

**AN INVESTIGATION OF THE CULTURAL IDENTITY OF FOUR
LEBANESE UNIVERSITY STUDENTS AS MANIFESTED IN THEIR
ACADEMIC ESSAY WRITING (MAINLY ARGUMENTATIVE)
IN ARABIC AND IN ENGLISH AND SOME
IMPLICATIONS FOR TEACHING**

**Thesis submitted for the degree of
Doctor of Education in TESOL
at the University of Leicester**

By

SIHAM SALEM EL HASSANIEH

Department of Education

University of Leicester

July 2004

UMI Number: U594522

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI U594522

Published by ProQuest LLC 2013. Copyright in the Dissertation held by the Author.
Microform Edition © ProQuest LLC.

All rights reserved. This work is protected against
unauthorized copying under Title 17, United States Code.



ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

**An Investigation of the Cultural Identity of Four Lebanese
University Students as Manifested in their Academic Essay Writing
(Mainly Argumentative) in Arabic and in English and Some
Implications for Teaching**

EdD TESOL

JULY 2003

By

SIHAM SALEM EL HASSANIEH

Abstract

The cultural identity of multilingual Lebanese students is examined in academic writing (mainly argumentative) in Arabic and in English essays using case studies. This area is important because it helps reach an understanding on whether different languages allow us to take up different identity positions. Ivanič's theory of voice (1998) is used to look at how four students present themselves in their writing. Three research tools were used to collect the data. The first is the actual student scripts on 'Merciful Killing' and the second is semi-structured and in-depth interviews which were used to allow students to explain their attitudes and feelings when they write in both languages. Observations were used in two ways: as a participant observer in the preliminary stages of the investigation for exploring the area; as an observer while researching sitting at the back of the class or going around and taking field notes. It was found that the two dimensions of the writer's voice: the 'discoursal self' and the 'autobiographical self' (ideational self) were in flux in the students' writings. In some cases, this lead to different representations of the self as they wrote in different languages. Findings and analysis suggest that the religious identity issue is consistent across languages reflecting the importance of religion in these students' lives. However, students take different identity positions when writing depending on the topic and the text type. This leads to important implications for teaching English as a foreign language, but requires further research.

SPECIAL NOTE

**This item is tightly bound
and while every effort has
been made to reproduce the
centres force would result
in damage.**

Table of Contents

	Page
Part One-Background	1
Chapter one Introduction	2
Chapter Two-Literature Review: Culture, Construction of Identity, and Argumentative Writing	8
2.1 Introduction.....	8
2.2 Definition of culture	8
2.3 Cultural Identity	10
2.4 Review of Argumentation.....	27
2.5 Theoretical Framework for Argumentation.....	29
2.6 Contributions of The International Association for the Evaluation of Educational achievement (IEA).....	46
2.7 Conclusion.....	48
Chapter Three - Methodology	49
3.1 Introduction	49
3.2 Reasons for Using the Qualitative Approach Particularity Action Research and Case Studies	50
3.3 Reasons for Choosing the Lebanese University Students (Branches One and Two).....	60
3.4 The Two Branches of the Lebanese University Where the Data was Collected	62
3.5 Methods of Data Collection	63
3.5.1 Entering the Field and Establishing the Research Questions	63
3.5.2 An account of the Writing Class	64
3.5.3 Questionnaire	66
3.5.4 Essays	68
3.5.5 Individual and Group Interviews	68
3.5.6 Observations	72
3.6 Methods of Data Analysis	74
3.6.1 Discourse Analysis	74
3.6.2 validity and Reliability	75
3.7 Conclusion	77

Part Two - Findings and Data Analysis	78
Chapter Four - Findings and Data Analysis	79
4.1 Introduction	79
4.2 Definition of the 'Writer Identity'	81
4.3 Participant One (Male)	82
4.4 Textual Analysis of Argumentative essays in Arabic and in English	89
4.5 Participant Two (Female)	94
4.6 Participant Three (Male) (Originally Participant Nine).....	103
4.7 Participant Four (Female) (Originally Participant Ten).....	111
4.8 Conclusion	118
Part Three - Summary of Findings, Weaknesses of Research Design and Concluding Remarks	121
Chapter Five - Summary of Findings , Weaknesses of Research Design and Concluding Remarks	122
5.1 Introduction	122
5.2 Summary of Findings	122
5.3 Weaknesses in Research Design	123
5.4 Implications for Teaching.....	125
5.4.1 Implications for Teachers	125
5.4.2 Implications for Students or Learners	127
5.4.3 Implications for the Administrators and Educational Institutions	129
5.5 Concluding Remarks	130
APPENDICES	132
APPENDIX A - QUESTIONNAIRE	132
APPENDIX B - INTERVIEW QUESTIONS	133
APPENDIX C - PARTICIPANTS' RESPONSES / BIO - DATA	134
APPENDIX D - Arabic and English Cause/effect Essays for Participants I, II, IX, X	136
APPENDIX E- Arabic and English Argumentative Essays for Participants I, II, IX, X	141
REFERENCES	152

Acknowledgements

I would like to thank my family, friends and colleagues whose continuous backing and belief in my capacities have supported me in this long voyage. In particular, I would like to thank my supervisor Dr. Ken Fogleman, the Director of the School of Education and the Dean of the Faculty of Education and Continuing Studies at Leicester University, for his continuous advice along with my other supervisors and for sustaining me in difficult times. I would like to thank my supervisors, Martin Cortazi, Angela Creese, and Agneta Svalberg for their advice, flexibility and patience along this journey.

My gratitude goes to the University of Leicester's Graduate School of Education especially to Dr. Les Bell, the Director of the Doctorate in Education Programme and Dr. Hugh Busher, the Deputy Director of the Doctorate of Education Programme, for encouraging us to join the Summer School and for the facilities they have provided us with. My thanks go to Dr. Peter Martin, the Strand leader of Applied Linguistics and TESOL for the advice he offered in Summer School and to Julie Thompson the secretary of TESOL. Special thanks go to the library staff; Roy Kirk, Education Librarian; Suzan Kitchen and Lydia Bucktin, Distance learning Support and Inter-Library Loans; Ross Holmes, Dean Fogleman's secretary now; for their cooperation and the facilities they offered us especially in Summer School.

I would like to thank the directors; Dr Hasan Saleh and Dr. Samir Tannous, Dr. Basilious, and the secretaries of the two branches of the Faculty of Economics and Business Administration where I conducted my field work for their collaboration.

My friends have supported me a lot along this voyage. I would like to thank Brothers Joseph, Nassib and Rimon for their trust in me and their belief in my abilities; Siham and Rima for their love and encouragement; Nadra and Nehmeh who went through the same process with me, for always being there, in Summer School and especially at the finalizing stage. Special thanks go to my dearest friend Ghada for always sharing thoughts, worries and happiness.

I would like to thank my family: Ziad, my husband, for his continuous support; my two children, Tarek and Zeina for their understanding, for accepting and sustaining me during this difficult and long period. Finally, special thanks go to my mother and father and sister, Ghada for their tolerance in my ups and downs.

At last, but not least, the warmest thanks which can not be put into words go to GOD for granting me such a strong will which enabled me to reach this stage in spite of the difficulties I faced and the agony I went through.

PART ONE

BACKGROUND

Chapter One

Introduction

Writing has been portrayed in many ways by scholars, linguists, and educationalists. Some describe it as a product while others depict it as a process or rather as 'composing processes' as illustrated by Emig (1971). Purves and Purves (1986) reach a compromise giving a framework which shows that "...one cannot divorce the process from the product as has so frequently been done in recent research and discussion about writing." (p. 175). They prefer to use the term 'activity' to describe what people do when they write a text. According to them, this activity "...consists of a number of *acts*, which in turn consists of *operations*" (p. 175). Thinking of writing in this manner, permits change in the act or operations and allows for modification and rearrangement of those acts and operations depending on the purpose and the particular cultural context (Purves and Purves, 1986). I think that writing is a process which is made up of several components- topic, style, voice and language (to name a few). Writing is a skill which requires practice to master. Writing is also a form of communication through which the writer sends a message which the reader must comprehend. Whatever the manner in which we describe writing and no matter the point of view regarding how to develop it, it is a mode of communication which cannot be ignored. In the academic realm today regarding the different styles of writing and how to approach them, one cannot cover everything. However, one can cover some of the main issues related to the effects of culture on a person's identity, particularly whether different languages allow us to take different identity positions.

When I first began studying early in my college career, I was mesmerized by language and its components. However, with time I began to realize that what was once so straightforward and clear began to have new, more complex divisions. Culture was one of these areas covered in language study. Many of the articles and books I was reading dealt with culture in writing. Author's voice emerged as a combination of not just experience and persona but also of society and culture. This was something interesting and new to me. Being a Lebanese teacher of English, teaching Lebanese students (native Arabic speakers) in the Lebanese University

(L.U.), I began to ponder how this 'Lebanese culture' (which was the factor common to all the variables) affected the writing my students were producing.

Having taught English for academic purposes to university native speakers of Arabic in Lebanon for 26 years, I have become more interested in researching the teaching of writing and composition in Arabic and English with a view to considering the diverse findings in this field with particular reference to the issue of cultural uniformity (Hofstede, 1980) versus cultural diversity (Norton, 1997; Ivanič, 1998; Atkinson, 1999). I will argue that diversity and uniformity are two faces of the same coin. We are uniform in one sense. As human beings we are born, we live, and finally we die following the same life cycle which applies to all creatures on earth. We basically differ from other living organisms, however, by possessing a personal history which consists of an intellectual and cultural heritage reflected in the language we use. This heritage does not only differ from one group to another, but it also differs from one individual to another.

Whereas quantitative researchers have been mostly engaged in uniformity and generalizing to the maximum number of cases, qualitative researchers are now greatly interested in diversity, in particular cases in defined social contexts. This phenomenon is reflected in new research findings in the social sciences in general and educational research in particular. When a student learns a foreign language, learning takes place at a particular time, in a particular social situation and under circumstances, which may change from one place to another. When acquiring the new language, the student brings along with him the cultural heritage which constitutes his cultural identity and which consists of the values, beliefs, norms, rules, and rhetorical patterns shared by his community. I have two incentives for researching the problems students face while writing. The first one is related to the relevance issue, which Ivanič (1998) considers one of the basic criteria for applying theory to research. My students have always complained about difficulties in writing. Whenever I asked them to write, they felt uncomfortable and even annoyed by the mere idea of writing especially writing under pressure within a certain time limit. The second one is personal and it also supports what I felt as a novice post-graduate writer, as in Ivanič (1998). Since I was a university undergraduate student, I have many times felt unable to find the right expressions for what I want to say not realizing the reason for that. After reading and

critically reviewing the related literature on writing and identity, I realized that it is not the choice of expressions or the meaning I wanted to convey. It is the problem of what impression of myself I have wanted to portray. As Ivanič (1998) says,

I have come to see every act of academic writing as, among other things, the writer's struggle to create a discursal self which resolves the tension between the autobiographical self and the possibilities for self-hood available in the academic community (p. 336).

I am going to use the term 'academic writing' as used by Ivanič (1998) as inseparable from its social context and as used by Street (1984, 1995) "who claims that literacy is not autonomous but 'ideological', that is, shaped by the values and practices of the culture in which it is embedded" (cited in Ivanič, 1998, p. 59). As I see this issue, it is the struggle between an individual's personal history which consists of the past practices based on a person's cultural and ideological heritage which Ivanič refers to as the 'auto-biographical' self and the new desirable 'discursal' self which should be reconstructed according to the new cultural and ideological heritage. With respect to me as a native speaker of Arabic, it's the struggle between academic writing in Arabic which is based on the Arabic ideology, the theories of knowledge, the cultural religious heritage based on the holy Bible and Koran on one hand and academic writing in English based on a different ideology (different theories of epistemology and ontology), a different Anglo-Saxon cultural heritage on the other. Similar to Ivanič (1998), my concern with identity as an absolutely important factor in academic writing is the result of recognizing the contextualized and ideological nature of literacy.

I also realized that writing text types such as argumentation, while they may appear straightforward and clear are actually directly related to the socialization and cultural development of the individual. However, my students might understand the basis of argumentation through the course of my teaching sessions, even though they have not mastered that text type in their L1. They tend to present both sides of the argument, but they try to avoid showing preference for either side, or refute the counter argument. My reading of Hatim (1997) made this area clearer and I could better understand why my students had a less-than-direct manner of argumentative writing in English.

Another question which I contemplated was to what extent the L1 affected the writing which was produced in the L2 and vice versa.

A third area I deliberated was the number of cultural criteria which became evident in the L2 writing and just how precise the second language was in representing the cultural norms of the students.

Many factors to be taken into consideration sent me searching in various directions. I became most affected by the writings of Ivanič (1998) and Hatim (1997). Ivanič's work focuses mainly on the different voices of the writer. I could see this in my students' writing and I wanted to investigate it more thoroughly. Ivanič (1998) also discusses the issue of identity being constructed, thus opening the issue of identity to change. I could relate the work to what I was seeing in my student's writing.

To better understand what type of cultural heritage a Lebanese student has one must have a brief understanding of the history of the area. First a Lebanese person who lives in the Lebanon of today is a mixture of many different cultures. Going back as far as Phoenician times we can see that the area called Lebanon (in present) was part of the Phoenician territory. If we take a look at different areas in Lebanon where ancient ruins have been discovered we can see the effects of Roman, Phoenician, Turkish and other civilizations who left a mark on the country in one manner or another, leaving us with the Lebanon of the present. One area of daily life in Lebanon which exemplifies this diversity is religion.

In Lebanon today there are 18 different religious sects. The largest ones are Christians and Moslems. Christians have four sects: Maronites, Catholics, Orthodox, and Protestants. Moslems have three sects: Shiites, Sunnis, and Druses. Each sect has its own manner of doing things. Each sect has its own holiday, rites and rituals. For example, private schools (some of which are mainly run by priests and nuns and are owned by the Maronite church) have the weekend as Saturday and Sunday whereas the state schools (particularly those in the southern region) have Friday and Saturday off. The government works half a day on Friday to appease the Islamic work sector and employees. Lebanon, though integrated prior to the 1975-1992 civil war, has not totally regained this integration. Terrain is divided by religious sects. In an area predominantly Christian, you will find the shops closed on Christian holidays yet

open on Moslem ones (and vice-versa). Despite these differences, the sects co-exist with each other to form a somewhat unified nation; that is they have a national identity which encompasses all these different religions. Thus, religion plays a large role in forming the identity of the people. When asked a question such as: “What are you?” some people from other countries might respond with their nationality, others might respond with respect to gender; a Lebanese, however, will respond with the religious sect he/she belongs to. This shows the importance placed on religion and religious identity.

In his book *Edward Sa'id and the Religious Effects of Culture*, William D. Hart (2000) refers to Sa'id's concept of 'Orientalism' as being a discourse. This Sa'id develops from Foucault's technical descriptive of the term 'discourse' (p.65). According to this representation, discourse then is not just a language but also a relationship between words and things, in addition to a manner of speaking and behaving (p.65). Sa'id also highlights the manner in which Islam dominates 'Orientalism'. Lebanon and the Lebanese people are more diverse in religion than their surrounding neighbors thus placing them on a different point of the religious spectrum. The mixture of occidental/oriental is obvious in daily life. For example, one can see a MacDonald's on the highway, and a few blocks down the road one can find a traditional oriental vegetable market. You will see a Dunkin Donuts shop and right next door find a traditional Arabic pastry store. On Campuses at different universities you will see students dressed in the latest European and American fashions, often sporting tattoos and body piercing; you will find female students dressed in the Islamic 'Hijab' and male students who will not shake hands with a female (due to their religious beliefs). The sharing of culture among different sects becomes a must in order to survive. In other words, accepting different ways of behaviour and clothing facilitates communication among students coming from different cultural backgrounds.

