play activity.

Read the following situations and prepare a conversation with your partner(s). Make appropriate suggestions in each situation.

1. You are talking with your classmates about the holidays you have next month. Suggest doing some activities together during the holidays?
2. You and one of your lecturers are talking about a one-day trip your class is going to take. Your lecturer asks for your suggestions about where to go and what to do during the trip.

ESL UNDERGRADUATES' PERCEPTION OF PLAGIARISM IN ACADEMIC WRITING

Samaneh Zangenehmadar¹ and Tan Bee Hoon²

*Department of English, Faculty of Modern Languages and Communication,
Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia.*

e-mail: zm.samaneh@gmail.com¹

tanbh@upm.edu.my²

ABSTRACT

The purpose of this study is to investigate Malaysian undergraduates' perception of plagiarism and university policies on plagiarism detection and prevention. The study also aims to identify the factors contributing to students' plagiarism. Data were collected through a questionnaire distributed among undergraduates of different disciplines at a local public university. Results indicated that the students had quite good knowledge about the concept of plagiarism, its various forms, and university plagiarism policies. Most of the students mentioned the ease of copying and pasting from the Internet sources and getting a higher score as contributing factors to commit plagiarism. The study offers a significant contribution in the area of plagiarism prevention. Although students have generally good knowledge of plagiarism, the results of the study may provide further evidence that students' knowledge of plagiarism need to be improved, and lecturers need to understand the causes of students' plagiarism. The study suggests that educators need to provide more information on plagiarism, referencing rules and paraphrasing in academic writing to reduce students' plagiarism.

Keywords: academic writing, ESL, perception, plagiarism, undergraduate

INTRODUCTION

Plagiarism originates from Latin *plagiaries* that means "kidnapper, seducer, plunderer, one who kidnaps the child or slave of another" as in the sense of "literary thief", and from *plagiare* that means "to kidnap" (Plagiarism, n.d). Moreover, according to the Merriam-Webster Dictionary, plagiarism is "the act of using another person's words or ideas without giving credit to that person: the act of plagiarizing something" (Plagiarism, 2011). Plagiarism is now becoming an issue in the education system. The majority of plagiarism incidents are due to availability and accessibility of information through the Internet and other digital sources. In addition, since the information in the Internet is easy to access, students view copying from the Internet as less serious. The common practice of copying games and music from the Internet is an indication of students' values, needs and experiences, and in fact, encourages copying in their academic endeavours (Marshall & Garry, 2005). Besides, students' attitudes towards plagiarism in higher education reveals that more than 50 % of the students use the Internet to commit dishonest behaviours in academic contexts (Szabo & Underwood, 2004).

Researchers mentioned the lack of understanding and inadequate familiarity with appropriate referencing and citation techniques as factors that may also contribute to plagiarism occurrence among students (Park, 2003; Bamford & Sergiou, 2005). It is claimed that unintentional plagiarism is common among "graduate students, who may not have received explicit instruction in paraphrasing, lack an understanding of what

constitutes plagiarism or are unaware of proper citation methods” (Gilmore, Strickland, Timmerman, Maher & Feldon, 2010, p. 15).

It is true that sometimes students are not aware of plagiarism as a serious academic transgression so they commit plagiarism unintentionally (Guo, 2011). In addition, most students, especially fresh students, plagiarize without understanding that they are doing something wrong. New college students usually are less aware of appropriate academic writing, and may not be aware that plagiarism is prohibited in academic contexts. Also these students may not understand the seriousness of plagiarism at college (Snodgrass & Bevevino, 2005).

Recent research shows that plagiarism is considered a serious issue especially in academic institutions in Asia (Xueqin, 2002). Generally, Asian students tend to plagiarize more than Western students (Lahur, 2004) because they have difficulty to adjust to Western academic writing conventions or unfamiliar with plagiarism concepts and rules (Dawson, 2004; Song-Turner, 2008; Lahur, 2004). In line with this study, another study found that acknowledgement of original sources is not necessary to Malaysian students (Smith, Ghazali & Minhad, 2007). The study done on Malaysian accounting students suggests that contributing factors to students’ plagiarism include lack of awareness, lack of understanding, lack of competence, and personal attitudes. The study does not support pressure or the accessibility of the Internet as factors that increased the incidence of plagiarism. Furthermore, a considerable number of Malaysian students in the study committed plagiarism acts to some extent (Smith et al., 2007).

The above study (only one study refers specifically to Malaysian students) suggests that Malaysian students do not consider plagiarism as a serious issue, and they may not be aware of the different plagiarism levels. Educators need to provide students with more comprehensive definition of plagiarism concept and examples of what constitutes plagiarism to help students achieve better understanding of plagiarism and avoid it. Lecturers can also encourage students to find features they could use in their own writing (Yusof & Masrom, 2011). Likewise, the main reason to Japanese students’ plagiarism is lack of understanding of plagiarism rather than cultural values (Wheeler, 2009).

Generally, students have various levels of understanding about plagiarism concepts and forms. The evaluation of attitudes toward various forms of academic misconduct among undergraduates at Australian university indicates that students believed copying text without giving a citation as the most common plagiarism behaviour (Wilkinson, 2009). In other words, most university students do not have comprehensive understanding about the various forms of plagiarism, the penalties of plagiarism and the techniques to avoid plagiarism through proper citation and referencing.

Similarly, first year students in a New Zealand university mostly perceived the obvious form of plagiarism such as directly copying words without acknowledgement. They do not know exactly the appropriate use of materials from other sources in the writing. They believe copying from the Web is less serious than other forms of plagiarism, and plagiarism from the Web is more common than from books or other students’ work (Marshall & Garry, 2005).

Also, Chinese undergraduate students identified verbatim copying and unacknowledged paraphrasing as two forms of plagiarism. Several variables such as discipline, students’ competence in referencing rules, and knowledge of subtle plagiarism (unacknowledged close paraphrasing) are significant factors that may contribute to students’ ability in successful recognition of plagiarism forms in writing. Therefore,

different approaches to plagiarism need to be taken in second language writing to deter plagiarism (Hu & Lei, 2012).

On the whole, plagiarism is very common among students since they usually do not acknowledge materials taken from the Internet, and they have considerably inadequate knowledge about what actually constitutes plagiarism. Specifically, non-English speaking (NES) students engaged in plagiarism more than English speaking (ES) students. The understanding and the extent of plagiarism are different between NES and ES students (Marshall & Garry, 2006). Furthermore, another reason for plagiarism is that students from NES countries lack confidence in writing in English (Mahmood, 2009).

According to the study conducted among Asian and local students in an Australian university, both Asian and local students do not have enough understanding about plagiarism. Therefore, this may affect the rates of plagiarism among all students at the university. Some students recognized paraphrased text without referencing as plagiarism. Since English is considered as a second or foreign language for Asian students, they are usually not skilful in English. Thus, proper referencing techniques, writing, and paraphrasing texts with understanding are demanding tasks for such writers (Maxwell, Curtis & Vardanega, 2008). ESL students in Hong Kong also have inadequate knowledge about the Western notion of plagiarism and difficulty to recognize plagiarism incidence (Deckert, 1993). Generally, inadequacy of plagiarism knowledge among undergraduates is prevalent. They do not perceive plagiarism as a serious issue and they commonly use improper techniques for referencing or acknowledging materials in the writing (Ryan, Bonanno, Krass, Scouller & Smith, 2009).

Findings from related research literature on students' perception of plagiarism in academic writing indicate a lack of proper understanding of plagiarism and citation rules among students. Therefore, this study was conducted to investigate whether Malaysian undergraduate students of all disciplines were in the same situation. The purpose of the present study was to explore undergraduates' perception of plagiarism and referencing rules, and also to identify the contributing factors to students' plagiarism in academic writing.

METHODOLOGY

This study administered a survey questionnaire among 100 randomly chosen first-year Malaysian undergraduate students across disciplines at a local public university. The respondents learned English as a second language (ESL). The students were from various fields of study. They were categorized in terms of age, 20 years and below ($n=29$) and above 20 years ($n=71$); gender (23 male and 77 female); year of study (41 first year, 55 second year, 4 third year); English language proficiency level (23 limited, 56 moderate, 21 competent); types of material used for study (17 mostly printed, 83 mostly online); frequency of Internet use (16 monthly, 36 weekly, 48 daily).

The questionnaire employed for data collection contains three sections. The first section of the questionnaire (adapted from Cahyono, 2007) explores the respondents' understanding of plagiarism. The rest of the questionnaire was adapted from a student survey on the Impact of Plagiarism Policies in Higher Education Across Europe (IPPHEAE Student Survey, 2012). The second section identifies factors contributing to students' plagiarism; the third section investigates respondents' perception on university plagiarism policies and related issues. Finally, the last section was designed to collect demographic information about the respondents. Then, to analyse quantitative data of questionnaires, SPSS version 20 was used to determine descriptive statistics and one sample t-test.

To analyse the students' answers to the questionnaire, the mean score of related questions on plagiarism understanding (1.45) was compared to a three-point scale (Yes=2; Not sure=1; No=0). Based on the mean score, the respondents' understanding of plagiarism was categorized as low, moderate and high. A mean score more than $1.45 + 0.27$ (mean + 1SD) was considered as high, a score between 1.45 ± 0.27 (mean \pm 1SD) was considered moderate, and a score less than (mean- 1SD) $1.45 - 0.27$ was considered low.

RESULTS AND DISCUSSION

Generally, the Malaysian undergraduate students were familiar with the concept of plagiarism as can be seen from their responses to Items 1 to 4 about the definition of plagiarism (see Table 1). The students understood that plagiarism is deliberately using other people's words as one's own (Item 1), deliberately using other people's ideas as one's own (Item 2) as well as using other people's ideas without acknowledgment (Item 4). More specifically, most of the students understood that plagiarism included handing in an essay taken completely from the Internet (Item 14). In line with the study, the findings of Yeo's study (2007) conducted among first year undergraduate students also indicated that most students had satisfactory to good knowledge of plagiarism, but they had various understandings of actions that constitute plagiarism. Only two intentional cheating, including copying an assignment and cutting-and-pasting from the Internet, are considered serious cases of plagiarism in her study.