How does all of this history and social differences affect the current generation and how does that affect the individual person? These are the ideas and questions that led me in search of answers. To be able to better understand my students through their writing became my quest. I believe it to be important because this understanding clarifies if and how different languages have an effect on different identity positions.

In my research, through a study of cultural effects, an analysis of voice and identity development, and a look at L1 and L2 writing development, I am hoping to achieve a better understanding of cultural identity in Lebanese University students' writing by investigating the following issues:

1. Whether, based on Ivanič's theory of voice, academic writing (which is mainly argumentative) in my own particular context reflects the identity of my students. If yes,
2. How the reflection of identity is manifested in my students' writing?
3. Whether my students' identity positions are reflected differently in Arabic and in English in academic essays which are mainly argumentative.
4. Whether my students argue their points in the same way in Arabic and in English, a question which emerged as a result of analyzing the data.

Finally, I would like to give an over-view of this dissertation. The thesis is divided into three parts. Part one consists of the introduction and a review of related literature dealing with culture, construction of identity, and argumentative writing. It finishes with a description and discussion of research methodology in Chapter three. Part Two consists of findings and data analysis. It ends with a summary of findings in Chapter four. Part three consists of problems with research design and implications for teaching. It ends with concluding remarks in Chapter five, Appendices and Bibliography.

Chapter Two

Literature Review

Culture, Construction of Identity, and Argumentative Writing

2.1 Introduction

This chapter consists of a review of related literature on culture, cultural identity of the Lebanese University students (a case study of 4 students chosen from two groups at the Faculty of Economics and Business Administration), and relates it to their argumentative writing in Arabic and in English. I am not interested only in differences between Arabic and English writing but in how argumentation as a text type might differ in the two academic language writing contexts and particularly how my students (the Lebanese university students) take similar or different identity positions as they are arguing for or against a certain controversial issue.

2.2 Definition of culture

The widely accepted definition of culture considering it a set of rules and patterns shared by a given community permits an individual to be regarded as a member of different cultural communities. The culture of a society is not that which is biologically inherited but rather a structure of learned mannerisms. What people actually “say and do” is based on how they have learned to “say and do” it in a socially acceptable manner (Goodenough, 1964, p. 36). This definition of culture implies that an individual can adapt to different cultures by reorganizing, modifying and changing his way of looking at things to conform to the norms and patterns of the target culture or other cultures. This may mean changing his identity or having more than one identity.

In research studies investigating how the cultural and social identities of students affect them while learning a foreign language, and how they are affected by cultural or social aspects of the target language, I think that researchers are trying to answer following questions:

Which aspects of the target culture and the native culture would affect learners positively, and which ones would affect them negatively?

How universal are the cultural aspects identified or characterized as 'universal'? Are they categorized in a similar way across cultures?

How would differences between the target culture and the native culture affect the learner's cultural identity?

Finding answers to the above questions and being aware of the cultural identity of the student is very important for teaching a foreign /second language efficiently. Leki (1992) discussed the influence of culture on writing saying, "Cultures evolve writing styles appropriate to their own histories and the needs of their societies" (p.90)

Byram also stressed the importance of culture maintaining that communication is more than exchange of information which is "dependent upon understanding how what one says or writes will be perceived and interpreted in another cultural context; it depends on the ability to decentre and take up the perspective of the listener and / or reader"(1997, p.3). In other words, communication does not only refer to exchange of information, but it also refers to interaction among persons who possess complex cultural and social identities. Byram emphasizes the value of studying other cultures and languages which makes multilingual students realize their cultural identity or identities and provides them with the chance of learning (Byram, 1997).

This means providing a basis for interaction, where the national culture will be seen as one alternative of the sets of cultural practices and beliefs "to which an interlocutor subscribes"(Byram, 1997, p. 21). The individual has learned how to cope with new cultural practices and identities by transferring from one situation to another by shifting from one language to another depending on what he is doing or writing. For example, choosing to write according to the norms of a particular culture, e.g. a student might write in the target language but using the conventions of the native culture. Being multilingual is a matter of degree and I guess being multicultural is too.

This depends on the social situation and/or the topic as will be discussed in the analysis section.

2.3 Cultural Identity

Many research studies have been carried out on Arab students in different Arab countries such as, Saa'deddin, M.A. (1989), El-Sayed (1992), Ostler (1987), and others. The interest in the written compositions of native speakers of Arabic has been intensified recently. A number of social psychologists, rhetoricians, and applied linguists have done research studies on many Arab students in different universities in the last 30 years such as Al-Jabbouri and Adnan (1984), Khalil (1989), Connor (1991, 1996) and Holliday (1996). They have reached many conclusions some of which are similar, but most of which are contradictory. Some of the articles or texts for research purposes analyzed were written by Arabic journalists, some were written by writers or authors, and others by university students. Although the cultural element was not the main aim of their studies, some talked about the Arabic cultural heritage and its effects on writing especially with respect to the oral mode versus the visual mode and how the Arabic writing system is based on the oral tradition, basically *The Quran*, the Moslems' holy book where the word 'Quran' means oral reading or recitation (Ostler, 1987), (Saa'deddin 1989, 1991). Other researchers dealt with different aspects of Arabic students' writings which reflect differences in syntactic structure, organization of ideas, choice of word forms, and lexical choices (Zughoul, 1991). As far as I have investigated, very few have looked for the effect of the cultural identity of the student on his or her writing; how the values and beliefs of the native speakers of Arabic affect their writing in English or vice versa. This will be the topic of this dissertation. In the following section, I am going to review the theoretical and empirical work on language and culture that have impacted on the study of Arabic writers of English and identity.

Language and culture are inseparable entities. Most researchers agree that there is an important relationship between the two but disagree on the nature of this relationship. Halliday and Hasan, for example, describe language "as one among a number of systems of meaning that taken all together constitute human culture"

(1989, p.4). Their definition of learning illustrates the integrated and inseparable relationship between language, social institutions, and culture.

Learning is, above all, a social process... Knowledge is transmitted in social contexts, through relationships like those of parent and child, or teacher and pupil or classmate, that are defined in the value systems of ideology of culture” (p. 5).

I will look into this when I examine the impact of religion on the Lebanese students’ writing.

The applied linguist Robert Kaplan (1986) maintained that language and writing are cultural phenomena and as a direct result of this each language has its unique rhetorical conventions. Kaplan changed and modified this position (1987; 1988) explaining that rhetorical differences do not necessarily show different patterns of thinking. In contrast, they may indicate different writing conventions that are learned in a culture again showing the effect of culture on language acquisition in general and writing skills in particular. According to Kaplan (1987; 1988) students may learn similar conventions faster than those that are different. They may need much more time and practice to acquire the different or new writing conventions. I think if Kaplan is right, then, for example, choosing proverbs used similarly in both cultures (the target culture: English and the native culture: Arabic) such as ‘Birds of a feather flock together’ may be learnt much faster than foreign ones (not used in the native culture) In contrast, phrasal verbs which do not exist in Arabic may need a lot of practice to be learnt and used efficiently. Teaching argumentation which was not taught as a text type in Arabic (*Jadawel Manahij Al-Taalim Fi Marhalat Al-Taalim Al-Thanawi, General Course Description, Secondary Level, Lebanese Republic, Ministry of Education, 1971*) as it is taught in English is much more difficult than teaching description and narration; comparison and contrast; and cause and effect which are also taught in Arabic.

The field of TESOL has contributed a lot in carrying the culture of the target language to the discipline of teaching English as a second language by showing its importance in understanding and using the language by non-native speakers. For the teacher, knowing the culturally acceptable ways of using the language is very important because it facilitates the teaching of the foreign language in general and the teaching of writing in particular. Some cognitive strategies used in the native

language may be similar to those used in the foreign language such as organization according to certain patterns of behavior although there may be slight variations in organizing certain items. We need to consider both uniformity and diversity, being two faces of the same coin. I think there are some basic concepts common to all languages and cultures such as the concept of life and death. However, the way each culture looks at life and death may be similar in one sense or different in another. Being familiar with these views can make a foreign language teacher more successful in teaching the foreign language. Based on my long teaching experience, relating teaching activities to students' cultural background enhances students' interests, motivates them, and facilitates learning by recognizing and appreciating their cultural identities. The teacher's role is to somehow manage different identity positions and meet the demands of multilingual students who may have multiple identities. This will be illustrated in the analysis section.

The concept of identity is useful because it relates to issues of power. (Bourdieu, 1991; cited in Norton, 1997). The value of what a person says depends primarily on who this person is; that is his cultural identity which consists of many variables. The interest in language and cultural identity in the field of language learning continued to increase tremendously due to diverse perspectives given to this relationship brought by different researchers. Norton uses the term 'identity' to refer to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future (Norton, 1997). West (1992) relates identity to desire which could be "...the desire for recognition, the desire for affiliation, and the desire for security and safety" (cited in Norton, 1997, p. 410). How people understand their relationship to the world and their possibilities for the future is, therefore, influenced by the range of resources in a society and the power and privilege they have access to. According to this view, there will be a change in a person's identity as the person's social and economic relations change (Norton, 1997). Ivanič insists on the value of power and struggle for power in constructing the learners' identity across time. She considers that the issues of power and power struggle are appropriate to all faces of the social construction of identity, among which language, literacy and writing coexist with other forms of social action and 'semiosis'.

Building on Bourdieu's argument (1991) expanding the definition of competence to include the 'right to speak', Norton uses the term '*investment*' to refer to "the socially and historically constructed relationship of learners to the target language and their sometimes ambivalent desire to learn and practice it" (1997, p. 411). She considers the investment in the target language an investment in a learner's social identity which changes across time and place (Norton, 1997). 'Identity' and 'investment' may help me understand my students and their learning processes better. Depending on their field of study and the choices available, students would invest differently in different courses and different languages. They would choose the language which suits their purpose of communication. Those who are majoring in Business Administration need to master the English communication skills with special emphasis on writing skills because this is where they are going to invest more. They cannot graduate unless they are proficient in English. When they graduate, they are going to apply for a job in English, they are going to be interviewed in English, and they are going to use English most of their time at work. Using similar or different languages or (choosing between the native language or the foreign language) is determined by the social situation as will be illustrated in the analysis section.

Weedon also developed a theory of subjectivity in which he tried to integrate language, individual experience, and social power (1987; cited in Norton 1997). Subjectivity, as far as I see it, may be reflected in more than one way. First, 'subjectivity as a site of struggle' may be manifested depending on their major course of study, students may invest differently in different courses and different languages. As Ivancic (1998) says in discussing multiple possibilities of selfhood in the discourse community, having many voices, the student or 'individual writer' will invest differently in different fields of study as will be illustrated later. Their subjectivity may be reflected more or less depending on the topic they are writing about such as **Pollution** or **Merciful Killing** (two of the subjects the students were asked to write about in my research study). This will be illustrated in the analysis section.

Second, 'subjectivity as changing over time' may be observed as students pass from one stage to another. As the student passes from childhood to adolescence to adulthood, his role changes and this in turn leads to a change in identity. Reaching the university level, the student faces many more complex choices in relation to different social situations. He takes different positions depending on the 'relations of power'

social situations. He takes different positions depending on the 'relations of power' and where s/ he can invest more. This in turn will be reflected in the language s/he decides to use. Shifting from one language to another; that is, considering one language as more powerful than the other would depend on the social situation the student is placed in. The pedagogical value for language learners is that relations of power can assist or restrain the range of identities that language learners can negotiate in their classroom communities (Norton, 1997).

Having many voices, the student or 'individual writer' will invest differently in different fields of study, as (Ivanič1998) says in discussing multiple possibilities of selfhood reflecting multiple selves in the discourse community. She quotes samples from her participants' writing which show different identity positions. As 'sociologists', that is individuals who have read sociology books, and who identify in certain manner with the interests, values, beliefs and practices of sociologists they used expressions to refer to social policy-makers such as "*Moynihan quotes of divorce rate, single mothers,... etc.*" They used other expressions to refer to social processes, states and relationships such as, "*working class backgrounds, racism,, the realm of the domestic/ private sphere...etc.*" (Ivanič, 1998, p. 288). As writers of literary and cultural studies reflecting different identity positioning, one of Ivanič's participants (John) started his essay with a quotation from a play as she described this as:

"-something which is, I suggest, not typical of sociological discourse. Rather, it identifies him with the values and practices of the 'literary/cultural studies community' both by choosing this way of opening his essay, and by valuing a work of literature" (Ivanič, 1998, pp. 289-290).

This shows that writers shifted their positioning from one writing assignment to another. In the following quotation, John described himself explaining how he changed his discourse from one subject to another:

There are two John's. In the Aids essay there's a kind of hopefully socially aware John, and in the philosophy essay there's the person who is good at playing with ideas and in one sense forget the social side. The nice thing about philosophy is that it involves philosophical thinking.. you can say 'well, if people die...' and it's just an idea...So I think they are two different people, but I feel I am both and that's very important (Ivanič, 1998, p. 295).

community with a 'sociology *persona*' and a person who is socially aware of his surroundings as manifested in the above quotations. Writing about theoretical situations positions him as an associate of the philosophy community with a 'philosophy *persona*', and as a person 'who is good at playing with ideas' (Ivanič, 1998, p. 296).

Similar to Ivanič's participants, my students' subjectivity (in the sense of using I or we and being authoritative) in the sense of subject-positioning would be reflected more or less depending on the topic they are writing about such as 'Merciful Killing' or 'Pollution' and whether they are writing in Arabic or English as will be demonstrated in the analysis section.

Subject-positioning as changing over time may be observed as students pass from one stage to another: childhood, adolescence, and adulthood. As the student passes from childhood to adolescence to adulthood, his role changes and this in turn leads to a change in identity. Reaching the university level, the student faces many more complex choices in relation to different social situations. S/he takes different positions depending on the 'relations of power' and where s/he can invest more. This in turn will be reflected in the language s/he decides to use. Shifting from one language to another; that is, considering one language as more powerful than the other would depend on the social situation the student is placed in. When applying for a job, they use English. When being interviewed for a job in a foreign country, they would also use English. When writing personal letters, expressing their emotions, or praying however, they would use Arabic as will be illustrated in the analysis. Change of identity takes place as a child passes from childhood (K.G. and elementary stages) to adolescence(intermediate and secondary stages), from adolescence to adult hood (Higher learning, graduate work, and post graduate work) and from adulthood to the age of wisdom (different forms of adult education) Honess and Yardley (1987; cited in Ivanic 1998). In fact, Ivanic (1998) talks about some of these different stages and the change of self and identity.

Investigations carried out by many researchers such as, Norton (1997), Ivanič (1998), and Atkinson (1999) indicate that a person's cultural identity may change from one social context to another and/or a student may acquire multiple identities invested differently in different social situations.

from one social context to another and/or a student may acquire multiple identities invested differently in different social situations.

The nature of social identity has been socially and scientifically debated. The main concern is with the way this identity "...is constructed socio-culturally, discursively, and through mechanisms of social interaction" (Ivanič, 1998, pp. 11-12). I am going to adopt Ivanič's conceptual framework which is based on both the social constructionist paradigm and Goffman's Social-Interactionist Theory because I think that may enable us to account for both the social and the psychological effects on the learner's writing identity as will be illustrated with reference to my data.

According to the social constructionist paradigm, identity is constructed as a result of commitment to specific beliefs and possibilities which people have access to in their social context and hence it rejects the idea that identity type (political, sexual, emotional) is totally the product of individuals' minds and intentions (Brufee 1986; cited in Ivanič 1998). As described by Bruffee (1986), the social constructionist view of identity is that

entities we normally call reality, knowledge, thought, fact, texts, selves, and so on are constructs generated by communities of like-minded peers. Social construction understands reality, knowledge, thought, facts, texts, selves, and so on as community generated and community maintained linguistic entities – or, more broadly speaking, symbolic entities – that define or “constitute” the communities that generate them (p. 774; quoted in Ivanič 1998, p. 12).