Likewise, most students understood directly copying words without acknowledgement is an obvious form of plagiarism and they do not have adequate knowledge about appropriate use of materials from other sources. Also, students believed that plagiarism from the Web is more common than from books or other students, and copying from the Web is less serious than other forms of plagiarism (Marshall & Garry, 2005). In line with the present study, Chinese undergraduate students also recognized unacknowledged verbatim copying and paraphrasing as a form of plagiarism. Students' competence in referencing and information about unacknowledged materials near to paraphrasing (subtle plagiarism) were major factors that might contribute to students' ability to recognize plagiarism in writing (Hu & Lei, 2012). Overall, copying other people's words (verbatim copying) or using others' ideas (paraphrasing) without acknowledgement or proper citation are considered the most obvious forms of plagiarism. Therefore, sufficient knowledge to use appropriate referencing and paraphrasing is the most crucial factor that influences second language writing.

Table 1. Respondents' knowledge of plagiarism (n=100)

Plagiarism is:	Option	Percentage
1. deliberately using other people's words as one's own.	Yes	82
	Not sure	11
	No	7
2. deliberately using other people's ideas as one's own.	Yes	84
	Not sure	9
	No	7
3. using other people's words without acknowledgment.	Yes	74
	Not sure	20
	No	6

4. using other people's ideas without acknowledgment.	Yes	78
	Not sure	17
	No	5
5. paraphrasing paragraphs without due acknowledgment.	Yes	49
	Not sure	39
	No	12
6. copying a paragraph making only small changes with synonyms.	Yes	44
	Not sure	38
	No	18
7. handing in work that is written by someone else.	Yes	73
	Not sure	20
	No	7
8. failing to cite sources of reference completely and accurately.	Yes	52
	Not sure	36
	No	12
9. allowing someone else to copy from one's own work.	Yes	52
	Not sure	29
	No	19
10. helping someone else write a paper that should be his/her own independent work.	Yes	18
	Not sure	36
	No	46
11. submitting work that I have already submitted for grading in another subject.	Yes	23
	Not sure	36
	No	41
12. using material from the Internet without clear indication of its origin.	Yes	55
	Not sure	35
	No	10
13. copying and pasting a paragraph from the Internet with small changes.	Yes	48
	Not sure	35
	No	17
14. handing in an essay taken completely from the Internet.	Yes	96
	Not sure	3
	No	1
15. handing in an essay bought from Internet sites.	Yes	71
	Not sure	17
	No	12

The majority of the respondents were at moderate level of understanding of plagiarism notions and forms. Also, the result of one sample t-test indicates that the mean score of the respondents' plagiarism understanding is significantly higher than the mean of scale ($p < 0.05$) (Table2).

Table 2. Respondents' knowledge of plagiarism (n=100)

	Test Value	n	Mean	Std. Deviation	Std. Error Mean	t	Sig.
Mean of plagiarism knowledge	1	100	1.45	0.27	0.027	16.6	$P < 0.05$

In the second section, students identified the common factors contributing to plagiarism. Many of the students mentioned being easy to copy and paste from the Internet and difficult assignment tasks as the most common causes of students' plagiarism. Consistent with these findings, Auer and Krupar (2001) and Bartlett (2009) also identify the lack of penalties and technological development (i.e. easy to copy and paste the text from the Internet), the accessibility of Internet information and the existence

of paper selling websites as the reasons of intentional plagiarism. Other contributing factors to plagiarism can be personality factors and external pressures (Devlin & Gray, 2007), other demands and pressure, Internet technology and ignorance of the rules (Usick, 2004).

The third section investigates the respondents' perception about university policies on plagiarism detection and prevention. The first part of this section asks students about university plagiarism policies, penalties and consistency of enforcement of these policies. Most respondents (75%) agreed that they had come across at least a case of plagiarism committed by a student at the university. They (62%) agreed to having more training could avoid the act of plagiarism and academic dishonesty. About half of the respondents agreed with the consistency of policy enforcement and compliance with procedures. Very few students disagreed that all lecturers followed the same procedures for similar cases of plagiarism. However, 59% of the students believed that the way lecturers treated plagiarism did not vary from student to student.

The next part asks students to indicate their judgment regarding the penalty for students' plagiarism on assignments, final projects or theses. The responses in Table 3 indicate that the most common penalty favoured by students was giving verbal warning for assignments and repeating the whole year of study for plagiarism committed in final projects or theses. The high number of responses to "repeating the whole year of the study" for plagiarism in final projects or theses suggests that the students perceived plagiarism as a serious matter, and they might commit less plagiarism in their final projects or theses. All respondents believed that when cases of plagiarism occurred, the university should enforce some forms of appropriate penalties. Similarly, undergraduate students in China tend to have a punitive approach towards the two forms of plagiarism including unattributed verbatim copying and paraphrasing without acknowledgement (Hu & Lei, 2012). Another study also confirms that majority of undergraduate students prefer warning and counselling as a penalty for a first incidence of plagiarism and referral to the head of the department or failing student in the assessment for a second occurrence of plagiarism (Ryan et al., 2009). Students also do not support strict penalties so they generally prefer warnings and resubmission with or without losing marks as penalties for first occurrence of plagiarism. They also agree that zero mark should be given for repeated plagiarism behaviour (Wilkinson, 2009). Since students do not view plagiarism as a serious crime, they believe that lecturers can make informal decisions rather than follow severe penalties based on institutional policy (Yeo, 2007).

Table 3. Sanctions for plagiarism (n=100)

Penalty	Assignment	Final Year Project / Thesis
1. Verbal warning	65	10
2. Formal warning letter	28	50
3. Request to rewrite it properly	42	34
4. Zero mark for the work	44	36
5. Repeat the module or subject	25	58
6. Fail the module or subject	30	62
7. Repeat the whole year of study	6	83
8. Fail the whole programme or degree	14	74
9. Expose the student to school community	40	47
10. Suspend from the university	20	60
11. Expel from the university	15	68

Respondents' views about university plagiarism detection tools and their application to detect plagiarism indicated that very few of them were aware about Turnitin as plagiarism detection software. About the use of plagiarism detection tool, 70% of the students believed that it was up to the lecturers to decide whether to use the tool or not. Similarly, students support the use of detection software and they believe that it prevents plagiarism. They also stated the fair use of detection software that makes plagiarism detection less difficult for lecturers (Atkinson & Yeoh, 2008).

Table 4. Use of plagiarism detection software (n=100)

	Percentage
1. It is up to the lecturers to decide whether to use the detection software or not	70
2. For some courses students must submit their written work to the detection software	51
3. Students must submit all written work through the detection software	32
4. Students may use the detection software to check their work before submitting	50

Table 5 illustrates students' perception on basic academic writing principles. The majority (84%) of the students believed that the purpose of correct referencing and citation was to avoid being accused of plagiarism. Only a few (25%) students mentioned giving credit or marks to the author as the main reason for referencing and citation. In other words, most of the students had good understanding about the requirement of referencing and citation in academic writing. On the other hand, 32% of students reported that finding good quality sources is one of the difficult aspects of academic writing (Table 6). Besides, students found paraphrasing as one of the difficult aspects of writing for ESL students because they were not proficient enough in English. The finding supports Devlin and Gray's (2007) study that poor academic skills such as paraphrasing may be a contributing factor to plagiarism among students.

Table 5. Reasons for correct referencing and citation (n=100)

	Percentage
1. To avoid being accused of plagiarism	84
2. To show you have read some relevant research papers	61
3. To give credit to the author of the sourced material	57
4. To strengthen and give authority to your writing	61
5. Because you are given credit/marks for doing so	25

Table 6. Difficulties with academic writing (n=100)

	Percentage
1. Finding good quality sources	32
2. Referencing and citation	72
3. Paraphrasing	22
4. Understanding different referencing formats and styles	78

According to the results of services for plagiarism prevention shown in Table 7, a high number of students (77%) considered getting advice from tutors or lecturers in class during a course was the main approach to educate students about plagiarism and

academic dishonesty. Active education is required to teach students the necessary skills of academic writing. Similarly, academic staff also need to have enough understanding about the consequences of plagiarism; therefore, plagiarism can be addressed in a more encouraging academic context to prevent it (Teh & Paul, 2013). There are several strategies to handle plagiarism such as making the staff aware of academic culture, educating students, informing staff and students about the application and interpretation of plagiarism checking software, evaluating existing assessment methods, and following institutional integrity policy consistently (Teh & Paul, 2013).

Table 7. Services for plagiarism prevention (n=100)

	Percentage
1. Academic support unit	27
2. Advice in class during the course/ module	17
3. Additional lectures, workshops	37
4. Advice from tutors or lecturers	77
5. Guidance from the library	57
6. University publisher	45
7. Academic writing unit/ Study skills unit	57

In the last question, students were asked to identify whether some cases were considered serious plagiarism, plagiarism or not plagiarism. The results presented in Table 8 show the different behaviours that students perceived as plagiarism. Very few (4%) students believed that word-for-word with no quotation marks and in-text citations as a serious plagiarism case. According to the study conducted on students' judgment about the seriousness of plagiarism cases (source?), copying and pasting is considered a serious case, and copying an assignment is regarded as moderately serious plagiarism. Also, students believe literally that copying the text is moderately serious plagiarism while copying graphs and inadequate referencing are minor plagiarism. This is in line with Yeo (2007)'s findings that making wrong claims about group work and working together on assignments are most likely not plagiarised work, but in case there is plagiarism, they regard it as only a minor incidence.

Table 8. Respondents' perception of plagiarism (n=100)

Types of plagiarism	Serious plagiarism %	Plagiarism %	Definitely not plagiarism %
1. Word for word with no quotations	31	39	4
2. Word for word with no quotations, has correct references but no in-text citations	4	45	10
3. Word for word with no quotations, but has correct references and in-text citations	2	26	31
4. With some words changed with no quotations, references or in-text citations	11	34	8
5. With some words changed with no quotations, has correct references but no in-text citations	5	27	14
6. With some words changed with no quotations, but has correct references and in-text citations	5	20	41

To determine the difference between respondents' mean score and the average of experts' score as a criterion, one sample t-test was applied. The results revealed that the mean score of respondents for all indices was significantly lower than the experts' mean scores (Table 9). In other words, according to the experts' criteria, students' knowledge on different types of plagiarism was poor and they were not aware of the most common cases of plagiarism.

Table 9. Responses to frequent cases of plagiarism (n=100)

	Test Value	N	Mean	SD	Std. Error	t	p-value
1. Word for word with no quotations	5	100	3.97	0.85	0.08	-12	P<0.05
2. Word for word with no quotations, has correct references but no in- text citations	4	100	3.43	0.72	0.07	-7.82	P<0.05
3. Word for word with no quotations, but has correct references and in- text citations	4	100	2.99	0.81	0.08	-12.46	P<0.05
4. With some words changed with no quotations, references or in-text citations	5	100	3.48	0.79	0.08	-19.06	P<0.05
5. With some words changed with no quotations, has correct references but no in-text citations	4	100	3.23	0.750	0.075	-10.265	P<0.05
6. With some words changed with no quotations, but has correct references and in-text citations	4	100	2.89	0.898	0.090	-12.364	P<0.05

CONCLUSION

The study investigated students' perception about plagiarism and the related policies to detect and prevent plagiarism. The findings showed that the students' perception of plagiarism was moderately serious. Moreover, the most common reasons of students' plagiarism are the ease of copy and paste from the Internet and difficult assignment tasks. The majority of respondents agreed that they have come across a case of plagiarism committed by a student at the university. Generally, all of the respondents believed that when cases of plagiarism among students occurred, the university should enforce some form of appropriate penalty. The most common penalty reported by respondents were giving verbal warning for plagiarism observed in assignments and repeating the whole year of study for plagiarism incidence in final year project or dissertation. On the contrary, majority of students were not aware about the plagiarism detection tools. Regarding the use of software tools, many of the students believed that it is up to the lecturers to decide whether to use the tools. A great number of students mentioned the reason of correct referencing and citation is to avoid being accused of plagiarism. In addition, many students reported finding good quality sources as difficult aspect of academic writing.

As for university services to discourage plagiarism among students, it is suggested that students get advice from tutors or lecturers in class and during the course as the main approach to educate them about plagiarism and academic dishonesty. The results of the study also showed different behaviours that students perceive as plagiarism. Over half of the students were not sure whether changing some words with no quotations and with correct references but no in-text citations was considered plagiarism. The results of the study recommended that students' understanding of plagiarism in Malaysian context should be improved to deter plagiarism. The students' difficulties in academic writing should be noted, and lecturers may try to develop some materials in academic writing courses to decrease the extent of plagiarism. The students' perception should be taken into consideration when the university policies are relooked at plagiarism issue. Measures should be taken to incorporate plagiarism and its prevention into academic writing courses.

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FEMINISM REIMAGINED. RECODED.

Muhammad Alkali

*Department of English, Ibrahim Badamasi Babangida University,
P.M.B 11, Lapai, Nigeria
e-mail: muhalkali@yahoo.com*

Rosli Talif

*Department of English, Universiti Putra Malaysia,
43400 UPM Serdang, Serdang,
Selangor, Darul Ehsan, Malaysia
e-mail: rtalif@upm.edu.my*

ABSTRACT

The paper explored how in feminism, the sexes will co-exist to determine mutuality in the over-heated sexual polity. Series of sexual rift between the sexes have been the attention of extensive debate; and the debate still rages on as to whether taking series of the imagined aspects of feminism would still widely be viewed as working outside, or in this instance against feminism. With the emergence of recoded feminism (Nego-feminism), there is a significant shift from other previously coded feminisms because there are observable defective dichotomies. Based on the findings, therefore, the authors recommend that in sanitising the sexist world, it is important for both sexes to bury their egos and simply, in a round table discussion, negotiate their mutual existence. The authors synthesised that as an answer to all sexual challenges, if concerted efforts are not made by feminists, critics, and teachers of literature towards Nego-feminism, the world may continue to be beclouded by visions of disharmony between the sexes.

Keywords: feminism, naming, nego-feminism, womanhood, worlding women,

Preliminary Statements

Perhaps, for a long time to come, Gloria Steinem's position in 1994 will continue to attract debate. She tweaked everyone's nose by asking the world to refuse to be comfortable with any "hyphenated" feminism because "I'm not sure feminism should require an adjective", she says, since they all combine to stress a one-point agenda: freeing woman from historical disadvantage relative to men and towards gender justice. Thus, feminist codes like Islamic-feminism, ecofeminism, multicultural-feminism, socialist-feminism in their multitude, are thinking fragments that have merely succeeded in diverting people's attention to intersectional irrelevances. Two years after Stein, a feminist intellectual, Christine Delphy, who has emerged as a Second wave theorist, upstages Stein's position, asserting that "French feminism" is not feminism in France, in exactly the same way as *Why should it be feminism in America?* (Delphy, 1996). But Delphy may have shaped her opinion.

In 2006, Delphy believes that the imposition of non-allowance of these approaches, and especially so with disallowing wearing of religious signs in public schools amounts to an ethicised, and even racist definition of feminism, disadvantaging those who believe in it. Delphy insists that there is the need for unframing the frame of the so-called 'dominant voices' that refuse to locate the connection between feminism and anti-racism. People must be allowed to demonstrate their particular angle of feminism, she stresses.

In 2009, Laure Bereni asks how this unrelenting non-recognition of diversity in the spirit of feminism may be contained. She sees it essentially as feminist blindness to differences. Bereni challenges that if the French contemporary left truly has strong loyalty to the spirit of universalist framework that strongly pervaded feminism, then it will have no option than grant recognition to intersectionalism. Thus, theories of intersecting dominations that have been imagined in France and the United States after the 1970s should remain distinct but now gradually merge their challenges into identical problematics, forging a common front for the woman: unity in diversity. An example can be taken from the nation called United States itself. The world knows that traditionally, America as a country was a melting pot with ethnicity map showing ethnicities that shape it. It has successfully welcomed people from many different nations, races, and religions, all hoping to hit upon freedom and new opportunities in order to better their ways of life. Today, America excels in successful amalgamation. This analogical line needs to be towed in feminism. Racism, black-feminism and other intersections, need to be intelligently accommodated in feminism; hyphenated-feminism is, therefore, for the good of woman.

Yet, no straight way has so far been put forward for the world to follow on power relations among women. To emphasise, a large part of the imagined radical-feminists themselves have been unable to convey a feminist project that will cater for all and sundry in feminism (Bassel & Lloyd, 2008; Scott, 2007; Lépinard, 2007). This requests a very plausible answer to the previously unanswerable questions of unity in feminism. And this is what this paper hopes to answer outright.

Naming and Misnaming: An Attempt to Inscribe Womanhood through Hyphenated-Feminisms into Cultural Contexts

If less successful, the theme and the thing attempted being less tractable to success is the terminology of feminism, the world must then look for what gets it stunted with a view to getting sexuality perfected. It is less surprising that even in the 21st century, many people do not want to have anything to do with feminism and the question begs, does the 'f' word sting? In 1994, Ogundipe-Leslie was hurt in realising that "many of the African female writers like to declare that they are not feminists, as if it were a crime to be a feminist" (p.11). Ogundipe-Leslie finds it difficult to understand why African henchwomen of gender such as Bessie Head, Buchi Emecheta, and even Mariama Bâ distance themselves from the identification. She fails to understand, perhaps, that it was/is the radical stance apparently readable in some works that people are running from, not the logical cause of womanhood. For example, the label 'feminist' is often used, but associated notions of the term tend to differ massively. There are those who believe the stereotypical view that all feminists have unbecoming conduct of lesbianism since many lesbians are feminists, apparently (Trigiani, 1999). Not infrequently, this leads to difficulties in placing oneself or a literary text in context. Flora Nwapa is a good example of this. In 1984, she was cross at the fact that just

because she wrote about gender injustice, she was persistently criminalised for being a feminist. But the truth was she wanted nothing to do with feminism because of its anti-men stance. At most, she said, she could identify with Alice Walker's Womanism (see, Flora Nwapa in Perry, 1984). Fast forward, as the decade turns from 1984 to 1994, she took part in a conference in Nuke, at which feminism was topical. After hearing a speech by Aidoo, she explained,

Years back, when I go on my tours to America and Europe, I'm usually asked, 'Are you a feminist?' I deny that I am a feminist ... But they say, 'all your works, everything is about feminism.' And I say, 'No, I am not a feminist.' Buchi Emecheta is another one that said: I am a feminist with a small 'f' (whatever Buchi means). Having heard Obioma on Monday, having heard Ama [Ata Aidoo] today, I think that I will go out and say that I am a feminist with a big 'f' because Obioma said on Monday that feminism is about possibilities; there are possibilities, there are choices. Let us not be afraid to say that we are feminists ... Globally, we need one another (Nwapa cited in Nnaemeka, 1995, pp.82-83).