According to Ivanič, the above formulation suggests that taking on the values and practices of the community "by becoming one of those "like-minded peers" (p.12) is the only possible way of sharing in the activities of a community (1998). It means that identity is only socially determined. She maintains, however, that identity is not only socially *determined*, but it is also socially *constructed*. "This means that the possibilities for the self are not fixed, but open to contestation and change" (Ivanič 1998, p. 12). She discusses this issue saying,

So if people entering higher education experience an "identity crisis", it is not because of any inadequacy in themselves, but because of a mismatch between the social contexts which have constructed their identities in the past and the new social context which they are entering (Ivanič 1998, p. 12).

As Ivanič has demonstrated with particular reference to her mature writers, I will give some evidence using extracts from the essays of four participants which I

have analyzed to show how students' self representation changes from one language to another and from one topic to another.

The significance of the writer's identity in writing has been greatly emphasized by Ivanič who considers this concept of central importance for any theory of writing in two ways: "[w]hat writers bring to the act of writing, and how they construct their identities through the act of writing itself" (1998, p. 94). Defining her conceptual framework, Ivanič says, "I want to espouse the social constructionist theory as all-embracing, and then propose that the social interactionist theory makes a contribution within it" (Ivanič, 1998, p. 12). Ivanič criticizes the social constructionist theory by saying that since identity is not "socially *determined* but socially *constructed*...the possibilities for the self are not fixed, but open to contestation and change" as will be illustrated below (Ivanič, 1998). Atkinson (1999) confirms what Norton (1998) and Ivanič (1998) have also emphasized.

Ivanič uses Goffman's Social-Interactionist Theory based on his theory of self-representation (1969; cited in Ivanič 1998) after considering some of its limitations. First, she tries to place Goffman's contribution within the framework of social constructionist accounts, particularly to maintain that his ideas about social interaction indicate how social construction functions in real people's daily lives. Second, a social constructionist view of identity should include reference to the method an individual uses to create an impression of self from accessible, usually contradictory resources. In addition, it is important to comprehend how the mechanism of power and privileging works because as Ivanič says,

These issues concerning the institutional and cultural possibilities for, and constraints on self-hood are thrown into sharp relief by considering what happens when a person is actually engaged in an act of self-representation (1998, p. 20).

Goffman differentiates between two facets of the individual: the *performer* and the *character* in his "dramaturgical metaphor". Describing the person as both he says that the individual is:

A performer a harried fabricator of impressions involved in the all-too-human task of staging a performance;

and

A character, a figure, typically a fine one, whose spirit, strength, and other sterling qualities the performance was designed to evoke (1969, p. 222; quoted in (Ivanič 1998, p. 21).

Ivanič uses these terms figuratively because if taken literally, they would lead to a misrepresentation of social behaviour. Used metaphorically, however, they capture the emotionally satisfied, usually subconscious nature of self-representation. Ivanič is particularly concerned with the *writer-as-performer's* job of creating a *writer-as-character*: negotiating among a range of possible ways of being positioned or situated by those discourses s/he has accessible. According to Ivanič, people 'ARE' agents in the construction of their identities: they send messages to each other about these socially approved ways of being, thus reproducing or challenging them in the micro-social environment of everyday meetings. These very real, situated processes of identification are in Ivanič's view an important component of a theory of the social construction of identity which I will adopt for my analysis. Moreover, it is possible to supply this component from Goffman's work on self-representations which provides a detailed account of how identity is constructed in the micro-social contexts of interpersonal encounters, which is missing from other accounts. However, Goffman has been criticized for his explanation of the mechanisms of self-representation because it deals weakly with the macro-social dimension. It does not foreground the question of social conventions and norms, nor does it pay attention to contestation and struggle over which conventions are privileged (Ivanič, 1998).

With respect to Ivanič, there is a need by the social constructionist view of identity to address the issue of how individuals react to the alternatives available to them. Social constructionist accounts do not pay attention to what Goffman calls 'the performer', but the processes of social construction need real people to realize them. It is essential to theorize the role of 'the individual' exactly because of the presence of alternatives in the context of culture. Ivanič concludes that individuals are restricted in their choice of discourses by those to which they have access "...and by the patterns of privileging which exist among them, but this does not dry up the alternatives altogether" (Ivanič, 1998, pp. 22-23). Ivanič emphasizes the importance of the question of similarity¹, boundaries² and difference³ with respect to her mature

¹ Same positions or values as the tutor (Ivanič, 1998, p.242).

² pressures on the writer are referred to as 'boundaries' something limiting the freedom of the writer to say what he/she thinks and writes (Ivanič, 1998, p.243).

³ difference in positions: writer's versus reader's or tutor (Ivanič, 1998, p.242).

students. I think this also applies to my students as I will illustrate afterwards with reference to their essays and interviews. Similar to Ivanič's students, my students consider themselves 'the same as' other members of the academic community, but also have strong ties with other groups from whom the academic community might seem to be differentiating itself. What is not clear, however, is the boundary which might help to establish their identity. They feel untrue to themselves (as reported by students in their in-depth interviews), even as they engage in 'boundary work' to identify themselves with the community they are entering. As Ivanič gave illustrations from her mature students' writings, I will try to show how the writing of an academic essay is a particularly powerful instance of such boundary work.

Citing and analyzing how different theories point out the multiplicity of socially constructed identities, Ivanič refers to Parker (1989) and Harré (1979) and agrees with them saying, "Better to recognize the multiplicity, and see that it is a positive dynamic aspect of our identity" Ivanič, 1998, p.15). Then she describes her mature students saying that they "...are likely to be juggling multiple, often conflicting identities in their writing"(Ivanič 1998, p. 15).

Ivanič (1998) acknowledged the contributions of Bakhtin (1986) towards our understanding and practices in contexts of culture saying, "...values, beliefs and practices in contexts of culture constrain what can be said in a particular instance of language use..." (p. 43). She gave evidence quoting his words,

Language is not a neutral medium that passes freely and easily into the private property of the speaker's intentions; it is populated, overpopulated – with the intensions of others (Bakhtin, 1981, pp. 273-274; quoted in Ivanič, 1998, p. 43).

I am going to adopt some of the definitions of important basic terms as used by Ivanič. The term 'discourse' will be used "as an abstract noun with no plural, which means something like 'producing and receiving culturally recognized, ideologically shaped representation of reality. The term refers more to the **process** of representing reality than to the product, but encompasses both" (p. 17) and 'a discourse' is used as "a culturally recognized way of representing a particular aspect of reality from a particular ideological perspective" (Ivanič, 1998, p. 17). Shotter and Gergen, 1989; cited in Ivanič, 1998) emphasize that discourses are the site in which identity is apparent, and they focus on the 'text' to show how identity manifests itself in discourse,

...the primary medium within which identities are created and have currency is not just linguistic but textual: persons are largely ascribed their identities according to the manner of their embedding within a discourse – in their own or in the discourse of others (ix; cited in Ivanič 1998, p. 18).

To show more precisely how discourse constructs identity, I will adopt Ivanič's conceptual framework of discourse analysis which is based on both Halliday and Hasan (1976, 1989) and Fairclough (1989, 1992a and 1995; cited in Ivanič, 1998). Ivanič recommends using Fairclough's sophisticated linguistic and intertextual analysis which refers to analysis of how texts and discourses are drawn upon and articulated together in text production and interpretation (Fairclough, 1997; cited in Ivanič). I will adopt the following diagrammatic representation of Fairclough's framework (1989, 1992a and 1995; cited in Ivnič 1998, p.41) which illustrates combining a description of language with a description of its context of production, as reproduced by Ivanič. As manifested in figure 1, to demonstrate the relationship between language and the social context, she adds to the diagram two arrows which "represent the way in which language is both shaped by and a shaper of social context" (Ivanič, 1998, p. 43). Moreover, I will explain how the three layers which Fairclough suggests correspond to Ivanič's different 'selves'.

The diagram demonstrates graphically how words are set in the processes and social forces which generate them. With respect to Fairclough, a text whether written or spoken is 'inextricable' from the processes of production and interpretation which construct it. Moreover, these processes are consecutively 'inextricable' from the diverse local, institutional and socio-historical conditions within which the participants are positioned (Ivanič, 1998).

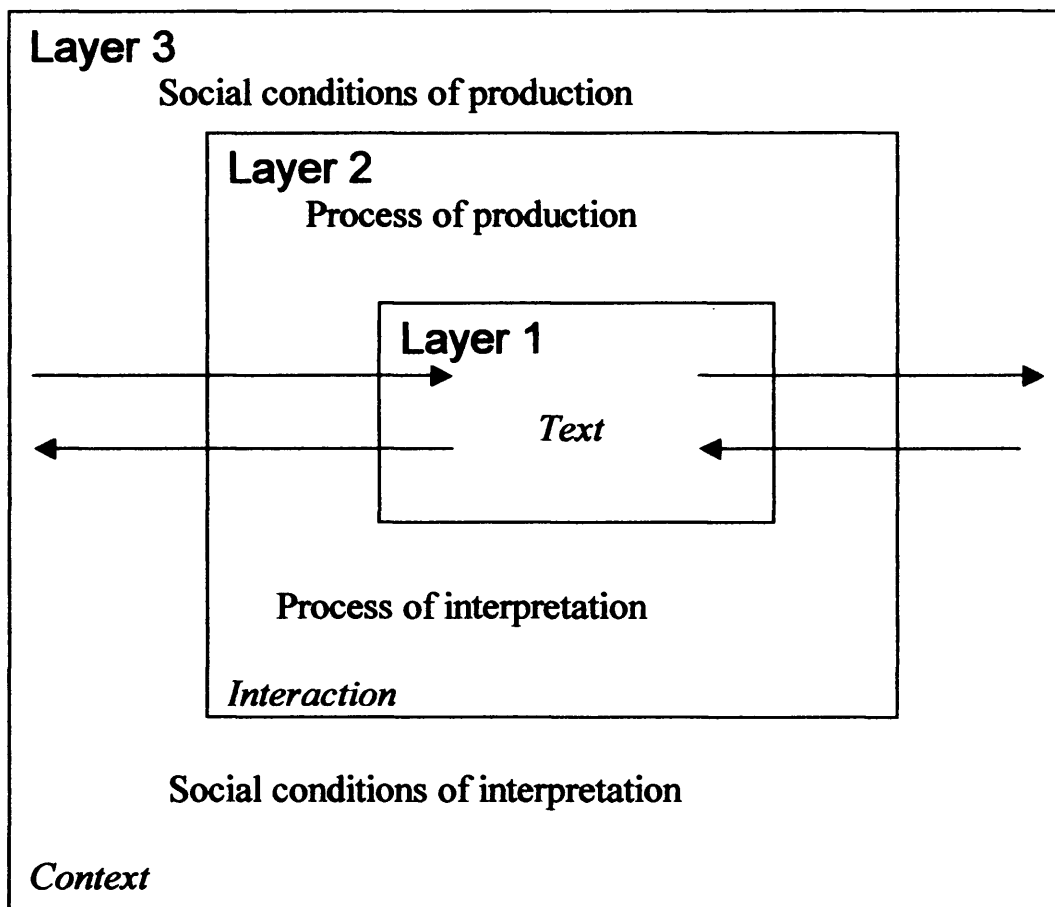


Figure 1 Discourse as text, interaction and context (adapted from Fairclough 1989:25; cited in Ivanič, 1998, p.41).

According to Fairclough, **Layer 1** which is 'text', stands for 'social reality', and 'social relations and social identities' (1992a; cited in Ivanič, 1998). It corresponds to Ivanič's 'ideational' or 'autobiographical self'. This is the identity which people bring with them to any act of writing, molded by their previous social and discursive history. This feature of identity is linked with a writer's origin or roots. This identity which they carry with them to writing is itself socially constructed and constantly changing as a result of their developing life-history. It includes people's experiences and the way of representing these experiences which comprises their present way of existence.

Layer 2 or the middle layer of Fairclough's diagram corresponds to the processes of production and interpretation of texts. The mental, social and physical

processes, practices and actions involved in generating the text belong to this layer. People are positioned in this layer, thinking and performing things in the process of producing and interpreting texts. The role of interaction in discourse belongs to this layer. This layer joins the wider social context to the written words through the head of the writer. "It represents the writer's mental struggles which lead, among other things, to particular identities being written into text" (Ivanič, 1998, p. 42). It corresponds to Ivanič's 'discoursal-self' which the writer constructs in the act of writing; it is the impression '...often multiple, sometimes contradictory...' which the writer consciously or unconsciously expresses of himself in a particular written text. Ivanič has called this aspect of identity 'discoursal' because it is built or created through the discourse features of a text, which are related to values, beliefs and power relationships in the social contexts in which they were written (1998).

Layer 3, the outer layer, is a very important feature of Fairclough's diagram. It comprises the social context which molds discourse production, discourse interpretation, and the characteristics of the text itself. It corresponds to the 'context of culture' using 'culture' as a verb not a thing to refer to:

... the constant interaction of competing systems of values, beliefs, practices, norms, conventions and relations of power which have been shaped by the socio-political history of a nation or an institution in the interests of privileged members of it. There is a strong pressure in any cultural context to conform to dominant values, beliefs and practices, as they appear to be the means of achieving social, and often financial, gain, although they usually reinforce the status and serve the interests of the privileged few. However, the systems of values, practices and beliefs, and the patterns of privileging among them are not fixed, but open to contestation and change (Street, 1993c; cited in Ivanič, 1998, p. 42).

This layer corresponds to Ivanič's 'self as author'. It is related to the writer's 'voice' meaning the writer's position, opinions and beliefs; it refers to 'the writer's authoritativeness' a different meaning of 'voice' from the one linked with the discoursal self. "The self as author is particularly significant when discussing academic writing, since writers differ considerably in how far they claim authority as the source of the content of the text, and in how far they establish an authorial presence in their writing" (Ivanič, 1998, p.26).

The arrows which Ivanič, 1998 has added to the above diagram represent the interaction of language and social context. The inward pointing arrows stand for the

means by which the cultural context with its challenging values and ideologies and its changing relations of power affect texts circuitously 'through the heads' of participants in specific linguistic interactions. The outward-pointing arrows stand for the means by which every linguistic act contributes to the future life of the competing ideologies in the cultural context, by replicating or opposing them, in this manner participating in the continuing process of social change.

I will also adopt the same kind of analysis trying to show how specific linguistic features of academic writing construct identities for the writers. Again I will take a 'discourse' perspective on research on writing and identity and draw on methodologies from linguistics. Analyzing the essays of students, I will focus on the way language constructs identity in the process of writing and how identity constructs writing.

This can be related to what Ivanič calls 'possibilities of self-hood' which she describes as follows:

The three aspects of identity ['auto-biographical self', the discursal self, and 'the self as author']...are all concerned with actual people writing actual texts. The fourth meaning of 'writer identity' is concerned with prototypical possibilities for self-hood which are available to writers in the social context of writing: 'social' identities in the sense that they do not just belong to particular individuals. In any institutional context there will be several socially available possibilities for self-hood: several ways of doing the same thing. Of these some will be more privileged over others, in the sense that the institution accords them more status (1998, p. 27). (The words in the brackets are mine)

We have seen above that after presenting a critical view of the relationship between identity and social conventions and practices, recognizing the role of power in this relationship, and the possibility of collective struggle to redefine the possibilities of self-hood, Ivanič has referred to the processes of identification through boundary work between 'the self' and 'the other', and outlined some of the characteristics of identity as multiple, historically situated, negotiable, and changing over the life span. She has also referred to the role of 'discourse(s)' and 'literacies' in constituting identities, recommending that these ideas must form the overarching framework for thinking about identity because they emphasize the way in which the macro-socio-cultural environment supports particular identities rejecting the idea that 'who we are' is just a matter of individual, biological and cognitive traits. It is more than the individual, biological, and cognitive traits. It includes the social situation

surrounding the individual while writing. These very real, situated processes of identification are, in Ivanič's view an important component of a theory of the social construction of identity which I will adopt for my analysis. I agree with Ivanič, and I am going to show how the Lebanese university students portray themselves in academic writing, and comment on how this is the same as or different from self-representation in other forms of social action.