Similarly, most Americans, to rephrase Trigiani's apt quip, who identify with women's plight still wince at the term 'feminist' and are either hostile or indifferent towards feminism because of the support given by most secular feminists to abortion and lesbian/gay/bisexual/transgendered (LGBT) rights. Gay marriage is even receiving currency of attention across the world (see, for example, Cris Mayo's "Unsettled Relations: Schools, Gay Marriage, and Educating for Sexuality", 2013). Taking exceptions to visions of aggressive woman, or better still rascality (since "[o]thers think the public doesn't like feminism because feminists are angry", Trigiani, 1999), has prompted different logical possibilities, since feminism is "about possibilities" and about "choices" (Nnaemeka, 1995). Gender debates influenced by post-structuralism have given rise to an understanding of the diversity, dynamics, and complexity of feminism, which make it necessary to speak of a plural feminism rather than a singular feminism. This plurality emerges from a wide range of coordinates, with philosophical, religious, and regional differences playing important roles. Thus, the world gets enriched with differentiated naming like Islamic-feminism, ecofeminism, multicultural-feminism, socialist-feminism, Marxist-feminism, lesbian-feminism - the list is listless. They have all theorised alternative approaches to feminism. We shall take examples.

Naming and Misnaming: The Need to Unframe Misnaming

And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

—*The Holy Qur'ān* 2:31-3

Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

—Gen. 2:19

Significant to the spirit of feminism is the question of naming and misnaming. She has to be named or misnamed, but naming she must, as it is peculiar to either the differentiated ideologies of “women of color” from third world nations or those of White women. In both *The Qur'ān* and *The Bible*, Adam named all the living creatures, as far as we know. Consequently, man has always waxed happily, exhibiting the power of naming. It is not surprising then why since ages the “weak” has always been named by the “strong”. Black woman, for example, has not only been named negatively through mythopoeia from patriarchal givens, but her White woman counterpart has also sadly attempted to approximate her by her experiences, and she has been named so. Triple tragedy is when the White woman too has been named squarely associating her on rear ideology by her male counterpart; she has never been accepted as an equal partner in the world of men. For this disservice, it would be correct to name themselves and their libratory politics in the description of their selfhood, experiences, and struggles. This is one of the appropriated strings of Williamson’s (2014) paper, *The Turn of the Screw* and the Locus of Psychoanalytic Criticism. We shall closely briefly look at the different imagined theories (hyphenated-feminisms) in the process of arriving at an adequate naming to earlier series of misnaming for her fulfillment. This paper reimagines womanhood across the globe. In this process, the reimagination is carried out by new generation of male and female writers, critics, and theorists in their attempts to describe women’s involvement in emancipation, situating them in an exclusive breakaway from the age-long clutches of patriarchy. Attempt has been made to arrive at a harmonious naming or coding that recognises women’s cultural, social, and political challenges, and also the uniqueness of their experiences, especially as different from those of men but of White women against “women of color”, third world women. This exploitation, this criminal ability that sees women as servants, and not ever sisters has been an age-long discrimination.

With regards to the challenge posed in the question, “are servants ever sisters?”, Bereni (2009) would prefer to see the age-long discrimination as blindness to differences as there are recognisable differences and they need to be copiously attended to and not sidelined in order to step up the way forward for co-existence between the sexes, races, religions, and social orientations. This opportunity of coding apparently dictates the context and experience of possibilities in making choices as every individual is important in the globe and plays vital roles in mastering human and cultural limitations (Sofola, 1998). These choices need to be intelligently fused for the progress of one world since essentially, “[r]elatedness characterizes the African experience of the living person” (p.54).

Theories about women’s liberation in contexts are informed by the different myths about human origins, by world views, and by different cultural attitudes to gender relations. This is why it is doubtful to this paper Zulu Sofola’s claim that the African worldview, for example, does not support any form of discrimination against the woman. She posits,

The African worldview underscores the idea that both genders have the same divine source even though each has its own distinctive roles to play in the life of the community. Consequently, the African sees the human society as an organic, holistic reality whose existence and survival can be achieved only through a positive, harmonious social organization in which all the members are relevant and effective (pp.52-53).

Pioneer novelists like Amos Tutuola, Chinua Achebe, Mongo Beti, Ngugi wa Thion'go, Flora Nwapa have all in their novels attested to the sordid fact that the woman has, for ages, been an underdog in Africa. Besides, where is this ever possible across the world that the woman is human? For, is there any culture in the world that recognises the worth and integrity of women? Has not all cultures underrated them? Baym (1995) has correctly observed, in our view, that no society ascribes to women their true rights. Societies do not ensure all the rights, not to mention privileges that are humanly suitable to the eminence of being human. This is the singular reason why one of the hyphenated-feminisms, Liberal-feminism, she says, holds indeed that by world practice, should anyone need to know whatever any culture does not value, s/he should directly look into what has been ascribed or left to its women. Women always get less of rights and privileges than men. This is why in cultures where there is prestige in wearing skirts, their men are skirted. This is why, though contentious, where women are honourably reserved for the beauty of the kitchen, men are massively into the business of restaurant, usurping the duties. Such has been the differentiated attributes among and between the sexes, 'traumatising' women to the degree of causing division not only between men and women but also among women! Today, there are inter and intra-sex crises (dramatised in maids and madams, radical feminism as subversive mothers; see also Hirsch & Keller, 1990) evident in emergent plural feminisms with observable tilt of objectives in many gendered activism and it would be unwise to deny them their choice objectives. True, labeling oneself can be oppressive and consequently "phallogocentric" allowing non-feminists to have a field day from the labeling without paying a price. But, no individual or group is 100% radical, Marxian, liberal, psychoanalytic, etc. or 100% free from their undercuts.

Islamic-feminism, ecofeminism, multicultural-feminism, socialist-feminism, Marxist-feminism, lesbian-feminism, radical-feminism, materialist-feminism in their dozens have emerged by feminist competent abilities to name ourselves or our groups in the context of our culture and experience essential for physical, spiritual, and psychological emancipation. There are several nuances of meaning, applications, and engaging debate by feminists and women scholars that are attached to these, and a synthesis will then be given for the purposes of lack of space. Besides, many studies have pointed their efforts on women's freedom.

Nuances of meaning, applications, and engaging debate by feminists and women scholars all over the globe have eked towards demonstrating difference and deference based on complexity, diversity, dynamics of feminism, which make it possible for coded feminisms rather than a singular feminism. This plurality emerges from a wide range of coordinates, with varieties of differences playing their roles. For example, the history of Second wave feminist movement of the 1970s to radical-feminism unto the materialist-feminism is well known. The emergence of radical-feminism was to strongly contest the blanket protection of feminist offered by Marxist-feminism based only on class struggle to particular objective of

attacking patriarchal domination of women. Thus, radical-feminists have always held on to unacceptable domination of women by patriarchy. But the drama inches to the centre when “Courant de la difference” (currency of difference) for femininity and sexual difference began to take footing because of the sins and errors of Marxist-feminism. This was championed, among others, by Cixous and Irigaray. This “Courant de la difference”, strangely widely referred to in the US writings as “French feminism”, has very limited impact (Ezekiel, 2002). Curiously, key thinkers like Christine Delphy, Rosemary Hennessy, Stevi Jackson sketched the account of materialist-feminism to the effort of French and British feminists who preferred the term materialist-feminism to Marxist-feminism because of the need to, in their view, alter Marxist-feminism to be able to explain the sexual division of labour. Marxism was too little to explain the task because of its class struggle and focus on production.

Similarly, partly in protest against the White history of, and the White domination within, feminism but also due to the necessity of taking into account the material circumstances and cultural histories of societies and peoples, coded feminisms from African feminism have formed. Today, it is possible to talk of Womanist, Stiwanist, and Motherist discourses as manifest in part in the theorisation of alternative concepts to preceding theories. It must be underscored then that an emerging theory has always looked to the flaws of a preceding theory and strives to fill the gap.

But if Nego-feminism has arrived to replace Womanism, Stiwanism, Motherism, Liberal-feminism, Eco-feminism, Socialist-feminism and other models or approaches, it must be underscored that there are also opposing views and perspectives against it because there are theoretical questions for those who find nego-feminist methods peculiarly cogent and powerful in accounting for the motives, details, and symbolic structures to be found in new literary works. For example, it has been severally asked, is Nego-feminism arguing for nego-feminist characters as if they were realities of living human beings? Is a nego-feminist work of art identifiable? Can a particular literary piece be regarded as a work of art as a symptom, a *conscious* or even *unconscious* manifestation of the author’s projection of nego-feminist ideology? Neither of these makes us comfortable, but if there is some third space nego-feminist meaning can inhabit, it can exactly be found particularly in the case of such writers as have *consciously* and/or *unconsciously* created a nego-feminist meaning into their works?

Yet, Nego-feminism seems a promising place to approach these questions as those who delight in nego-feminist symbolism in its bluntest form always relish in providing answers to the posed questions of womanhood. The section ‘Nego-feminist Woman Exhibiting Difference’ answers the questions and more.

Thus, differentiating features like “world-view rooted in a philosophy of holistic harmony [,] communalism” (Sofola, 1998), belief in collective and generational destiny, and centrality of religion provide a platform for plural feminism in Africa. In spite of the debate about the name that best describes feminism, plural feminisms in African are attempts to crystallize the central ideologies into cultural pragmatism, relevant in a general way to denominate African people’s Africanness and experience. Cultural pragmatism merges the practical strategies for survival collected from the experiences of some African women with traditions that support the rights of women. For instance, Obioma Nnaemeka (1995) inscribes her ideology of African women’s self-search and movement into the primacy of communality located in the African cultural philosophy about negotiation, partnership, and cooperation.

To return to our discussion to the need to forge a common front despite the separateness in plural feminism, it should be apparent by now that people just do not like the term ‘feminism’ and they have successfully created distance. They have invented new terms, coding them into various objectives all striving to reposition the woman. Trailing feminism with its false universalism needs to be unmasked so that the 21st century would seek to pursue a common front for speedy results. There is the need to look into strong allegiance to the dominant universalism that pervades the air all over the world, and especially in Africa. Interestingly various attempts have been made in this regard. In their literatures, this review was successively taken with the sense of Pettman’s “worlding women”, Bereni’s “legacy of universalism”, Nnaemeka’s “Nego–feminism”, but it is “Nego–feminism” to whom our review owes the most because of its naming power and the underlying objectives.