Believing that writing is a social act in which, in addition to other things, we can give descriptions of ourselves, it is possible to use it actively to affirm those values, beliefs and practices which we want to keep, and to reject those ones we see as harmful because as Ivanič says, "...writing contributes toward showing future possibilities for self-hood" (p. 337). Ivanič discusses the following three aspects of 'writer identity' indicating how they are different but interrelated as discussed before.

- 1- auto-biographical self
- 2- the discursal self
- 3- the self as author

The discussion reflects how these aspects of identity differ and how they are interrelated. For example, discussing subject positioning requires focusing on socially available possibilities for self-hood and would also include paying attention to the writer's sense of who s/he is and where s/he is coming from (auto-biographical self) of being as relatively authoritative, and of the discursal self which each participant writer could be building in their own writing.

After defining her terms clearly, Ivanič states why she has chosen 'mature students' as her participants for research, describing them as those who joined higher education over the age of 25 after delaying the opportunities they had for doing post-graduate work. Ivanič explains how her mature students feel "the onus is on them to change in order to identify with the institutions they are entering" (1998, p.8). She draws attention to the social conditions of modern times which support the whole practice of returning to study. She thinks that this change of attitude towards returning to college by her mature students means that when people are expected to move into new contexts this will necessitate re-negotiation of their identities. I wonder how much a student should or could change to adapt to a new learning situation. In spite of

the existing differences between Ivanič's mature participants and my participants, these are typical problems faced also by the Lebanese university students. One manifestation of this re-negotiation is that they always complain about difficulties in doing their writing assignments, as will be discussed in the analysis section. It is because of the difficulty of this skill as reported by my participants that I also focused on writing rather than any other aspect of their communication skills.

Lebanese students struggling for alternative definitions of their identities play different role, choosing the language which they feel helps them play the role more efficiently. As business persons they may choose English as most students do, as management students some (my participants 9 and 10) may choose Arabic because this subject is taught in Arabic.

As analyzed by Ivanič (1998) there are alternative ways of being, and the established possibilities of selfhood are being resisted in general and subjected to controversy. Mature students can be helped by this critical view of subjectivity to respond positively to the 'identity crisis' in which they find themselves, reinterpreting it as a position for engaging in movements within the institution of higher learning.

Summarizing different aspects of the social construction of identity which have been pointed out by different theories of social sciences, Ivanič refers to Tajfel, 1982; cited in Ivanič) on Social Identity Theory, and Turner, 1985, 1991; cited in Ivanič) on Social Categorization Theory, to show boundaries and differences between social groups which play an important role in representing the nature of political identity establishing itself in relation to other identities.

According to Giddens (1993), the self is 'socially constructed' in a double way: both by the socially constrained nature of the life experience itself, and by the social shaping of interpretation (cited in Ivanič, 1998). Ivanič suggests that, "writing makes a particularly tangible contribution to 'the reflexive project of the self' with a three way interplay between the writer's life experience, their sense of self, and the reality they are constructing through their writing" (1998, p. 16).

The changes of identity across a life span as discussed by Honess and Yardley (1987; cited in Ivanič1998) focused on the role of critical periods in an individual's life (such as adolescence), critical events and moments (such as childbirth). Ivanič (1998) views the experience of entering higher education later in life as one of these

critical experiences which ‘foregrounds’ change in identity. I view moving from high school to university (a higher level of education with new social surroundings and new requirements which demands new definitions of the self and identity) as an example of the critical experiences these researchers are talking about.

Having a sense of four different selves is an interesting interpretation by Handel (1987, p. 331; cited in Ivanič1998) and can be related to Norton’s notion of investment as discussed above. Considering the investment in the target language an investment in a learner’s social identity which changes across place and time, may be explained with reference to the relationship among the four different selves along a time continuum. This is considered by Ivanič a useful way of thinking about identity ‘at moments of flux’ such as being involved in higher education as mature students. I will illustrate the relationship between the four selves along a time continuum as follows:

Retrospective	Present	Desired	Prospective
Past experiences	What actually happens/what he has	What one would like to have/wants to have	What one predicts/what he will have in the future

Table 1 Interplay of Discoursally Constructed Selves (Handel, 1987: 331; cited in Ivanič, 1998, p.16).

In Table 1, **Retrospective** refers to the past experiences; **Present** refers to what actually happens, or what he actually has; **Desired** refers to what one would like to have, or wants to have; and **Prospective** refers to what the individual predicts, or what he will have in the future. I am going to discuss the interplay between these different selves and the way they manifest themselves with respect to one of the participants of the Lebanese university students giving a graphic representation of the relationship between the discoursally constructed selves: retrospective, present, desired, and prospective.

In spite of the fact that identities change, Slugoski and Ginsburg (1989) say that individuals have a sense of unity and continuity about their identity.

... the question is one of accounting for the experience of continuity over time and the sense of unity despite diversity in conceptions of oneself (quoted in Ivanič, 1998, p. 17).

They argue that this sense of unity and continuity, of having a choice with respect to personal identity is in itself socially constructed as reported by psychologists (Slugoski and Ginsburg, 1989; cited in Ivanič 1998). This refers to the 'the real me' as a psychological reality which Ivanič's participants talked about.

Again the three selves are reflected in Lebanese university students' writing as they write Arabic and English argumentative essays. Their personal identity is shaped and reshaped according to the social situation they encounter. Every written assignment is set in a context different from the other which influences their identity and may change it to suit the requirements of this particular learning situation as will be illustrated in the analysis section.

This study is rather challenging because, as Nickel in his book review of Hatim's *Communication Across Cultures: Translation Theory and Contrastive Linguistics* states, most aspects of culture are not explicitly seen, but rather implicit or hidden (Hatim 1997; cited in Nickel 1998). The influence of culture on an individual has been compared to an iceberg where the part of culture which creates cross-cultural difficulties is not the one exposed above water such as language, food, and appearance. It is the one hidden under water. It includes aspects such as communication style, beliefs, attitudes, values and perceptions, which have important effects on behavior and communication with others (Levine and Adelman, 1993).

In the following section, I am going to review the literature on argumentative writing in English and in Arabic and relate it to the cultural identity of the four Lebanese students.

2.4 Review of Argumentation

One may wonder what argumentative texts are or whether academic texts are argumentative. Based on the review of literature of contrastive rhetoric: expository prose (Kaplan and Ostler 1982; Connor and Kaplan 1987) in general and argumentation in particular Beaugrande and Dressler, 1981; Hatim and Mason 1990;

Grabe and Kaplan 1996; and Hatim 1997) there is research evidence that the rhetorical structures of languages are more different than similar. Kaplan and Ostler (1982) claim that various languages have various preferences for certain kinds of discourse patterns. They start by arguing that English expository prose has a fundamentally linear rhetorical pattern which is composed of a clearly stated topic, an introduction, a body which may be composed of several paragraphs, and a conclusion. All of these must stay fused together by not allowing for entry of any other topic. They proceed to contrast this model with the detailed parallel structures and repetition used in Arabic prose, with the more digressive patterns of writing in Romance languages. Ostler (1987) explored their generalization more carefully. She argued that because Arabic ESL writers are greatly influenced by classical Arabic, a language reflecting oral traditions in language use, the writing patterns of the Arab ESL students disclose more frequent uses of coordination and opposition than subordination. They also show greater uses of parallelism and symmetry in and across clauses. Leki (1992) discussed the problems that ESL students face when they write argumentative essays some of which may be culturally determined saying,

What is relevant/irrelevant, and to some extent, what is logical/illogical, what constitutes proof of an argument, what an argument is, who may construct an argument, and even who may write is culturally determined (p. 88).

Summarizing the review of research on contrastive rhetoric, Grabe and Kaplan (1996) maintain that there is substantial evidence that various cultures have various rhetorical preferences for the organization of written texts. Although contrastive rhetoric research is a complex responsibility, there is now enough reliable evidence that contrastive rhetoric preferences not only mold written texts in different languages and cultures, but tend to show themselves consistently, if subtly, in the writing of students learning a second language. This subject should center on ways to understand these differences shown by contrastive rhetoric.

Grabe and Kaplan (1996) considered argumentation as a text type. They referred to argumentative writing as a normal text that students are expected to learn thoroughly in which they take a position on a subject. Argument papers in English typically suggest a thesis and then support the thesis by giving evidence which may include facts, logic, examples, etc. In such writing assignments, students are trained how to think about both sides of the argument, describe the alternative points of views

efficiently, note the strengths and weaknesses of both positions, and provide a persuasive or convincing explanation for preferring one position to the other.

Argumentative texts according to Beaugrande and Dressler (1980) also aim at such objectives: evaluation of particular beliefs or thoughts, finding relations, agreement or, disagreement. Hatim agrees with Beaugrande and Dressler (1980) and considers the evaluation of relations between concepts as the focus of argumentation. "Conceptual relations such as reason, volition, value and opposition should be frequent" (Beaugrande and Dressler, 1980, p. 184). I am going to use the term 'argumentation' to refer to evaluation of beliefs, finding relations, agreement and disagreement and as a text type serving a function in a social context.

2.5 Theoretical Framework for Argumentation

Argumentation has existed in Arabic rhetoric since the fourteenth century. However, it had not been taught academically at the high-school level until 2000-2001. Hatim (1997) referred to the work of the Arab rhetorician, Qudaama b. Ja'far (14th century AD), *Naqd al-Nathr* (a book on 'The Criticism of Prose') as one of the sources which encouraged such work on the art of argumentation. Hatim reported that Qudaama, greatly influenced by the rhetoric of Aristotle, completely understood the Greek rhetorical tradition and reshaped it in terms of Arab rhetorical thinking, giving rise to one of the earliest endeavors to link text to context and the essential idea that a speaker's utterance must always be compatible with its context of the situation. According to Qudaama, as explained by Hatim, Arabic rhetoric became:

The art of producing utterances which relay intended meanings through selecting those forms of expression that are among the most effective, systematically ordered and linguistically eloquent (1997, p. 49).

Qudaama drew heavily on the Koran, the traditions of the Prophet (*Hadiith*) and the works of numerous philosophers and men of letters using proposals recommended by Islamic orators and theologians in his work on argumentation. The new rhetoric which he was working on aimed at defining what represents a real orator, writer or poet: "clarity of thinking, eloquence of speech and an ability to express what goes in

the mind and in the heart with elegance and economy” (Hatim, 1997, p. 49). Qudaama also discussed the most efficient ways of expression and delivery. Unfortunately as reported by Hatim (1997), most of these proposals were not paid attention to at that time by Arab writers who continued writing as they had always done.

Hatim quoted from *Naqd al-Nathr* (Qudaama 's book on ‘*The Criticism of Prose*’) the definition of argumentation saying,

Argumentation is a type of discourse intended to present proof for settling differences of belief between arguers. It is used in ideological doctrines, religious debates, legal proceedings, disputes and defences. It is also found in both prose and poetry (1997, p.49).

Argumentation is divided into commendable (*maHmuud*) and condemnable (*madhmuum*). The first kind is truthful in upholding what is right. The second type, on the other hand, settles for the kind of prevarication in which the end justifies the means and through which renown is sought (1997, p.49).

Hatim also quoted how Qudaama differentiated between argumentation and exposition saying,

This is not the case with exposition (*baHth*). Correct exposition builds its premises on what is more immediately accessible to the mind of the expounder because what he seeks is the truth and what he aims for is clarity and clarification, in disregard of his opponent’s approval (1997, pp.49-50).

Hatim (1997) compared this with the English models of text types explaining how each type starts: The expository texts begin with topic sentence whose purpose is to “set the scene” (p. 50). A variety of characteristics of the scene are presented next. In principle, the purpose of such texts is to analyze concepts, to narrate, to describe, or perhaps even to combine the three communicative goals as objectively as possible. On the other hand, the argumentative texts commence with an evaluative thesis whose aim is to “ ‘set the tone’ for an unfolding argument...while exposition is intended simply to monitor a situation, argumentation engages text users in situation managing, guiding the receiver in a manner favourable to the text producer’s goals” (1997, p. 50). Hatim (1997) gave a schematic representation of the following three basic text types:

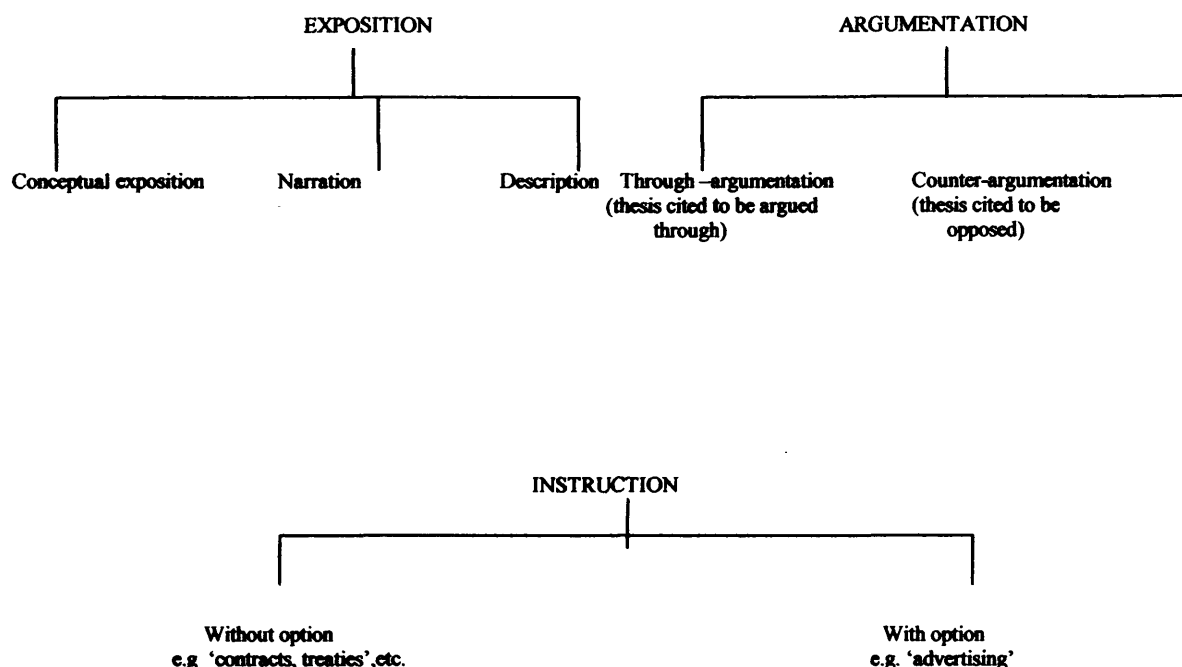


Figure 4.1 Basic text types, (p. 39).

I am going to adopt Hatim's (1997) conceptual framework for argumentation for two reasons. First, it differentiates between three types of texts: the 'expository', the 'instructional operative', and the 'argumentative' text type. Second, it presents two kinds of argumentative texts 'Through argumentation' and 'Counter argumentation' making a logical distinction between the two. This would help in understanding various argumentative text types when comparing argumentation across languages such as Arabic and English in my research . Similar to Beaugrande and Dressler, Hatim (1997) maintained that argumentation concentrates on the evaluation of relations between concepts. In this type of text, "the *plan* (how events and states lead up to the attainment of a goal)" (p. 38) is the global processing pattern exploited. Comparing the instructional 'operative' text types with argumentative texts he said that some of the parallels that we see are not just from the means used but also from the goals that are aimed at. He explained this claiming that while the means by which rhetoric reaches its goals are different, the goals may be similar. He makes a comparison between argumentative texts, which evaluate through persuasion with choice (as in advertising and propaganda), and instructional texts, " which 'attempt to 'regulate' through instruction without option (as in contracts and treaties)" (pp. 38-39).