Making Sense from the Nonsense of Intra-feminist Conflicts

Worlding Women

There is no denying the fact that there is a splintering populism amongst feminists owing to smart, informed issues on how what’s called “feminism” in the Western countries has sown the seeds of its own collapse – and social chaos. This explains why many thinkers and writers have advanced new codes to solving feminist issues. They have seen the errors and sins of a wave, and have suggested new codes of amelioration. Such identified codes for feminism have ranged from Marxist–feminism to socialist-feminism, from radical–feminism to lesbian–feminism, from materialist-feminism to ecofeminism, and from multicultural–feminism to African feminisms and Jewish–feminism as well as Arab–feminism. The splintering populism has yet to unite to find combined strength. There are a lot of women groups starting their own lobbies, and it’s about time that the world gets together to voice out a commonality concern to rip more rewards in a way that we don’t put ourselves in the face of inter and intra-house crises. Worlding women is such attempt that seeks to unite all fronts of feminism.

Worlding women is credited to Pettman on the strong need to see women as one. But though Sofola (1998) talks about the African girl, it is not untrue that “[r]elatedness characterizes the ... experience of the living person” (p.54). The internationality of feminism, Pettman says, is worked on the bodies of women as whatever happens to the woman in Europe may not be any different from the subjugation of the Asian woman – subjugation is subjugation and patriarchy will continue to bear the brunt of blame. Pettman calls for one world where there will be peace and tranquility between the sexes. But earlier than her, Bulbeck (1988) had slightly hinted at this one world woman project, though it is rather a concentration on Asian women. It is apparently not on “global patriarchy”. It is not a discussion of women around the globe with anecdotes on politics, economy and degradation. Bulbeck’s *One World Women’s Movement* is on the specifics on women of colour in racism agenda. Thus, Pettman’s woman harps more on one world than Bulbeck’s. But while Pettman’s claims are not false, she neglects to mention the context of naming such internationality agenda as she merely pulls on sameness of practice of patriarchal injustices across the globe. Besides, the name is too general to go for a feminist kill; it subsumes other issues outside of feminism as well. It is not enough to point to out what ought to but what is. There is, therefore, no denial that distinguishing characteristics of every being is a sense of community but how this sense of community can impact on the way gender relations are perceived, defined, and pursued in worlding women remains another thing unattended to. In

theorising and naming femininity struggles, naming is an important business. Pettman, then, ought to have provided a code to pursue, define, and perceive the context of the woman of the globe as one body. In worlding women, novels, for example, that brood in tragedy are trappings for oppositional feminism, which clearly implicates a challenge to the hegemony, a hate project and it will have serious consequences. This, sadly, may be where Pettman (1996) misses the mark-point in her worlding women. Besides, looking closely at her effort, it is a huge concentration on international political economy of sex. But this is not without its advantages. She argues that what happens in Thailand on commoditised body of woman is what transpires in Beijing, Nairobi or any country of the world; the international experiences are the same. “[S]ex tourism, military-base sex, and mail-order brides” are significations for transnational circuits in commoditising the woman’s body (p.157). This remains tragic, but new novels today do not brood in tragedy. They exploit interdependence and complementarity between the sexes. This, on the other side of the story, is the drum in the music industry, for example. There is no significant difference in modern music of the world that is carefully choosing its steps towards new directions. On October 9, 2012 the Aljazeera.com/English ran a documentary programme on rap music in Mongolia at 7.30am-8.00am Nigerian local time. The young musician in an interview distanced herself from the tragedy of her people, “I’m not going to make songs about the dark past. I’m going to sing about a bright future.” The young Mongolian woman documentary was preparatory to October 11, 2012 as United Nations’ mark of “International Day of the Girl-child”. Discussants fielded at “The Stream Aljazeera.com/English” talked on the theme “The Ending of Child Marriages” about recognisable attitudinal change by men as men are more conscious of their responsibilities to the injustices done to womanhood and as well as participant partners in the march for complementarity of the sexes.

It is in the spirit of above that Gallop believes, “[t]his problem of dealing with difference without constituting an opposition may just be what feminism is all about ...” (Gallop, p.93). Neither is it different from Oyewumi (2003) when she makes case for “a global ‘sisterhood’ ” following African’s pattern of “...profound sisterly relations (that) are to be found in co-mothering ... not reducible to biological motherhood” (p.13). Is Pettman’s worlding women different from Bereni’s universalism?

Legacy of Universalism

Bereni believes, and we think correctly too, that there is huge overlap between gender and race, ethnicity or any arising dichotomies between the sexes. There is, therefore, the need for a unitary female project. Distinguishing characteristics such as “world-view rooted in a philosophy of holistic harmony”, belief in collectivisation and generational destiny, and even centrality of religious faith provide a platform for theorising a suitable code for women’s gender struggles. Bereni submits that “feminist commitment to universalism” is key to narrowing down the political debate in sexual tensions generated. To her, “the sign that universalism still plays out as a dominant constraint on any attempt to redefine equality in the French universe of political discourse cannot be over-emphasised” (Bereni, 2009). Her view is essentially earlier amplified in Scott (2004). In other words, this commitment to a universal vision of gender has been a discursively constrained response to the gender blindness of the French political left, whether Marxist or Republican. Despite the debate about the code that best describes women’s struggles, attempts are made here to crystallise the central ideology of Bereni’s universalism as a cultural pragmatism. Though relevant in a general way to

denominate people's being and experience, Bereni's universalism has not coded the course. With what then will people strongly align to the mathematics of universalism? Bereni's universalism fails to account in itself for universalism's *process*. It has huge concern for intersectionality but shares the inability to articulate feminist strategies for effecting universalism. This, we think, is too important to be ignored. Cultural pragmatism blends the practical strategies for survival gathered from the experiences with traditions that support the rights of women.

In her exposition of the idea of universalism, we can discuss Martin Heidegger's *Poetry, Language, Thought* where a boundary is not that at which something stops. Something should begin the "presencing" of the boundary. In other words, Heidegger obtains a universal creativeness from willingness to stop self-assertive imposition on one another. It is possible, then, to exercise freedom within the boundaries of limits. Women's fight for their humanity by showing how the contemporary woman can settle her course of livelihood between the claims imposed by myth and modernisation can be neither constructive nor beneficial if there are no boundaries provided in the system where it functions, in the same way that men's freedom becomes oppressive when there are no checks and balances provided in the same system. If, therefore, it is true that there are shortcomings in Bereni's articulation of a universal woman, what of the 1999 code for women's struggles, 'Nego-feminism'?

Nego-feminist Woman Exhibiting Difference

In 2013, the Malaysian novel, *The Garden of Evening Mists* (2012) won the "Man Asian Literary Prize". We take a step further to link the effort of the author, Tan Twan Eng, as its first steps into the workings of Nego-feminism. Nego-feminism has been attempting to step out of continental readings (Africa being its base of authorship) to examine ways in which it, as an emergent feminist wake-up call, might improve the lives of women in novels, classes, feminist discussions across the globe.

Nego-feminism has chosen to discuss only issues of collaboration between the sexes. It entrenches the spirit of give-and-take, peace, complementarity, conflict management and resolution, and negotiation. Until two parties resolve to negotiate their differences, there may not be a deserved peace between couples. It is truly tempting to think Nego-feminism is the exception which proves the rule as it argues simply that it is only weak people that seek revenge; strong people forgive, while intelligent people ignore. It is a new feminist code for feminist social movements, feminist communities in its power for the woman. And this contradicts Western feminism, Womanism, Stiwanism, and Motherism – though all of these and more are attempts to ease the sufferings of woman anywhere.

The highly significant attraction of its name, Negotiation-feminism, not only suggests the broad range of its tolerance: in one bold sweep it has eliminated so much of the unfruitful discussions of offensive literatures or the embattled conflicts in novels that give the impression that all men are (potential) rapists and wife-beaters, or at the most, sisterhood or solidarity among women is shown as a seriously doubtful source of solace or an absolute vague anchor of hope.

Nego-feminism describes a new paradigm that can, finally, take us beyond 'winners' and 'losers' in an endless "gender war". A relief! It proposes in other words that if women and their adaptable selves are really going to take over the world, there is the need to make certain that men are brought along. This is essentially so as feminism is after all about cooperation. As feminists develop alternatives to ease gender injustices, nego-feminists can

more reliably renew our energy and remind us that “in the end, the choice of what kind of world we live in is up to every one of us” as Eisler (214) would say elsewhere on a different issue.

With Tan Twan Eng’s *The Garden of Evening Mists*, what are the probable characteristics of Nego-feminism in it? Firstly, even readers who swiftly thumb through the novel cannot afford to by-pass its commanding opening sentence, “On a mountain above the clouds once lived a man who had been the gardener of the Emperor of Japan”. The immediate impression that grips the mind is both the reader and the characters must come to terms with a painful history. This is tragedy! This, unfortunately, is not Nego-feminism. But almost immediately, it slips into Nego-feminism. The first-person narrator of the story is importantly, a lady, a newly retired Supreme Court Judge, Teoh Yun Ling who was a Japanese prisoner of World War II, and who has retired from public service in Kuala Lumpur to attend to an unfinished business in the Cameron Highlands. Fastly forward, it is now 1951 and the self-exiled Japanese, Aritomo, had settled in Malaysia and builds a “garden of evening mists”. Then the obscene happens - everything is “like” something else. Yun Ling, a prosperous daughter of a prosperous Chinese Malaysian family, who has been an ardent hater of anything Japanese couldn’t afford to creep into the Japanese Aritomo’s life. Aritomo had only offered to teach Yun Ling the art of Japanese gardening and one thing leads to another. Against herself, against her community, and against her country, she becomes his apprentice, then his lover, and finally, there is a full-body Japanese tattoo all over her. Yun Ling and the wise Aritomo are slowly revealed to be morally untrustworthy, since they are compromised by trials that plague them. They cannot avoid falling in love. The theme here is remembering and forgetting. Though the pains of the war are not forgettable, they are forgivable. This is Nego-feminism! - it always stops short of revenge or avenge and there is mutuality co-existence, a second chance option.