As already mentioned, he distinguished between two types of argumentation: Through-argumentation and Counter-argumentation. The first kind of argumentation is started by stating a viewpoint to be argued through. A substantiation follows that, then a conclusion. The explicit reference to an opponent is not there. He gave the following diagrammatic representation:

THROUGH –ARGUMENT (Thesis cited to be argued through)

I__ Thesis to be supported

I__ Substantiation

I__ Conclusion

Through-argumentation
(Hatim, 1997, p. 39).

The second kind begins with a selective summary of someone else's position, a counter-claim follows that, then a substantiation outlining the grounds of opposition, and a conclusion at the end. He gave the following diagrammatic representation:

COUNTER –ARGUMENT (Thesis cited to be opposed)

I__ Thesis cited to be opposed

I__ Opposition

I__ Substantiation of counter-claim

I__ Conclusion

Counter-argumentation
(Hatim, 1997, p. 40).

He distinguished two sub-types within Counter-argument: 'The Balance' and 'The Explicit Concessive'. In the first one, the text producer has the choice of signaling the contrastive shift between what may be considered as a claim and a counter-claim either explicitly or implicitly. In the second one, the counter-claim is anticipated by an explicit concessive (e.g. *while*, *although*, *despite* etc.). Hatim predicted some problems in dealing with the variant argumentative text types (The Balance and The Explicit Concessive) particularly when we are using argumentation across languages. These texts may not be easily available for all language users to identify with. Partiality to one (The Balance) or another (The Explicit Concessive) may occur based on differences in language as well as culture. However, the manner in which they are chosen is neither random nor chaotic and it seems that there are motivating factors involved in the choice selection. These factors fluctuate from politeness to ideology and power including sometimes features of social life such as the nature and the role of the family or the political system. "Our text typologies must therefore be sufficiently rigorous to be able to handle this, multi-faceted socio-

linguistic phenomenon that imbues text types with a crucial discursual meaning” (Hatim, 1997, p. 41). This shows how choosing a particular text type is affected by the social life and culture.

Discussing argumentation across cultures, Hatim’s investigations into the argumentative text type in English and Arabic from the viewpoint of translation indicated a noticeable inclination in English towards counter-argumentation, as mentioned, which can be of two types:

- (i) The Balance, where the text writer has the choice of signaling the contrastive shift between what may be seen as a claim and a counter-claim either explicitly (using although, while, etc...) or implicitly.
- (ii) The Explicit concessive sub-type, where the counter-claim is anticipated by an explicit concessive.

More specifically, English seems to show preference for The Balance type of counter-argument (thesis-opposition-substantiation-conclusion).

In contrast, modern standard Arabic points to a tendency towards through-argumentation (thesis-substantiation-conclusion). There is, however, evidence of counter-argumentation in Arabic but it is of the Explicit Concessive type which is more favored stylistically. The least favored in Arabic according to Hatim (1998) is the Balance argument as will be illustrated below.

After distinguishing between two basic forms of argumentation in Arabic: Through- argumentation and Counter argumentation (explicit/concessive type), Hatim indicated that interrelationships such as that between language and truth could be utilized to clarify the tendency in some languages and cultures to take on a more direct through-argumentative style. He used Arabic to illustrate this point by describing a model of Arabic argumentation taken from an Arab rhetorician of the classical period. He provided a comparative account of argumentation in terms of what was suggested at a certain phase in the development of Arabic rhetoric and what is actually found in the manner Arabic is used today. He referred to Arab rhetoricians such as, (Al-Jurjaani, A., d. AH 471), (Al-Askarii, A., d. AH 395) and (Al-Sakkakii, Y., d. AH 626) who were always aware of the close relationship between two important elements: The first one is the degree of evaluativeness with which the text producer passes on his utterance. The second one is the state of the receiver in terms

of how much he is prepared to accept or refuse the propositions put forward. According to Hatim (1997), the state of the receiver determines the kind of utterances produced. He identified three types of context each with its own typical linguistic realization depending on the receiver being addressed. In the first type of context, the text is addressed to ‘the one who denies’ (*munkir*). The utterances must be made maximally evaluative (through emphasis, etc.) The degree of denial shown determines the degree of evaluativeness. The second type deals with utterances addressed to the ‘one who is uncertain’ (*mutaraddid*) They have to be ‘somehow evaluative’. By ‘somehow’, I think Hatim means to a certain extent. In both, the degree of evaluativeness will depend on the degree of denial or the degree of uncertainty manifested. The third type deals with utterances addressed to the ‘one who is open-minded’ ‘*khaali al-dhin*’. They are minimally evaluative. I am going to represent this by the following continua, one for the producer and one for the receiver:

Producer: Highly evaluative——somewhat evaluative ——Minimally evaluative

Receiver: Denying——uncertain——Open-minded

Hatim (1997) explained this in terms of his linguistic model of text types. He claimed that

Put in terms of our linguistic model of text types, deniers and those who are somewhat uncertain, are likely to be confronted with texts displaying varying degrees of evaluativeness or ‘managing’ (p. 48).

Moreover, with the use of linguistic strategies for strengthening the argument such as emphasizing an idea by repetition and drawing parallelisms we can see a variety of these forms in addition to other such linguistic strategies. In cases where there is more open-mindedness we can see a lesser use of these devices and hence the intent of the text would be to observe a state, or to “describe, narrate, or deal with” a series of ideas in an impartial manner and with the use of diverse types of exposition (Hatim, 1997). This insightful analysis of the text receiver (recipient or reader) was used by later rhetoricians as a basis to build on.

In discussing 'counter argumentation' or what he called, 'The Rhetoric of Rebuttal', Hatim (1998) illustrated this with two examples. The first one (sample A) was English (The Cohesion of OPEC from The Times). The second one was from Arabic (A Quranic verse which counter-argued with the Israelites by citing a thesis from the Torah, a book which they endorse) showing that, "*Naqd al-Nathr* presents a pioneering attempt at recognizing, discussing and prescribing the use of this argumentative strategy. Qudaama portrayed counter-argumentation in the following terms:

Proper argumentation is that which anchors initial premises in what the opponent agrees with. Argumentation is most effective in confronting the opponent with evidence by initially citing his very own words (1997, p. 51).

This meant that presentation of the evidence which quoted the opponent's own words must surely be the most efficient way of achieving the arguer's purpose because the intention of the arguer is to convince his opponent to accept the argument put forward. Therefore, Qudaama was careful to note that the citation of one's opponent has got a motive. As Hatim (1997) explained, the main structure of counter-argument in the English language was also apparent in the classical Arabic Rhetoric. This structure is based upon the premise of "citing one's opponent without giving too much away"(p. 51).

Hatim (1997), after working for some time with Arabic speaking students in varied fields of ELT interpreting and translating into and out of English and Arabic, has always been faced with a special problem of text comprehension. That was the inability of the students to understand the rather fine rhetorical function engaged in counter-arguing in English. He went on to define a counter-argument saying,

a counter- argument is a text type which is typically characterized by a fairly opaque statement or endorsement of the opponent's position, followed by a rebuttal (p. 158).

He illustrated with examples (two argumentative texts, with two different contexts, structure formats and sets of texture patterns) from English and Arabic the kind of reception problems often experienced by Arab readers of English. He explained that the variations between the Counter-argument and the Through-argument show deeper differences in persuasive strategy, with two basic

argumentative methods coming out (Counter and Through - argumentation), and with each language exhibiting a particular preference for the use of one over the other. He discussed the factors which complicated the issues involved and affected the Arabic persuasive strategy such as the status of the classical language and the situation of the colloquial speech, with the so called Modern Standard Arabic hanging in between; literacy and methods of teaching the mother tongue; the nature of the hierarchical society; societal mores such as civilizations, traditions, and ways of life (politeness); religious values such as the attitude to reality; political pressures and a multitude of other factors.

Considering the difficulty of argumentation in Arabic as mainly related to language use, Hatim (1997) tried to analyze what Arab writers actually do when they write argumentative texts. He illustrated this with selections from Qudaama explaining that some Arabic rhetoricians not only knew the counter argumentative strategy, but they thoroughly studied it and extensively practiced it during socially and intellectually more progressive phases in the development of Arabic rhetoric. Moreover, he claimed that a minority of Western-educated Arabs and those well-versed in classical Arabic rhetoric still practice this strategy in Modern Standard Arabic with felicity and maximum efficiency. He referred to a considerable percentage of users of Arabic today, however, for whom the counter-argumentative strategy does not practically exist in the text production of mother tongue and is often ignored in both the response to and the construction of texts in the foreign languages which they encounter. According to Hatim (1997), in Modern Standard Arabic, therefore, there is a tendency towards, certainly a strong favoring for, a through-argument format which he defines as the statement of given position followed by an extensive defense.

Discussing the problems of Arabic rhetoric which have attracted the attention of many researchers from various fields of study ranging from the ethnography of speech, political theory, psychology to applied linguistics, Hatim criticized Shouby (1951), Koch (1987) and other writers on contrastive rhetoric with respect to argumentation in Arabic and English, showing where they were mistaken with their analysis and hence their conclusions, as will be illustrated below.

Hatim objected to what Shouby (1951) said when talking about the 'mentality' of Arabs and when describing Arabic as characterized by a general vagueness of

thought which originated from over-emphasis on the symbol at the cost of its meaning, leading to over statement and exaggeration in the form of clichéd and emotional responses. He quoted Shouby's words saying,

[Arabs tend] to fit the thought to the word...rather than the word to the thought..., the words becoming the substitutes of thought, and not their representative (p. 295; cited in Hatim, 1997, p. 161).

Moreover, he reported that a considerable number of researchers with the exception of Sa'adeddin (1989) seemed to have uncritically accepted Shouby's generalizations. According to Hatim (1997), such statements describing Arabic as, 'circular and non-cumulative'; 'Arabic logic as defying even the rudiments of simple Platonic-Aristotelian paradigms'; 'Arabic writers as confused, coming to the same point two to three times from different angles'...etc. have hindered the attempts to understand language in social life across cultural boundaries which is a rather complex issue. I agree with Hatim's criticism of Shouby because they set up stereotypes which may prevent us from seeing variation. Because these stereotypes are in fact negative evaluations (Arabic argumentation being circular, illogical and confused) from a Western perspective rather than insightful descriptions, these thoughts show how language and culture or the social situation are closely related. Similar to Hatim, they helped me understand why my students had difficulties in understanding and writing argumentative texts.

Hatim also disapproved of using what he called, the 'oral v. literate' dichotomy to explain dissimilarities in rhetorical conventions which rule the preference of the Arab for a number of textual strategies referred to by the above critics. He referred to Ong (1971) who claimed that the non-periodic (absence of periods or full stops) and additive style (excessive use of 'and' which is commonly attributed to Arabic) is typically associated with oral composition. He also referred to (Ochs 1979; Turner 1973) who considered the high degree of parallelism, the loose, paratactic sentence structure, the pre-dominance of co-ordination, and the scarcity of subordination (considered as features of Arabic by the 'oralists') as also characteristic of unplanned, spoken discourse, and early and popular writing in any country. Despite of his disapproval of the 'oral v. literate' dichotomy, Hatim (1997) considered the notion of 'orality' a useful concept because if used appropriately to describe an important element in the context of the historical development of Arabic, added most positively to the general picture of Arabic rhetoricity which he was trying to put together. It

embarked upon the question of the different status accorded by various cultures to language and to the power of the word. He agreed with Bauman (1977) who explained that the function of rhetorical aspects of text depended on the predominance of paratactic structures and parallelism which “ ‘key’ (establish the meta- communicative frame for) artistic verbal performance” (Hatim, 1997, p. 162). Hatim felt that Bauman highlighted an important truth which placed languages such as Arabic within their proper rhetorical and historical context. This truth is related to the capability of any linguistic system of communication to develop in a manner which corresponds to and copes with the ways its community of users develops through time. Relating this to English, Hatim said that even in the English language there will be issues of orality and no ‘English text could be void of oral features’ He also mentioned that not all Arabic texts contain the features of orality to the extreme. However, there will be some amount apparent in all texts. Even if the text is void of something like subordination, the issues of ‘backgrounding’, ‘projecting’...etc. are somehow present (1997, p.163). To clarify this, he gave the following example of a paragraph final sentence explaining the function of ‘and’:

And in Lebanon, at whose citizens’ hands the massacres were committed, the parallel enquiry has turned into a charade (Hatim,1997, p. 163).

Although apparently the function of ‘and’ is one of co-ordination, it is in fact highlighting what he calls ‘conceptual subordination’ expressing an implied factor “which may be glossed by saying: ‘Finally, and perhaps most importantly, one simply cannot deny that Lebanon is...’” (p. 163).

Hatim adds that there should be no problem in accepting the notion of orality in the case of Modern Standard Arabic and certainly in that of current English after having accommodated orality within the general context of Arabic rhetoric; however, he believes there must be ‘a scale of some kind’, something which allows clarification as to which texts are more or less oral. He also states that orality is a ‘function of text type’ primarily, and the aspects of a given language come in secondary place (p.163). This discourse of orality and literacy is reflected in my participants’ argumentative writing using what they have memorized orally (psalms from the Holy Bible and Koran) to persuade the reader of their point of view as will be illustrated in the analysis section. The ‘relative influence of an oral tradition on written style in difficult language-culture systems’ (Hatim, 1997, p. 163) is apparent in Arabic. Verses from

the Koran and Bible are strongly associated with the spoken mode in Arab culture. They were first memorized by the prophets and recited to the people. The word, 'Koran' means oral reading or reciting, and those who memorized the Koran were called 'Huffaz' in Arabic which means to memorize or learn by heart. Quotes from the Bible may be associated with reading/writing in other cultures as well.

In identifying the differences between Arab and Western rhetorical preferences, orality has been the setting against which another distinction is made. Hatim (1997) analyzed the issue of persuasion by 'presentation' (presenting truths in the discourse by repeating them, paraphrasing them frequently in many ways, sometimes using analogies) in contrast to persuasion by 'proof' (based on logical reasoning, facts, and statistics) as in argumentation. He criticized Koch's (1983) claims. Starting with Arabic, Koch said,

Arabic argumentation is clearly argumentation by presentation. An arguer presents his truths by making them present in discourse, by repeating them, paraphrasing them, doubling them, calling attention to them with external particles (p.55; cited in Hatim, 1997, p. 163).

This form of argumentation which, according to Koch is basically 'paratactic' (characterized by heavy co-ordination), 'abductive' (showing horizontal reasoning) and analogical (fundamentally figurative and hyperbolic), is contrasted with Western forms of argumentation which are,

based on a syllogistic (based on logical reasoning) model of proof and made linguistically cohesive via subordination and hypotaxis (p. 47; cited in Hatim 1997, p. 164).

Hatim cited examples from an English argumentative text which showed characteristics of presentation. He also referred to Hansard (the verbatim record of debates in the British Parliament) (1997, p. 164) to give examples of extended metaphors of persuasion by analogy, which gives evidence for using the same strategy, persuasion by 'presentation'. The argument by Hatim is that Koch was wrong in claiming that presentation is a characteristic of Arabic only. Arguing by presentation is characteristically Arabic and English. Referring to special phrases used in the Arabic text such as 'no doubt' used in Arabic to correspond to 'there is absolutely no doubt that' in English and using 'thus, if' as a conclusion he showed how, " [within] the text conventions of Arabic the text is cohesive and coherent and

the argument is logically sustainable with the element of proof very much in evidence” (1997, p. 164). Koch cites occurrence of repetition as another kind of evidence for persuasion by presentation in Arabic. Hatim tried to show how persuasion by repetition is effective in Arabic by discussing two types of repetition: non-functional and functional. Whereas the non-functional repetition is that required by the rules of the linguistic system, not essentially motivated and not essentially serving a particular rhetorical objective, the functional repetition is motivated, serving crucial rhetorical functions and, therefore, has a place in the general plan of developing a text as will be illustrated below.