Nego-feminism was authored by the Nigerian born Obioma Nnaemeka. She provides the path of innocence of a time in feminism where one could talk about women and men without awareness of one another’s crime; the main challenge was to offer alternative which sees women as people.

Nnaemeka’s look at things is attractive even as Clarke (2003, p. 35) depressingly warns that “[t]he more things change, the more they [also] remain the same”. But can this always be true? Are there not observable differences between Nego-feminism on the one hand, and Liberal-feminism, Socialist-feminism, Marxian-feminism, Womanism, Motherism, Stiwanism, worlding women, legacy of universalism on the other? With illogical undercuts, one must ask whether this term, Nego-feminism, and its methods of measuring it are useful in the prediction, control, and understanding of behaviour. Are there indicators that Nego-feminism would demonstrate apparent difference? Can we, for example, reply Furedi’s (2003) proposition “[t]herapy culture: cultivating uncertainty in an uncertain age” by unframing it as ‘therapy culture: cultivating certainty in a certain age’? What, then, would be the assumptions of this new approach following logical framework analysis?

Almost twenty years after the initiation of the Nego-feminism, Nnaemeka’s understanding of the situation may have largely expanded. The simplest and broadest definition or assumption of this new code would then describe it as the gentle versions of masculinity in its dealings with the cultural concerns of the woman. More narrowly for this review, it has to do with the female cultural problems facing writers, critics and teachers of feminism as practitioners of art.

The point being made by Nego-feminism is that women's context is elastic enough to give her possibilities and choices to turn things around for her, freeing her from cultural alienations which determine her actions, and consequently mystify her space and prospect. It is not only about the binary presentation of life in gendered opposition since the connection between women's struggles and men's concerns remains till eternity. Recognising this connection is more ably successful in fighting gender inequality than the division into two mutually exclusive classes will allow. Obioma Nnaemeka in *Imag(in)ing Knowledge, Power, and Subversion in the Margins* claims that "issues in [Anglo-American] feminism—voice, victimhood, agency, subjectivity, sisterhood, etc.—are recast in different, complex, and interesting ways in African literature, in general, and works by African women writers, in particular" (p.1). This calls into question some of the existing feminist studies that insist on straitjacketing the complex web of issues raised in the literary works into oppositional binaries, such as male and female, traditional and modern, agent and victim, when the works themselves and the reality from which they evolve disrupt such binaries. In other words, Gallop's position that "[t]his problem of dealing with difference without constituting an opposition may just be what feminism is all about ..." remains valid. Thus, we can escape with the fact that all existing feminist analyses of literatures designate as irreconcilable, or "unfeminist" are actually the tensions of mutuality, not antagonism; complementary, not oppositional.

Thus, if Nnaemeka writes on the injustices of men to women and how that could be effaced from the world (i.e. extended to world practice), the Caribbean context, then, may not any different from the African context. Olive Senior in *Working Miracles* writes that the questions of (m)othering have equally been playing important role on a woman's reality as a wife and her reality as a daughter in the Caribbean. Olive Senior posits that the tensions of mutuality, not antagonism; complementary, not oppositional can be viewed when we read of "[w]omen, like men, plotted, conspired, murdered and became runaways and guerrilla leaders. They were arrested, tortured, hanged, transported and imprisoned; in short they were subjected to the range of punishments laid down under West Indian slave laws" (p.150). This deemphasises the allegation that it is women and women only who have been victims and men perpetrating the evil.

Concluding Thoughts

The argument of this review portrays Nego-feminism as a new code in the feminist world. In fact, it is yet to be exploited across the globe. When in 1994, for example, the Malaysian K.S. Maniam published his play, *The Sandpit*, the woman character could not slip into new aspects of feminism, much less the reimagined one under review, negotiation-feminism. It is not until the publication of *The Garden of Evening Mists* (2012) that the beginning traits showed in Malaysian novel. When, therefore, Wan Yahya (2003) assessed Maniam's *The Sandpit* (1994), all that came out of it was a backlash at patriarchy and polygyny. But with currency of analyses on *The Garden of Evening Mists* in 2013, the reviews could not avoid being blended towards recognition with beautiful predictions of Nego-feminism. Such reviews include, for example, Tonkin (2012), and Subramaniam (2012). None could harp on reverse-psychology – the revenge game from the female camp on male idiocy. It's time for reconciliation.

There is hope that gradually, the reimagined and recoded feminism, Nego-feminism, will lead the world out of the doldrums of the sexed body since it is an extant code for deeply burying ego from both sexes. As a new internationalist, then, it is making peace with justice, and it is bridges across activism and the academy. We can carry it to textual territories as feminist scholars, critics, writers, and teachers of literature can be encouraged to exploit it to the fullest, bringing in nuances that would promote negotiation of the troubled waters between the sexes.

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ALL IN THE NAME: THE EFFECT OF ELITE SOURCE CUES ON VALUE PERCEPTION

Moniza Waheed

*Department of Communication,
Faculty of Modern Languages and Communication
Universiti Putra Malaysia
43400 UPM, Serdang, Selangor, Malaysia.
e-mail: monizawaheed.upm@gmail.com*

Susanne Baumgartner

*Amsterdam School of Communication Research,
University of Amsterdam
Kloveniersburgwal 48, 1012CX Amsterdam, The Netherlands.
e-mail: s.e.baumgartner@uva.nl*

ABSTRACT

This study investigated the effect of message source labeling (US politician versus Al-Qaeda leader) on citizens' perception of their own values in comparison to their perception of values held by the message source. An experiment conducted on 145 participants found that citizens perceived the values of the political figure as more similar to their own when the political figure was labeled "US politician" instead of "Al-Qaeda leader". However, when presented with a statement with no source labels, participants perceived the values of the US politician and the Al-Qaeda leader to be similar to one another.

Keywords: elite source cues, in-group/out-group, labeling, political messages, terrorist, US politician,

INTRODUCTION

The notion of "one man's terrorist is another man's freedom fighter" has become pertinent particularly following the September 11 attacks. This statement is based on the idea that terrorists as well as freedom fighters act within their cultural background and represent the prevailing values of their specific cultural contexts. Culture and values are inseparable concepts. Values here refer to desirable goals people strive to attain because they guide the evaluation of actions, policies, people, and events (Schwartz, 1992). They are at the core of every culture which can be observed by people through their practices (Hofstede, Neuijen, Ohayy, & Sanders, 1990).

It may be assumed that Americans perceive a clear distinction between the values held by the American society versus the radical Islamic terrorist group. Similarly, it may be assumed that political figures embodying either side of a political conflict depict the core values of their own cultural background in their political speeches. For example, the values held by former President Bush and Osama bin Laden would be expected to be highly opposing from one another. By this, it may be assumed that when exposed to political messages from these political figures, the values embodied in these messages should be distinguishable.

However, previous studies have found that when it comes to political communication, citizens do not carefully analyze the message content that they receive (Carmines & Kuklinski, 1990; Mondak, 1993). Often times, citizens turn to simple cues such as looking at who is delivering the message in order to make a political decision (i.e. source cues) (Fogarty & Wolak, 2009; Lupia, 1994; Lupia & McCubbins, 1988; Popkin, 1991). Also known as a heuristic way of processing a message, using simple cues can affect citizen's understanding and interpretation of the messages. Previous research has shown that source cue is a prominent heuristic in interpreting political situations (Goren, Federico, & Kittilson, 2009; Kuklinski & Hurley, 1994; Mondak, 1993). In a nutshell, this means that when evaluating messages, citizens may be strongly influenced by the source of the message rather than its content.

The aim of the present study is to investigate the effect of source cues on citizens' perception of their own values in comparison to their perception of values held by the message source. More specifically, this study investigates the effect of messages that are labeled either as one of a "terrorist" or "US politician". The present study is different from previous ones in a couple of ways. First, previous studies on the effects of source cues in political communication compared partisan preferences between citizens within a nation (e.g. Republicans vs. Democrats; Domke, Lagos, Lapointe, Meade, & Xenos, 2000; Kuklinski & Hurley, 1994). In contrast, the present study explores the effect of source cues that represent polar opposite groups. Second, previous studies on source cues explore its effect on political judgments (e.g., Republicans vs. Democrats; Domke, Lagos, Lapointe, Meade, & Xenos, 2000; Kuklinski & Hurley, 1994), whereas the present study investigates the effects of source cues on value perceptions. Therefore, findings from this study will add to the existing body of knowledge on the potency of source cues in various research areas of political communication, such as media responsibility, citizen competency, and the formation of public opinion.

The Relevance of Values

Considering that values are at the core of every culture which can be observed by people through their practices (Hofstede, Neuijen, Ohayy, & Sanders, 1990), the political figure's values and/or the representation of the organization that they stand for can be effectively transmitted through their speeches (Waheed, Schuck, de Vreese, & Neijens, 2011). The perception of these political figure's values through their narration is an interesting area to study because it can inform us on how US citizens perceive the fundamental differences between people and organizations they consider as in-group or out-group.

Previous studies of values have been applied in various fields such as cross cultural marketing (Munson & McIntyre, 1979), organizational behavior, (Clare & Sanford, 1979), political inclination (Rokeach, 1973), and cross cultural differences (Schwartz & Bilsky, 1987). This study contributes to existing literature by applying value systems in combination with source cues to better understand how citizens form political opinions.