The value of Hatim’s detailed discussion is that it showed that the repetition on which the Arabic argumentative texts heavily relied is functional, motivated and always present for a rhetorical objective. While they did not directly use a syllogistic kind of reasoning which is familiar to the English reader, “Arabic through-argumentation nonetheless strikes the Arab ear with ‘recurring structural cadences’ that not only please but persuade” (1997, p. 166).

Hatim emphasized the following two important points:

(1) Although Arabic texts tend to be heavy on presentation, they are no less logical (i.e. proof-oriented) than texts which explicitly observe time-honoured Aristotelian models of logic;

(2) The important criteria for effectiveness are text type and audience. Regardless of the source of language, counter-argumentation, for example, will no doubt settle for the minimum of presentation, but, to sustain text coherence, other more universal systems of logic are bound to be present, perhaps acquiring prominence and even becoming conspicuously more apparent (1997, p. 166).

Hatim recommended a continuum with respect to presentation and proof, restricting the scope of proof to include ‘a conventional logical text structure’ rather than ‘logic’ per se. What can be applied to both Arabic and English is that some texts are more presentation-oriented than others. He suggested that more or less presentation or proof depended on the text type first and the ‘specificities’ of a given language second. I agree with Hatim.

Another important continuum is the aural versus visual continuum. This will help us understand how different cultures deal with different kinds of audience and how individuals display similar or different identity positions in using languages for similar or different purposes depending on the audience they are writing to. As Hatim

maintains, an important consideration here may be that of “cultures playing to different kinds of audience” (1997, p.166). Sa’adeddin (1989) discussed the ‘aural’ versus ‘visual’ dichotomy. He claimed that a visual text, which is not culturally preferred by a native speaker of Arabic, is one which would ideally be “a surface orthographic representation of a linearly-developed, logically coherent and syntactically cohesive unit of sense” (1989, p. 39; cited in Hatim, 1997, p. 166). On the other hand, an aural text is preferred by a native speaker of Arabic because it indicates solidarity and shared cultural beliefs. Sa’adeddin associated the aural focus on the audience with Arabic and claimed that it would be realized through the conservation of:

The artifact of speech (while ensuring that [the texts] are grammatically well-formed) ... on the assumption that these are universally accepted markers of truthfulness, self-confidence and linguistic competence, as well as intimacy and solidarity (p.39; cited in Hatim, 1997, p. 167).

Hatim suggested that similar to other dichotomies, more or less auality depended on the text type first and the specificities of a given language second. He gave the following text-type continuum:

Arabic has a particular preference for through- arguments, a statement which can now be taken as tantamount to saying that, on a continuum, Arabic texts tend to swing more towards the +oral, +presentation and +aural end. But this does not rule out the possibility that an Arabic counter-argument, albeit less common, would nevertheless be less oral, less presentation-oriented and less aural than an English through-argument (which is, again, not as common as counter-arguments in this particular language) (pp. 167-168).

He gave a text-type continuum for a sample counter-argument in English (sample A), and a sample through-argument in Arabic (sample C) representing them as follows:

<u>Sample A</u>	<u>Sample C</u>
-Oral	+Oral
-presentation	+presentation
-aurality	+aurality
Sample A or an English equivalent	Sample C or an Arabic equivalent

(1997, p. 168).

Hatim discussed text samples which follow the above samples, but which I cannot include due to the limitations of space.

Hatim (1997) argued that the vital factor in accounting for the way context is negotiated and texts developed is the kind of status assigned by a given language and a given culture to the type of audience generally assumed. That is, he stressed the importance of 'audience' as a contextual element which determines rhetorical choice referring to Bateson (1976), Koch (1983), and Sa'deddin (1989) for evidence and support. Bateson (1976) claimed that Arabic argumentation is argumentation by presentation where 'the elegant expression of an idea may be taken as evidence of its validity' (pp.80-81; quoted in Hatim, 1997, p.168). Viewing the 'audience' in the general context of a number of factors which include the nature of a hierarchical society, strength and authority of the people, including religion and politics, Koch (1983) described argumentation by presentation saying,

Argument by presentation has its roots in the history of Arab society, in the ultimate, universal truths of the Quran, and in hierarchical societies autocratically ruled by Caliphs who were not only secular rulers but also the leaders of the faith, and later and until recently, by colonial powers (p.55; quoted in Hatim, 1997, p.169).

Taking a more pragmatic view of 'audience' relating it to level of formality, solidarity, etc. as determinants of the aural characteristics which he finds persistent in the Arabic text, Sa'deddin (1989) said,

The native Arabic producer intends, by exploiting the informal and casual mode of text development, to establish such relations of solidarity as friendliness, intimacy, warmth, self-confidence, linguistic competence, etc. (p. 43; quoted in Hatim, 1997, p. 169).

According to Hatim, what both quotations say contains a great deal of truth about the nature of persuasion in Arabic and helps in answering the question about the awkwardness felt by an English reader when reading an Arabic argumentative text, the awkwardness originating "from the text producer making his or her argumentative claims linguistically present, by repeating them, calling attention to them, rather than by appealing to some logical proof" (Koch, 1983, p.47; quoted by Hatim, 1997, p. 169). Sa'deddin claims that the English reader would describe the text producer in similar words such as, 'trespassing, presumptive, illiterate, haranguing and breathing down the neck of the audience' (1989, p.44; quoted by Hatim, 1997, p. 169).

In analyzing this issue, Hatim (1997) posed two important questions. First, he inquired how an Arab audience would react to such 'awkward haranguing' texts. Second, he also asked (irrespective of what the particular audience happened to be) how an Arab would approach his audience and what kind of assumptions he would be making concerning their likely reaction if variables of tenor such as the informality of the occasion were invoked. He proceeded to claim that such a kind of questioning would lead to the following conclusion:

for our statements to be ethno-semiotically valid, they have to transcend the immediate here-and-now and generalize on the basis reactions and assumptions that form an integral part of the discourse of a culture. The receiver must thus be viewed in the abstract, which allows us to pin-point:

- (a) socio-culturally motivated attitudes (semiotic concerns);**
- (b) the way norms can be maintained or flouted in the expression of these attitudes (pragmatic concerns); and**
- (c) the way categories such as formality/informality are upheld or manipulated to relay particular effects entailed by such attitudes (institutional-communicative concerns (Hatim, 1997, pp.169-170).**

As Hatim elaborates on this issue, he views the receiver in terms of general discursual values encouraged by a given socio-cultural setting (e.g Arab-Islamic society) who has a noteworthy influence on the way texts are negotiated and text norms established. The Arab speaker may be seen as rebuking his Western audience, but from his perspective he is establishing intimacy with his audience. This intimacy required and shared will probably be the most likely option welcomed by the Arab text receiver. The argumentative strategy of assuming a skeptical audience is refused by an Arab on the grounds that 'the means employed are devious'. Although, in the end, both the Western speaker and the Arab are possibly looking for the same objective, specifically that of transmitting the truth, as they see it, their understanding of the truth may be different. The Arab's concept of truth is to disclose all, "to make a potentially available truth actually available to the hearer"(Koch, 1983, p. 53; quoted by Hatim,1997, p. 170). There is a qualitative difference between the communicative convention recognized between an Arab arguer and his audience and that established by the rhetorical conventions of English. Especially when writing, it appears that the Arab arguer feels that he has to be 'truthful' in return for the confidence which his audience is supposed to have placed in him as an arguer. This is a different kind of

requirement to that made by a Western audience or reacted to by a Western arguer who “always assumes a skeptical audience” (Hatim, 1997, p. 170). To illustrate this, Hatim (1997) gives argumentative selections from different sources such as, *The Economist* 28 April 1990, p. 40; *The Economist* 10 December 1988, pp. 41 and 45; and *The Independent Magazine* 24 February 1990, p. 41.

I think this can be related to what Ivanič (1997) said regarding ‘the discorsal self’ versus ‘the ideational self’ or what she referred to as ‘auto-biographical self’.

I have come to see every act of academic writing as, among other things, the writer’s struggle to create a discorsal self which resolves the tension between the autobiographical self and the possibilities for self-hood available in the academic community (Ivanič, 1998, p. 336).

I will rely on Ivanič’s theory of voice (1998) to help clarify the findings of my research. Discussing identity in relation to writing, Ivanič (1998) reports that people may be referring to one or more of the following ‘selves’: ‘auto-biographical self’, ‘discorsal self’, and ‘self as author’. Thinking about the identity of a person in the act of writing, it is possible to show that the ‘auto-biographical self’ is shaped by the writer’s past experiences. The ‘discorsal self’ is that which the writer constructs in the act of writing. It is the impression ‘often multiple, sometimes contradictory’ of himself which the writer consciously or unconsciously expresses in a particular written text. Ivanič has called this aspect of identity ‘discorsal’ because it is built or created through the discourse features of a text, which are related to values, beliefs and power relationships in the social contexts in which they were written. The ‘self as author’ is related to the writer’s ‘voice’ meaning the writer’s position, opinions and beliefs; it refers to ‘the writer’s relative authoritativeness’ a different meaning of ‘voice’ from the one linked with the discorsal self. “These three ‘selves’ are all socially constructed and socially constructing in that they are shaped by and shape the more abstract possibilities for self-hood which exist in the writer’s socio-cultural context” (Ivanič, 1998, p. 24).

As I see this issue, it is the struggle between the past practices based on a person’s personal history which includes his cultural and ideological heritage which Ivanič refers to as the ‘auto-biographical’ self and the new desirable ‘discorsal’ self which should be reconstructed according to the new cultural and ideological heritage of the target language. With respect to me as a native speaker of Arabic, it’s the

struggle between academic writing in Arabic which is based on the Arabic ideology, the theories of knowledge, the cultural religious heritage based on the Holy Bible and Koran on one hand and academic writing in English based on a different ideology (different theories of epistemology and ontology), a different Anglo-Saxon cultural heritage on the other. Similar to Ivanič (1998), my concern with identity as an absolutely important factor in academic writing is the result of recognizing the contextualized and ideological nature of literacy. When Hatim talked about the 'discoursal values' encouraged by a given socio-cultural setting (e.g. Arab-Islamic society) having a noteworthy influence on the way texts are negotiated and text norms established, these values belong to the 'discoursal self' (Ivanič, 1998).

The above discussion shows that Hatim has clarified important issues with respect to argumentation in Arabic versus in English. In addition to distinguishing between the two types of argumentation: Counter-argument and Through-argument, Hatim (1997) contrasted this with exposition which he defined as 'a text type which sets a particular scene and presents it through formats such as description, narration or exposition by induction or deduction, all done with varying degrees of detachment' (Hatim, 1997, p. 171). Moreover, he explained that this type of text would involve speaking to an audience of 'non-sceptical', 'non-adversarial', and 'open-minded receivers'. Since expository texts are not planned to persuade,

[t]he question now becomes: how can we introduce a manageable dose of involvement into an otherwise detached use of language? The Arab rhetorician steps in here with an important insight. Expectations regarding audience reactions can be defied: for maximal effect, the good orator would be addressing the open-minded as though they were deniers, for example. This text-type shift from expected exposition to unexpected argumentation must, of course, be motivated and functional in context (Hatim, 1997, pp. 171-172).

The 'text type shift' refers to the shift from one expository text type to another argumentative text type; that is, moving from an expository text type to an argumentative text type requires that the argumentative text type to be "motivated and functional in context" as explained above.

Finally, according to Hatim (1997), through-argumentation may offer a solution whereas an expository text 'sets the scene' using description or narration without suggesting a solution. An expository text exists in form gradually changing to serve an argumentative function. He identified two kinds of audience that the producers of

the two texts assume: counter-arguments would be addressed to the skeptical (the 'uncertain' in Arabic rhetorical terminology), through-arguments, on the other hand, typically assume a supportive audience changed into momentary 'deniers' for persuasion purposes.

2.6 Contributions of The International Association for the Evaluation of Educational Achievement (IEA)

The International Association for the Evaluation of Educational Achievement (IEA) has also contributed a lot to the teaching and learning of writing. This is a cooperative research association which has been carrying out international surveys for almost 30 years. The main purpose of this organization is to examine the teaching and learning of written compositions in the schools of 14 countries. Their research seeks to locate learning in the context of the cultural framework, curricular prominence, and teaching practices, in addition to its interest in assessment and determining the level of achievement. It can contribute mainly to the pedagogical study of writing particularly composition writing. The IEA was planned to achieve many tasks the most important of which with respect to my research study is

to identify factors which explain differences and patterns in the performance of written composition and other outcomes, with particular attention to cultural background, curriculum, and teaching practices (Takala; cited in Gorman et al (eds.), 1988, p. 8).

According to the IEA, in a study of contrastive rhetoric, researchers agree on the following five rules which need to be followed:

- (1) The settings in which writing occurs should be as similar as possible.**
- (2) The writing task should be consistently set in its function and cognitive demand as well as in the specific subject matter.**
- (3) The language (i.e. native or foreign) in which the writers are writing must be defined.**
- (4) The occupation of the writers should be similar or, if not should be defined or accounted for as a variable.**
- (5) The education of the writers should be similarly defined and described**
(Purves, 1988, pp. 16-17).

With this background information defining the task and the rules which the IEA should follow, the researchers discussed the importance of argumentation (whether

'rational' or 'persuasive') in the curriculum. They maintained that the argumentative composition which lies at the very heart of education is taught only at the secondary level in most school systems participating in the IEA study. The aim of the researchers was to detect changes in the argumentative approach across time and to find cultural differences in argumentative style (Gorman, Purves, and Degenhart, (eds.), 1988). The researchers used a number of continua to determine " what segments of discourse and what aspects of discourse are formulaic for writers in different cultures" and " what model or models of text exist for a given writer in a given culture" (Purves and Purves, 1986, p. 181). To examine my own students' writing, I attempted a functional analysis of their argumentative essays in Arabic and in English based on two of the continua suggested by the International Association for the Evaluation of Educational Achievement (IEA). The continua as defined by the researchers are: *Personal –Impersonal*⁴ and *Ornamented-Plain*⁵. My own analysis will be discussed in a later chapter.

The IEA researchers came to the following conclusion considering writing as one of the primary demonstrations of a person's acculturation.

Research dealing with the activity of writing must therefore take into account the writer's needs, belief systems, knowledge structures, and vocational, professional, and social identities - all of which form the writer's cultural experiences (Purves and Purves, 1986, p. 195).

This shows that argumentation as a text type presents discourse features which students are expected to show in their writing , similar to the 'discoursal' self which Ivanič (1997) refers to. The writer brings along with him/her the beliefs and ideals which constitute his personal history, what Ivanič (1997) refers to as the 'auto-biographical' self. As Purves and Purves suggest throughout their essay,

'Learning to write is... a part of learning to be a member of a culture, whether it be a narrow academic or vocational culture or a broader national or ethnic culture. When an individual is transplanted from one culture to another culture, the individual has a great deal both to unlearn and to learn if he or she is to be accepted as a writer in that culture... (1986, p. 194).

⁴ This continuum depends primarily on the frequency of references in the text to the writer's thoughts and feelings about the subject (181).

⁵ This continuum may also be defined as "figurative-literal" and depends on the frequency of use of metaphor, imagery, and other figures of speech (181).

Their argument is that learning to write subsists within a structure of contradictory and complementary social and cultural forces. Similar to other language activities, writing is "...a social event and that while experience structures language, experience itself is structured by one's culture" (Deely, 1982; cited in Purves and Purves, 1986). This is similar to the relationship between the "auto-biographic" and the "discoursal" selves which Ivanič (1997) explained and as will be illustrated in the forthcoming section.