For this study, Rokeach's (1973) value system is applied because it is applicable to people's personal and social goals. Covering the two different goal domains in people's lives are important because political decisions are believed to go through a process that involves personal and social goals. People as individuals hold their own values which affect their opinions (personal domain). Also, as suggested by Wetherell and Turner (1979), individuals who are aware of their group membership (e.g., Democrat, Republican, American, Chinese, etc.) will try to adhere to the traits and norms of the

group (social domain). The awareness of belonging or not belonging to a group brings about the concept of intergroup relations.

In-group and Out-group Values

It is commonly understood that the sense of familiarity, attachment, and preference for certain characteristics displayed by a group encourages a person to want to be identified with this group. Members within this group consider themselves as in-group, while others are considered as out-group. According to Allport (1954), establishing positive characteristics of the in-group occurs prior to developing attitudes toward those considered as out-group. Once people have determined their group identification, it is expected for them to distinguish traits and norms which distinguish their group from others (Wetherell & Turner, 1979). Hence, it is common for people to see their group in a more positive light compared to others. Because there have been some studies which have found value differences between societies (Schwartz & Bardi, 1997; Waheed, Schuck, de Vreese, & Neijens, 2011), the differentiation made by in-groups implies that people may also perceive the values held by members of the two groups to differ.

Interestingly, Brewer (1999) posits that if trust is in-group based, and a perceived threat comes from the out-group, then, in-group cohesion and loyalty will increase. For example, although a US citizen might not be nationalistic, but the 9/11 attacks from an out-group will increase his or her loyalty toward the US. In this instance, communication efforts by political representatives (e.g., speeches, narrations, etc.) may contribute towards in-group cohesion and out-group aversion.

The Effect of Elite Source Cues on Value Perception

Since political leaders speak as representatives of governments, nations, or other political groups (Schäffner, 1996), it is expected that the values in their speeches reflect the values of the culture they represent (Kluckhohn, 1951; Rokeach, 1973; Schwartz, 1992). However, as early as the 1950s, there have been studies showing that how people interpret a sentence depends heavily on who purportedly made it (Asch, 1952). This finding has been confirmed in more recent studies (Domke, Lagos, Lapointe, Meade, & Xenos, 2000; Kuklinski & Hurley, 1994).

It has been contended that rational citizens look to others who have established political reputation for political guidance because they are perceived to be politically knowledgeable (Calvert, 1987; Kingdon, 1984). This includes members of congress, the President and national leaders. Zaller (1992) adds that citizens tend to use these political reputations as contextual information to evaluate the statement itself. In essence, scholars have found that using the elite sources as cues to make political judgments have been found to be an effective method for public opinion formation (Mondak, 1993; Page & Shapiro, 1992; Popkin, 1991; Sniderman, Brody, & Tetlock 1991; Zaller, 1992).

Studies concerning political communication also show that citizens tend to turn to simple heuristics instead of systematically processing the message (Carmines & Kuklinski, 1990; Mondak, 1993). Therefore, without carefully examining a political message, citizens will apply simple inferences such as “the in-group expert knows best” when making political decisions. In light of this, Goren, Federico, and Kittilson (2009) posit that if the source cue and the audience belong to the same political party (in-group), then the audience will trust the source without much reflection on the message content. Conversely, if the source cue is from a different political party (out-group), then the message will be rejected without much reflection on the message content. Zaller (1992) and Goren (2005) posit that the repetition of this process allows people’s identification with the group to shape the perception of society and what is considered to be good and

just. It is here that the within party similarities are emphasized causing attitude extremisms, and polarization.

When the Elite Source declares “War against Terror”

One of the major metaphors declared by former President Bush following the 9/11 incident was to declare “war against terror”. Like many other metaphors used by the US government (e.g., Axis of Evil, Color Revolution, etc.), it was found to share the archetypical metaphor of “good vs. evil”, “democracy vs. tyranny”, and “freedom vs. oppression” (Zhang, 2007). This can be equated to “we vs. them” and “in-group vs. out-group”. These metaphors are crucial to create social realities for citizens (Foss, 1996) and are widely used in US foreign policy rhetoric (Zhang, 2007).

Damorfal (2005) explains that citizens who have been directly affected by a certain issue will treat messages concerning that issue in a different way compared to those who have never been personally affected. In the context of the present study, the US citizens, were all one way or another affected by the 9/11 incident. Simultaneously, it is also important to note that not all US citizens may be a supporter of their ruling government, but since their country has been a victim of the aggression, it is expected for US citizens to consider US politicians more of an in-group compared to members of the Al-Qaeda. As suggested by the concept of Wetherell and Turner (1979), the in-group (US citizens) will try to distinguish traits and norms of being an American and supporting American ideology from the Al-Qaeda. Therefore, it is expected for citizens reading a political statement made by a western politician will perceive the values presented in this message as more similar to their own values than values represented in a message by a terrorist. Moreover, because citizens often base their political judgments on heuristics rather than on the content of the message (Fogarty & Wolak, 2009; Lupia, 1994; Lupia & McCubbins, 1988; Popkin, 1991), it is expected that the perception of values represented in messages from a western politician and a terrorist are guided by the perceived source of the message more than by its content. More specifically, the present study aims at investigating the differences that citizens perceive the values represented by political messages from a US politician versus a terrorist when these messages are correctly labeled, reversely labeled or not labeled at all. Based on the above reasoning, it is hypothesized that citizens will perceive the values of the political figure as more similar to their own values when the political figure is labeled “US politician” instead of “Al-Qaeda leader”.

METHODOLOGY

Participants

Participants were recruited from undergraduate communication classes at a US Midwestern university in spring of 2007. The students received credits for their participation. One hundred and forty five students participated in this study. Majority of the students were juniors (42.4%), followed by seniors (28.5%), sophomores (24.3%), others (2.8%), and freshmen (2.1%). The sample consisted of 75 males (51.7%) and 70 females (48.3%). Majority of the sample consisted of Caucasians (86.2%), followed by African Americans (9.0%), Hispanics (3.4%), and other ethnicities (1.4%). Most of the participants were Christians (77.9%), 13.1% indicated belonging to other religions, and 9% stated that they are not religious. There were no Muslim participants in this sample. Forty nine participants considered themselves Democrats (33.8%), 24.1% Republicans,

23.6% indicated no political affiliation, and 6.2% indicated belonging to other political affiliations.

Design and Procedure

This study employed a 2 (message: terrorist versus politician) X 3 (labels: anonymous versus correctly labeled versus reversely labeled) experimental design. The message factor was a within subject factor while the labels factor was a between subject factor. The experimental material consisted of four sections. In section 1, information on participants' demographics was collected. In section 2, participants rated Rokeach's values based on their own beliefs. In section 3, all participants read one political statement and rated Rokeach's values based on their perception of the values from the political figure who delivered this message. In the final section, participants read a second political statement and again rated Rokeach's values based on their perception of the values from the speaker of the second message. For all participants, the first statement was originally from Al-Qaeda leaders Osama bin Laden or Adam Gadahn while the second statement was originally from former US President, George W. Bush. The labeling of both messages, however, differed for the participants based on their experimental condition (anonymous, correctly labeled, and reversely labeled). The experimental materials were disseminated to the participants by random assignment at the end of their class session.

Independent Variables

Political statements: Terrorist versus politician

In total, four political statements were used. Two of these statements originated from Al-Qaeda leaders, Osama bin Laden and Adam Gadahn while the other two from the former US President, George W. Bush. Osama bin Laden's statement was retrieved from Aljazeera's news website, Adam Gadahn's was from the ABC's news website and George Bush's was from CNN's news website. It is posited that these speeches were rather prominent at that time as they were made visible and easily accessible by the news websites.

Transcripts that could have represented either political figure were chosen (i.e. the US politician or the terrorist). However, they all had to be slightly altered to eliminate cues that may have exposed who the message source was (e.g., mention of specific peoples or countries in the text). This elimination allowed us to use the same statements for the reversely labeled condition. The two altered messages from the "terrorist" were as follow:

1. "So I say to you, thousands of people have been killed and thousands injured, while more than a thousand of yours have been killed and more than 10,000 injured. And... hands are stained with the blood of all those killed from both sides, all for the sake of oil..." (bin Laden, 2001).
2. "Our message, therefore, is crystal clear and has been made available for all who wish to know, to all who wish to know the truth. The steps which America and its allies must take to restore the security and ensure their safety from attack have been set out in detail, but they have chosen a path that leads only to disaster" (Gadahn, 2005).

The two altered messages altered originally from George W. Bush were:

1. “Tonight, we are a country awakened to danger and called to defend our freedom. Our grief has turned to anger and anger to resolution. Whether we bring our enemies to justice or bring justice to our enemies, justice will be done” (Bush, 2001).
2. “Our response involves far more than instant retaliation and isolated strikes. Americans should not expect one battle, but a lengthy campaign unlike any other we have ever seen. It may include dramatic strikes visible on TV and covert operations secret even in success” (Bush, 2001).

Manipulation of Labels: Anonymous, correctly labeled, and reversely labeled

The messages were either not labeled at all (anonymous) for the control condition, correctly labeled or reversely labeled. The original political figure’s names were replaced with fictional ones in order to circumvent that participants base their judgments on previous personal attitudes toward these specific political figures (e.g. personal opinions about President Bush). Therefore, instead of using “US President Bush” his statements were labeled “Robert Worthington, US politician” and the statements of bin Laden and Gadhafi were labeled “Abu Musab al-Zarqawi, Al-Qaeda leader”. Likewise, in the reversely labeled condition Bush’s message was labeled “Abu Musab al-Zarqawi, Al-Qaeda leader” and vice versa.

Measure of values: Rokeach’s Value System

The measure for values that was employed originates from Rokeach’s Value System (1973). The original system includes two sets of 18 values. The first set of 18 values is referred to as “Terminal Values” which refer to the end states of goals. The second set of 18 values is referred to as “Instrumental Values” which refers to ways of behaving. For this study, nine “terminal values” and nine “instrumental values” were chosen. The chosen values were those that were most related to politics. The nine values that were selected from the Terminal Values set were: an exciting life, a world at peace, a world of beauty, equality, mature love, national security, pleasure, social recognition, and true friendship. The nine values that were selected from the Instrumental Values set were: broadminded, cheerful, courageous, forgiving, helpful, honest, loving, obedient, and polite.

To measure participants’ own perceived beliefs, participants were asked to rate on a 10-point scale how important they personally perceived each of the 18 values from Rokeach’s value system. The scale ranged from 1 (*extremely unimportant*) to 10 (*extremely important*). The means for these values ranged from 6.10 for the value “world of beauty” to 8.04 for “honest”. A mean index was built out of the 18 items. This index showed high internal consistency with a Cronbach’s alpha of .88. On average, participants rated Rokeach’s 18 values to be important to themselves ($M = 7.94$, $SD = 1.03$), indicating that the chosen values were representative of their own.

Dependent Variable

Perceived values of message source

To measure participants’ perception of the values held by the sources of the two political statements, participants had to rate Rokeach’s 18 values based on their perception of the values held by the two sources. The same 10-point scale was used ranging from 1 (*extremely unimportant*) to 10 (*extremely important*). The means for the perceived values of the first source ranged from 3.10 ($SD = 2.55$) for the value “cheerful” to 6.12 ($SD = 3.06$) for “national security”. For the second source means for perceived values ranged

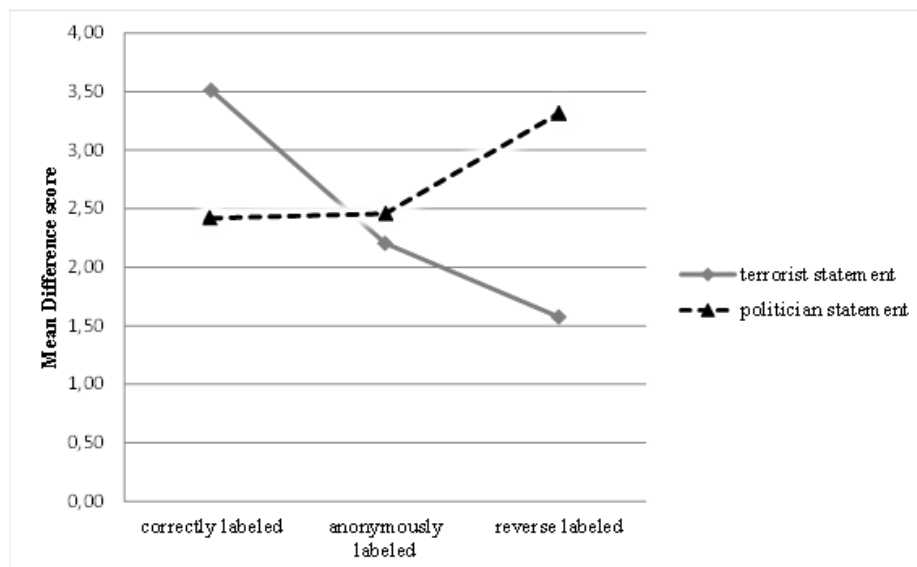
from 2.74 ($SD = 2.52$) for “forgiving” and 6.21 ($SD = 2.96$) for “national security”. Mean indices were built for the perceived values of both message sources resulting in a mean value of 4.54 ($SD = 1.91$) for source 1 and of $M = 4.24$ ($SD = 1.73$) for source 2. Cronbach’s alphas for the two scales were .94 and .93, respectively.¹

RESULTS

It was expected that citizens will perceive the values of the political figure as more similar to their own values when the political figure is labeled “US politician” instead of “Al-Qaeda leader”. To calculate how much their own values differed from the values perceived to be held by the two sources, difference scores were calculated between own values and perceived source values. To test the hypothesis, a repeated-measures ANOVA was conducted with labels (anonymous versus correctly labeled versus reversely labeled) as within subject factor and message (politician versus terrorist) and statement (version 1 versus version 2) as between subject factors. As dependent variables, the difference scores between own values and perceived values from the sources were included.

The repeated measures ANOVA yielded a significant interaction effect between message and label, $F(2, 138) = 24.02$, $p < .001$, *partial* $\eta^2 = .26$. Figure 1 displays the interaction graph. The interaction was as expected. When the terrorist statement was labeled a US politician’s, it was perceived as more similar to their own values than when the same statement was not labeled at all, or labeled as one from a terrorist. The reverse relationship was true for the politician statement. If the statement was labeled as coming from a terrorist, the values were perceived as more different to one’s own values than when the statement was labeled as a politician statement or not labeled at all.

Figure 1. Mean difference scores representing the difference between own values and perceived values of source.



There were no significant main effects for message, label, or statement version. There were also no significant interactions between statement version and label, as well as between statement version and message.

Additional post-hoc tests (Bonferroni) revealed that the differences between the correctly labeled statements of a terrorist did differ significantly from the other two versions, both $p < .001$. However, value perceptions did not differ for the terrorist

statement when it was labeled anonymously or reverse labeled as politician. Similarly, participants perceived the values of the correctly labeled politician statement similar to the statement without a label (anonymously labeled). Only when the statement was labeled as one of a terrorist, participants judged the values as different from their own ($p < .05$). Moreover, an additional paired samples t-test showed that the perceived values did not differ for the two statements if they were presented anonymously, $t(54) = -1.15, ns$. All means and significant differences are presented in Table 1.

Table 1: Means and Standard Deviations of the Difference Scores Between Own Values and Perceived Values of the Two Sources

	Perceived Difference in Values M (SD)	
	Terrorist statement	Politician statement
Correctly labeled	3.51 (2.02) ^a	2.42 (1.61) ^b
Anonymously labeled	2.20 (1.68) ^b	2.46 (1.55) ^b
Reverse labeled	1.57 (1.51) ^b	3.32 (2.04) ^c

*Note. Values in columns and rows with different superscripts differ significantly from each other at $p < .001$

Overall, these findings indicate that participants based their judgment of the values on the source cues; the content of the message seems to have no effect on the judgment.

Additional analyses

To test whether political affiliation had an influence on the results, repeated measures ANOVA was conducted separately for Democrats, Republicans, and others/no political affiliation. The results remained the same. For all three groups, a significant interaction between message and label emerged, all $p < .01$. Chi-square tests showed that the control variables, gender, ethnicity, and religion were equality distributed across experimental groups (all $p > .76$). Therefore, these variables could not account for the observed differences across groups.

DISCUSSION

The aim of the present study was to investigate the effect of source cues on citizens’ perception of their own values in comparison to their perception of values held by the message source. More specifically, this study investigated the effect of messages that are labeled either as one of a “terrorist” or “US politician” on the differences of value perception between the citizen and the message source. It was expected that when evaluating the values presented in a political statement, citizens were more likely to rely on the source cues than on the content of the message. The findings clearly support this prediction.

When presented with a statement labeled as one of a US politician, participants perceived the values as more similar to their own compared to when they were presented with a statement labeled as one of an Al-Qaeda member. However, when no label was presented, participants perceived the values held by the terrorist and the politician to be similar to one another. This indicates that participants made these judgments based on the source cues that were presented and not based on the content of the message. In line with

previous studies (e.g., Mondak, 1993; Zaller, 1992; Calvert, 1987; Carmines & Kuklinski, 1990; Kingdon, 1984), findings from the present study support the notion that when judging political values, citizens indeed rely on heuristics (such as the elite source cues in this study), rather than on the content of the message itself.

In a complex political world, it is almost inevitable for citizens to base their judgments and decisions on simplified cues because citizens may perceive source cues to carry important additional information, such as political attitudes and cultural background. Thus, when evaluating political messages that are labeled as one of a US politician versus a terrorist, citizens take their prior knowledge about these political figures into account. The 9/11 attacks have established a clear delineation between in-group and out-group among US citizens. When interpreting a political message from a terrorist, no matter the content of it, the source of the message will immediately be considered an enemy and different to one's own values.

Basing judgments only on such simplified cues may be a simple heuristic for citizens to make political judgments. However, it also comes with some fundamental problems. If people base their political judgements only on simple cues rather than on the content of messages, this hinders citizens to build informed political opinions. Moreover, the present findings suggest that if content is largely ignored, the power of political figures to influence or change political opinions may be highly limited. The findings also stress the strong influence of media when labeling other political actors and/or organizations who may be not in support of US political ideology. Negative labeling, such as "terrorist", "hermit kingdom", "rogue state", can negatively influence citizens' perception of the political issue that comes with them. These strong labels may hinder citizens from paying attention to the content of the messages delivered by these sources. Instead of bridging differences between cultures, the rift grows larger. This is highly detrimental to diplomatic ties between people of different nations and cultures. Therefore, the media must be informed of their responsibilities in shaping public opinion.

Future Studies

This study was one of the first to investigate the effects of source cues from completely different cultural backgrounds that are perceived to be irreconcilably different. The study has some caveats that should be taken into account in future studies. First, the effect of source cues on citizens' perception of values by using more extreme statements to see in which cases content matters should be investigated. Second, manipulating the salience of the in-group and out-group conflict should be conducted. In the present study, the aggressive attacks were prominent in all statements, making the in-group/out-group conflict salient. When this conflict is not made salient, the effect of the source cues may be weakened.

The present study primarily shows that in-group and out group elite source cues causes fundamental differences in value perception. Overall, this study contributes to the existing knowledge concerning the potency of source cues in affecting public opinion.

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Endnote

¹Due to a clerical error, data for one value item (polite: after the second statement in the questionnaire) was missing in 33.10% of the questionnaires. The values for the missing data were computed by using the average scores for responses of the same item in other questionnaire versions.