2.7 Conclusion

I have summarized the literature related to culture and the construction of identity with particular reference to Ivanič's theory of voice, argumentative writing in both Arabic and in English in relation to culture, and the contributions of The International Association for the Evaluation of Educational Achievement (IEA) to writing. In conclusion, I will show in the analysis chapter 4 how the cultural background of the Lebanese students affects their argumentative writing in both Arabic and in English, how they take similar and/or different identity positions depending on the domains and topics they are writing about, how the sense of unity and continuity is reflected in their writing, and how they argue their points in Arabic and in English. In the following chapter I will discuss the methodology used in this dissertation.

Chapter Three

Methodology

3.1 Introduction

This chapter presents the methodology used to collect and analyze the data and answer the following research questions:

1. Whether, based on Ivanič's theory of voice, academic writing (mainly argumentative) in my own particular context reflects the identity of my students. If yes,
2. How the reflection of identity is manifested in my students' writing?
3. Whether my students' identity positions are reflected differently in academic writing mainly argumentative essays in Arabic and in English.
4. Whether my students argue their points in the same way in Arabic and in English, a question which emerged as a result of analyzing the data.

Before discussing the techniques and procedures used in the process of data gathering, it is first necessary to summarize the background factors which influenced my approach and my decision to use the Lebanese University students in this study. To this purpose, this chapter consists of four sections. Section 3.2 reports on the reasons for using the qualitative approach, particularly action research and case studies and explains briefly both the strengths and weaknesses of this approach. Section 3.3 deals with the reasons for choosing the Lebanese University students. Section 3.4 describes the two branches of the Lebanese University in which the data were collected. These branches represent two different geographic sites in different parts of the city of Beirut. Section 3.5 describes the methods of data collection. Section 3.6 describes the methods of data analysis. Section 3.7 concludes the chapter by explaining how the data analysis chapter in part two is organized.

3.2 Reasons for Using the Qualitative Approach, Particularly Action Research and Case Studies

This study sits within a qualitative paradigm. Being concerned with using methods such as interviews, participant observations along with field notes, and the collection of site documents, a qualitative methodology does so in order to interpret “immediate and local meanings of actions from the actors’ point of view” (Erickson, 1986, p. 78). Qualitative methodologies are interpretive methodologies in contrast to positivist or quantitative analyses. They consider or look at the social world as being of a much “...softer, personal and humanly-created kind...” than the objectivist or positivist approaches which deal with the social world “...like the world of natural phenomenon as being hard, real and external to the individual...” (Cohen and Manion, 1994, p. 7). Therefore, the participants in this study are looked at as active individuals who play their role in generating social reality through their communication with their environment and through the situation in which they find themselves. In this sense, they manage their environment. However, individuals are also fashioned by their environment because they subsist as part of a community and do not stand alone as some kind of cognitive device; they are also shaped by others and the situation around them, that is, by their environment. It is this which allows for exchange in any situation, for outcomes to be discussed and for change to take place (Giddens, 1993).

Action research has been used in this research for its dual aim according to Hughes, 2001 of: wishing to make better some aspect of society and of producing knowledge. I agree with Hughes (2001) that the basic characteristic of action research is not only the famous spiral (Kemmis and McTaggart 1988), but the “collective reflection by participants on systematic objectifications of their efforts to change the way they work (constituted by discourse, organization and power relations, and practice)” (quoted in Hughes, 2001, and discussed by McTaggart, 1992, p. 2). Many researchers have attempted to define action research starting as early as Lewin (1947), Corey (1953), proceeding to Gummesson (1991), Glickman (1992), Calhoun (1993), Takala (1994), Garner (1996), and Hughes (2001). Takala gives a thorough description of the steps in the process of action research explaining that at each stage there is considerable reflection, collaborator reflection and dialogue. Educators start with a focus or a question and keep on modifying it as data is gathered and this

process goes on. After reflection and discussion, a research question is conceptualized, and a plan of action is developed. The teacher implements the plan observing, keeping anecdotal records, looking for emerging patterns, analyzing and evaluating continuously, reformulating the research question(s), deleting or adding new research questions. I agree with Gummesson (1991) who noted that within the process of action research, data collection, analysis, action, decision making, implementation, and change often take place concurrently. This is what I did in my research. I entered the field looking for similarities and/or differences in my students' identity positions in their academic writing in both Arabic and English. After some observations, analysis and reflections, I concentrated on their argumentative writing in Arabic and in English. I kept on formulating and reformulating my research questions until I ended up with the ones stated above. The fourth one emerged from the data analysis.

I started with the five research questions which are graphically represented by the spirals on page 52 after writing comparison/contrast essays in November, 1999

Two months later in January 2000, after reflection, discussions with students through semi- structured and in-depth interviews, and preliminary analysis of responses, and after the students had written cause/effect essays, the above research questions were reduced to the three questions represented by the spiral on page 52.

Again after reflection, discussions with students through semi- structured and in-depth interviews, and further analysis of responses, and after the students had written argumentative essays in June 2000, the three research questions were reduced to one research question represented by the spiral on page 53.

Finally, after further reflections, interviews, and analysis of responses, and after further writing of argumentative essays, three more research questions were added to the first one after rephrasing it. The fourth research question emerged from the data analysis as mentioned earlier. The four questions are represented by the spirals on page 54.

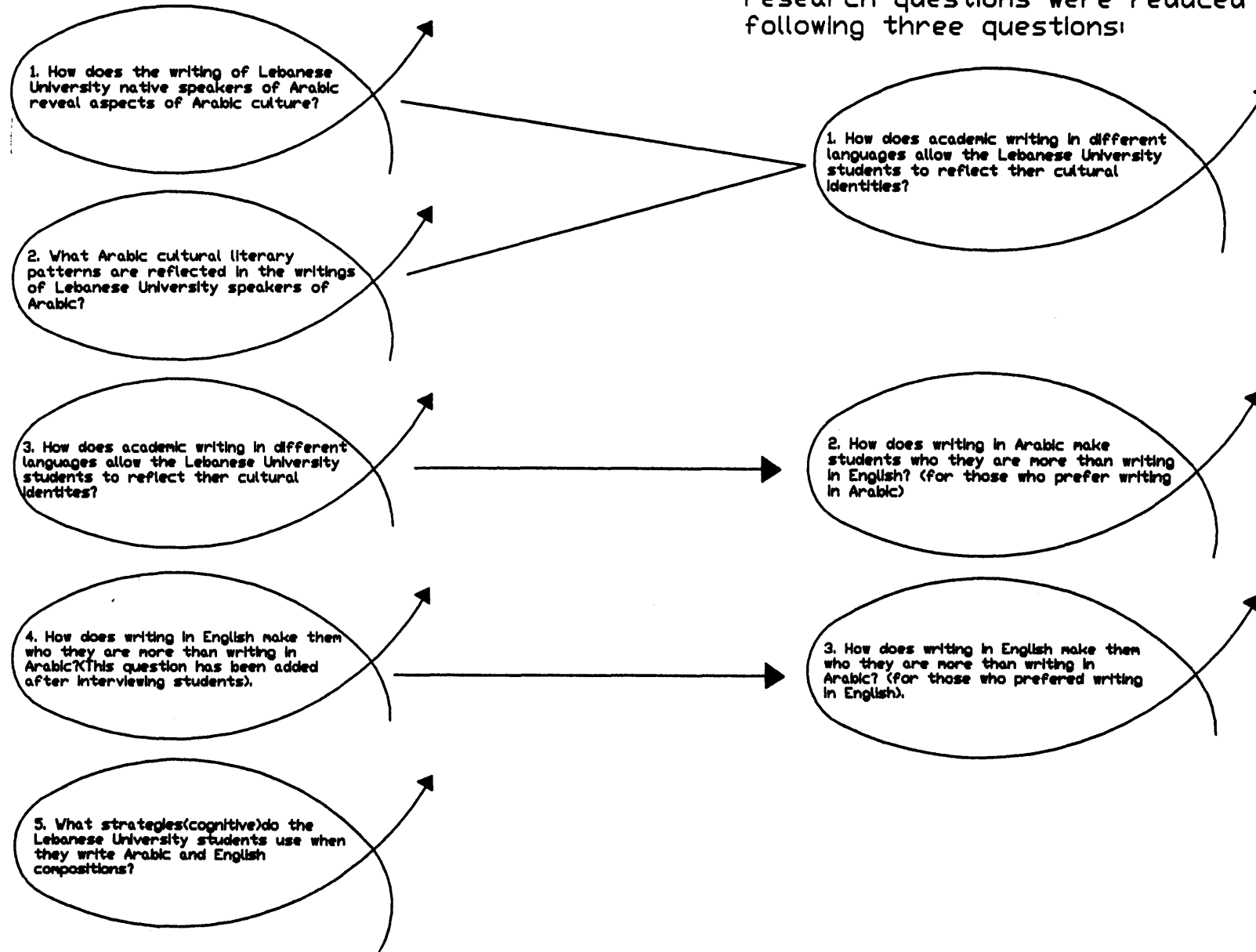
The different phases of research will be presented in the following charts:

SPECIAL NOTE

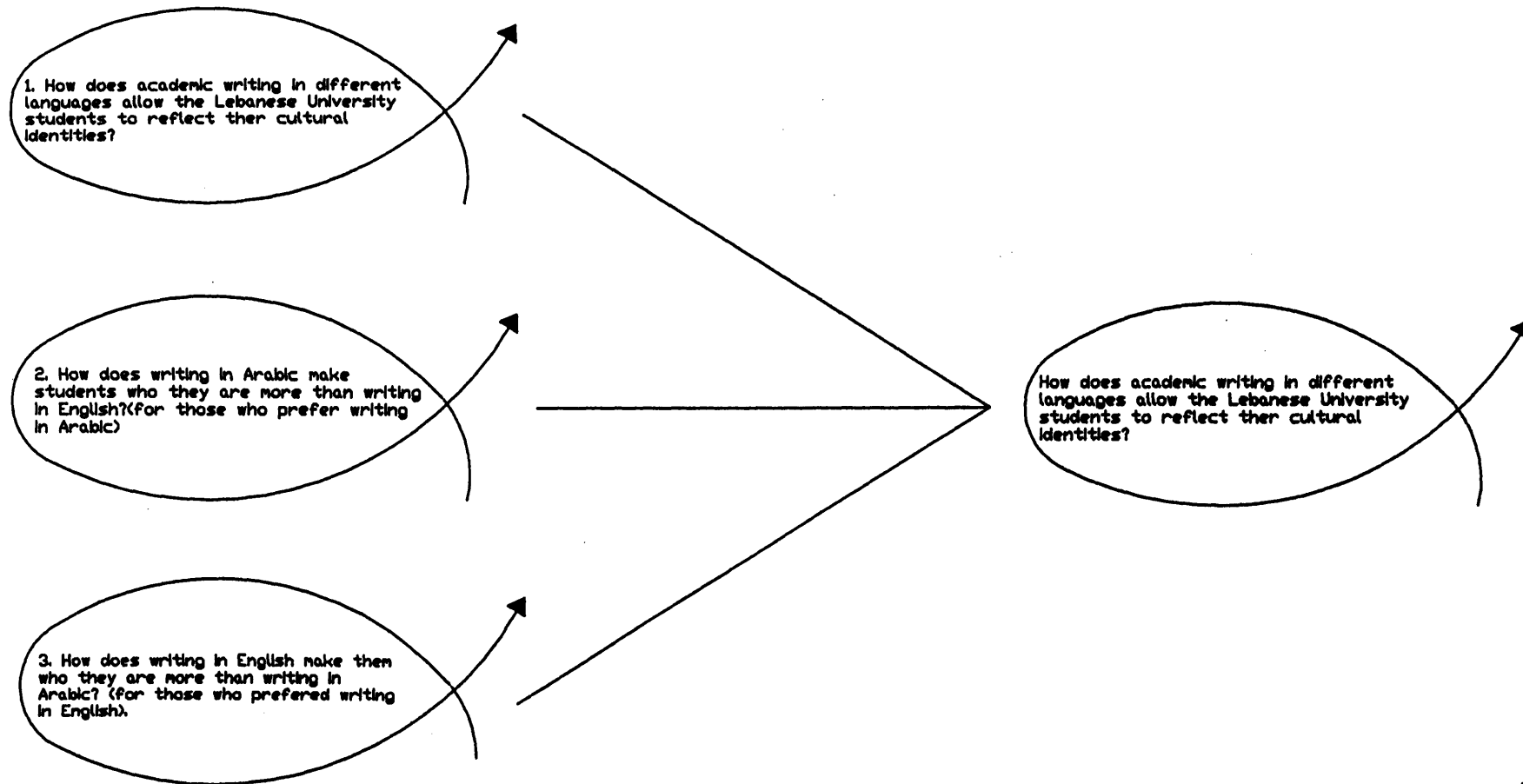
**This item is tightly bound
and while every effort has
been made to reproduce the
centres force would result
in damage.**

I started with the following research questions after writing comparison/contrast essays in November, 1999:

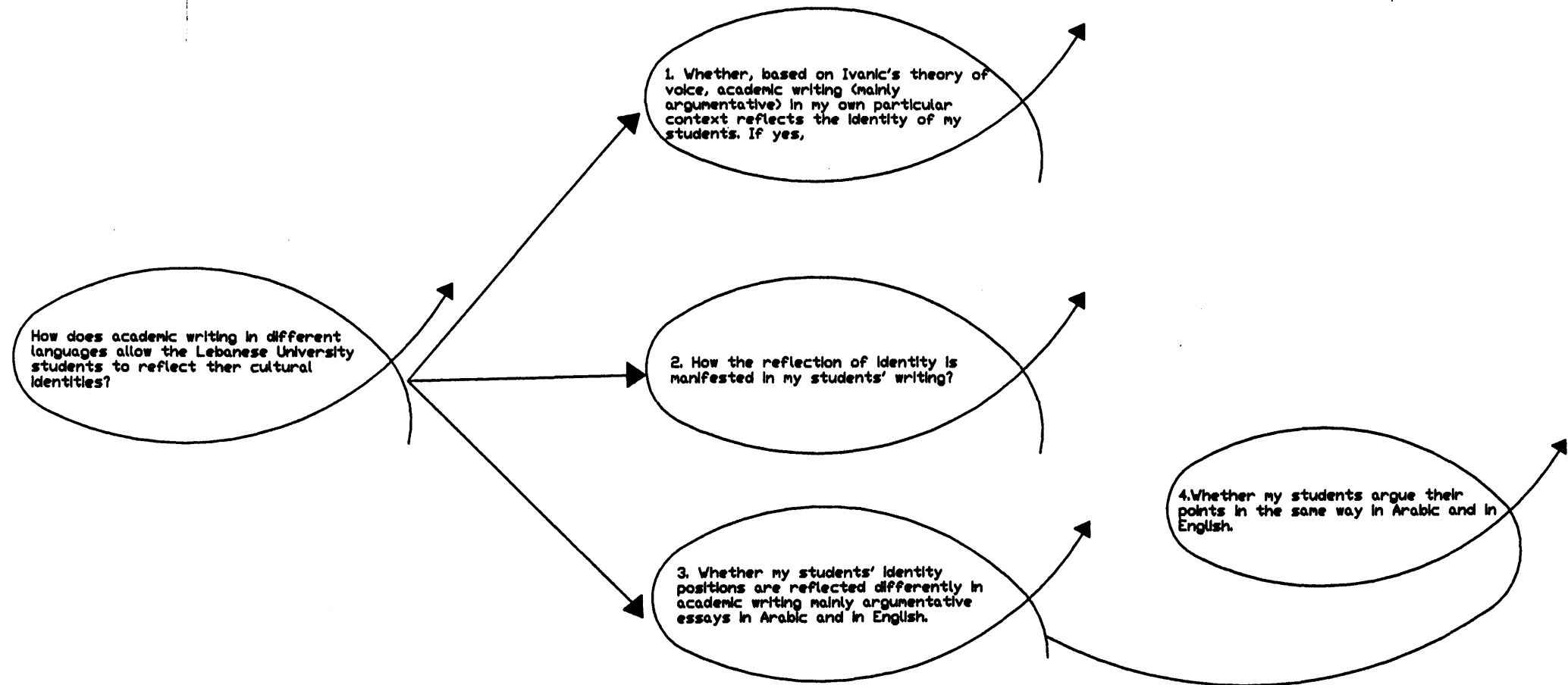
Two months later in January 2000, after reflection, discussion with students through semi-structured and in-depth interviews, and preliminary analysis of responses, and after students had written cause/effect essays, the five research questions were reduced to the following three questions:



Again after reflection, discussions with students through semi-structured and in-depth interviews, further analysis of responses, and after the students had written argumentative essays in June 2000, the three research questions were reduced to one research question as represented in the following spirals:



Finally, after further reflections, interviews, and analysis of responses, and after writing of argumentative essays, three more research questions were added to the first one after rephrasing it. The fourth one emerged from the data analysis as mentioned earlier. This is represented in the following spirals:



In the following section I will review the related literature to action research showing its relation to my research .

Calhoun(1993) identifies three types of action research saying, “ Differing in purpose, emphasis, and results, three types of action research allow educators to investigate areas of concern and meet the challenges within their classrooms and schools” (p. 62) The three types are: individual teacher research, collaborative action research, and school wide action research (Calhoun, 1993). She recommends that faculties and persons selecting the type of action research that will best serve their wants should bear in mind the following five elements: purpose and process is the first one. Support provided by outside agencies such as universities, intermediate service agencies, consortiums, and central office personnel is the second. The kind of data utilized is the third. The audience for the research is the fourth. The expected side effects is the fifth. This taxonomy helped me categorize my research study.

I used the first type of action research in my study. As an individual action researcher, my purpose and focus was on the cultural identity as reflected in academic writing, mainly argumentative (English and Arabic) of the Lebanese university students at the Faculty of Economics and Business Administration (first and second branches). Students have always complained that they faced difficulties in writing an argumentative essay. They did not know how to structure the main argument, what to include in the counter argument, and how to refute the counter argument because although they were exposed to it in their philosophy course, they were never taught this text type in their Arabic language course. (This information; that is, the fact that they were not taught the text type of argumentative essays was extracted from the *Jadawel Manahij Al-Ta'alim Fi Marhalat Al-Ta'alim Al-Thanawi, General Course Description, Secondary Level*, Lebanese Republic, Ministry of Education, 1971 and from interviewing students). The process and materials which I used consisted of semi-structured interviews followed by in-depth interviews following Ivanič's model (1998), observations and a functional analysis of four cause/effect essays and four argumentative essays in Arabic and English looking for cultural identity features in both languages such as *Personal –Impersonal*⁶ and *Ornamented-Plain*⁷ (Purves and

⁶ This continuum depends primarily on the frequency of references in the text to the writer's thoughts and feelings about the subject (181).

Purves, 1986, p. 181) referred to in the literature review chapter. I chose these two features because they may reflect the students' subjectivity in writing, thus telling me something about their 'authorial voice', their thoughts and feelings. The support I got was from the directors of both the first and second branches of the Faculty of Economics and Business Administration at the Lebanese University. The data was qualitative collected by a questionnaire, argumentative essays, semi-structured and in-depth interviews, and observations. Although the primary audience is my students and myself, the research and discussion I think is of much wider interest and value. The effects of individual teacher research may or may not reach outside the classroom (Calhoun, 1993). My research was mainly restricted to the classroom except for in-depth interviews which took place in different locations depending on the availability of a quiet place for this purpose, but it is hoped its effects will be far ranging.

Action research is a broad interpretive methodology which tries not only to describe an event, but can also spot a cultural frame of reference which can be seen in reference to broader fields and forces. The grouping of the local and the social is helpful in explaining our "multiple and alternative social roles and identities" (Hornberger, 1993, p. 2). A case study, on the other hand, covers the detailed examination of one setting, a single subject or event, or a collection of documents maintaining a holistic or global view of the situation (Kemmis and McTaggart, 1982). After emphasizing that the data should be collected from a variety of sources using many techniques (interviewing, observation, diaries, and questionnaires) Kemmis and McTaggart specify what a case study should do saying, "...It deliberately attempts to look at a person or institution from a variety of perspectives and preserves a view of the 'whole' to a greater extent than a series of separate pieces of information" (p. 171).

This study uses case studies of four participants within an action research framework. This was the most appropriate methodology for this research for three reasons. First, it lends itself to a functional analysis examining the students' academic writing, mainly argumentative, based on two of the continua suggested by the International Association for the Evaluation of Educational Achievement (IEA) as mentioned above.

⁷ This continuum may also be defined as "figurative-literal" and depends on the frequency of use of metaphor, imagery, and other figures of speech (181).

Second, I was able to use interviews to get new information, for triangulation purposes and, most importantly, to take the perspective of the participants themselves. I interviewed them three times (using the same interview schedule: individually (face to face , and on the telephone); in groups of three and four; and going into in-depth interviews with each one of them to uncover their attitudes and beliefs which would tell us more about their cultural identities, what subject matters they write in Arabic and in English, and what strategies they use to write in both languages. Doing case studies also enabled me to apply Ivanič's and Hatims classifications in an in-depth analysis.

Third, observing my students for a year as I was working with them, gave me the chance to explore the difficulties they were facing particularly while writing. This perspective was easy to incorporate because I was both practitioner and researcher, in spite of some limitations which will be discussed later.

(Calhoun, 1993) discusses some of the benefits of action research for teachers. Promising development in their professionalization, this process allows teachers to practice problem solving and apply it to their students. Data is carefully collected to diagnose problems, look for solutions, make a start on promising potentials, and check whether and how well the action worked. The possibility of repeating the cycle many times gives the researcher the chance to focus on the same problem or on another. Another important benefit is the possibility of invigorating the whole learning community, and helping teachers in changing or reflecting on their classroom practices. It can hold up proposals by individual teachers, schools, schools working with communities, and districts. Finally, more than one type of action research can be utilized in a certain location at the same time.

There is agreement among researchers on the virtues of case studies which make them appealing to educational researchers (Cohen and Manion, 1994). They set out the advantages of a qualitative case study as proposed by Adelman et al., 1980. In their view, they summarize why the case study is a 'user friendly' research format for the teacher to undertake. First, although it can be difficult to organize, the case study is 'strong in reality'. Second, case studies allow generalizations about an instance, or from an instance to a class. "Their particular strength lies in their attention to the

subtlety and complexity of the case in its own right” (Adapted from Adelman et al., 1980; cited in Cohen and Manion, 1994, p. 123). Third, they recognize the complexity of ‘social truths’ and alternative interpretations. Fourth, they can form an archive of descriptive material available for reinterpretation by others. Fifth, they are a ‘step to action’ for staff, internal institutional advice, for formative evaluation and in educational policy making. Finally, they present research in a more publicly accessible form than other kinds of research report (Cohen and Manion, 1994, p. 123).

I think that case studies which greatly depend on in-depth interviews in being ‘the main road to multiple realities’ (Stake, 1995, p. 64) are useful in many ways in contrast to other data collection methods. First, I got information which cannot be collected otherwise especially that which uncovers the opinions, attitudes, and beliefs of the participants. Second, it is a flexible technique suited to a wide range of research purposes in education and it can give high quality data because as an interviewer I can explain any ambiguities and correct misunderstandings of the questions by probing for clarification. Moreover, I got new information which I had not anticipated in planning the interview (Miles and Huberman, 1994, Drever, 1995). Third, case studies, in this context through interviews along with other methods such as participant observation, are used for triangulation purposes to check previous findings (McDonough, 1997) and to uncover new information about the participants’ attitudes and beliefs which mold their identities: the different identities as reflected in their writing and when interviewed. In my research study on the cultural identity of Lebanese University students, examining the four participants’ text types, observing the students while writing, and going into in-depth interviews with the participants helped me understand the perceptions of my participants and learn more about their cultural identities as they write Arabic and English essays. The importance of case studies for the language teacher has been stressed by Stake (1995) who equates the roles of teacher-learner with those of researcher-reader. He says that teaching is more than lecturing and delivering information. The following quote illustrates the importance of case studies to language teachers. Case studies help teachers know more about the students by uncovering for the teacher the students’ weaknesses and help them ‘anticipate’ the problems which may arise in a learning situation.

... it is the arrangement of opportunities for learners to follow a natural human inclination to become educated...It is important to realize that even though students do not learn all they are taught, they learn considerably

more than they are taught...The competent teacher anticipates unanticipated learning...The classroom teacher soon knows each individual face and something about the mind behind it, but all too little (1995, p. 92)

Using case studies, I was able to find out the weaknesses of my students. Discussing the problems which they faced while writing argumentative essays, some students complained about difficulties in developing the counter-argument and the refutation. As a result of my research, I gave them good argumentative samples, indicated the main argument, the counter-argument, and the refutation. I also gave them more practice in writing a counter argument and refuting it using logical reasons, facts, statistics, and other concrete support to convince the reader of their point of view. Hence, the research was able to lead to a change in practice.

In spite of the many merits of case studies, they have some limitations. One of the frequent criticisms of case study research is the issue of generalization (that the results are not widely applicable in real life. Stake (1995) argued for a more intuitive and 'empirically-grounded' approach to case studies. He based his argument on the harmonious relationship between the reader's experiences and the case study itself. He expected that the data generated by case studies would often resonate experientially with a broad cross section of readers, thereby facilitating a greater understanding of the phenomenon.

Another limitation of case study research is reliability and validity. This is also related to the impossibility of replication and of the case study being unscientific in nature. It deals with reliability (external reliability: Would an independent researcher, on replicating the study, come to the same conclusion? and internal reliability: Would an independent researcher, on re-analyzing the data, come to the same conclusion?) The ethical need to confirm the validity of the process requires triangulation. Stake (1995) stated that the protocols that are used to guarantee accuracy and alternative explanations are called triangulation. These claims have been refuted by Yin (1994). He reminded the researcher that there is more to a protocol than the instrument. He asserted that the development of the rules and procedures contained in the protocol improve the reliability of case study research. Yin (1994) stated that a protocol is essential in a multiple-case study and desirable for all other studies. He recommended that the protocol should include four important sections: an overview of the case study

project, field procedures, case study questions, and a guide for the case study report. The protocol ensures that, as far as possible, according to the researcher, treating all the cases the same increases reliability. I used three types of interview: individual, face to face interviews, telephone interviews and group interviews (of three and one group of four) asking them the same questions.

Having discussed the reasons for choosing action research and case studies, and the merits and limitations of case studies, I am going to discuss the reasons for choosing the Lebanese University students as participants in the following section.

3.3 Reasons for Choosing the Lebanese University Students (Branches One and Two)

To examine the cultural identity of Lebanese students as expressed in their written discourse, it was necessary to consider feasibility and research issues. Four major areas were considered: 1) identifying an area of research which had not been investigated before, 2) identifying a skill which students faced serious problems in using skillfully, such as writing, 3) choosing a place which I had access to for a long period of time and 4) choosing students who were native speakers of Arabic and who had studied English for a minimum of ten years. The fact that they had studied English for the same number of years informed me that they were of the same educational level and were likely to be of a similar proficiency level. With respect to the first point, reviewing the related literature, I couldn't find any research studies done on the cultural identity of Lebanese University students in general and those of the faculty of Economics and Business Administration in particular or attempting a functional analysis of the essays of the same students. Moreover, based on my long teaching experience, (twenty six years) at this university, I had found that the L.U. students faced many problems while writing .

With respect to the second point, it happened that I was teaching the same year (English) in the two branches of the university which represent two different geographic sites in two different parts of Beirut: the first branch is located in the western part of the city, and the second is located in the eastern part of it. Due to the Lebanese Civil war which lasted for more than seventeen years, these areas were inhabited by different religious and ethnic groups. The residents of the western area

were mainly Moslems (Shiites, Sunnis, and Druzes, with some Christians) whereas those of the eastern area were mainly Christians ((Maronites, Orthodox, Catholics, Armenians, with some Moslems). Choosing two groups, one from each branch of the university, helped in showing whether the religious cultural identities of these two groups were reflected in their academic writing, mainly argumentative essays, and what identity issues emerged from their academic writing. Of particular interest was how/whether issues of religious identity/ethnicity might be a factor in their presentation of self in their writing. I was able to obtain information identifying the religious and ethnic background of my students from the Lebanese university students' records.

Coming to the third point, the research was carried out on two groups of second year Lebanese university students, 25 students from the first branch and 25 from the second of the Faculty of Economics and Business Administration for the academic year 1999-2000. They were all native speakers of Arabic. Each student had a good command of at least one foreign language (English) and some had a command of two languages (English and French).

To start with, ten case studies were carried out on ten participants who were multilingual males and females, five from the first branch and five from the second branch chosen in the following manner: the first, fifth, tenth, fifteenth, and twentieth student on an alphabetical list were chosen, and their identity in academic writing, mainly argumentative essays, as they write in English and Arabic was analyzed. The kind of discourse analysis used requires in-depth analysis of features of students' writing. It was therefore felt more appropriate to study fewer subjects in more detail and more holistically than more in less detail. Initially, ten students were chosen but, this number was reduced to four students (participants one and two from the second branch; participants nine, and ten from the first branch) for the in-depth analysis. Both sets of students (10 and 4) will be referred to in subsequent chapters. These students (all ten) were also observed while writing and were interviewed after writing their essays. Some interview questions were modified after the first interview session for two reasons: either because they were not clear to the students or because they were not well structured, or because they were ambiguous. The interview questions were rephrased to get the maximum amount of truthful (correct) information to answer the research questions.

3.4 The Two Branches of the Lebanese University where the Data was Collected

The Lebanese University is the only state or national university in Lebanon. As all public institutions in Lebanon, they fall under the political and religious influence of the leading political and religious parties in the country. Before the Lebanese civil war, the central university was in the capital Beirut. During the war, many branches were started in different parts in Lebanon in addition to (the ones historically started first), which were recognized as the first central branch for each kind of specialization. Starting with eastern Beirut the second branch for different faculties was established. For example, the second branch for the faculty of Economics and Business Administration was started in Ashrafieh in east Beirut, the second branch for the faculty of education was started in Furn el- Shubback in east Beirut. This information is important because one of the groups came from the second branch which is in Ashrafieh in Beirut which was primarily a Christian religious community, in contrast to the other group which came from the first branch, a primarily Moslem community. I have been teaching at the first branch since 1974, and I joined the second branch after the war in 1985 where I am still teaching. Many other branches were added to different regions of the country, south, north, Bikaa and Mount Lebanon.

The first branch of the faculty of Economics and Business Administration is in western Beirut, Bir Hasan Area, near the Queiti Embassy and the United Nations. Most of the students in this branch are Moslems. The Sunnis and the Shiites are the majorities while the Druzes and Christians are minorities. To preserve the Arabic cultural heritage and because of ethnic and political reasons, students in branch one take most of their major courses in Arabic (information collected from the course description, university documents of the Faculty of Economics and Business Administration and confirmed by interviewing students). As a result of this, the students are weak in English and face many problems while speaking, reading or writing.

The second branch of the same faculty is in eastern Beirut, Ashrafieh Karm el-Zaytoun area. Most of the students are Christians, in contrast to the first branch, while the Moslems and Druzes are minorities. The students in this branch take most of their

major courses in English or French depending on their field of specialization (information collected from the course description, university documents and confirmed by interviewing students). As a result of this, students in this branch are more competent and fluent in speaking, reading, and writing in English compared with the students in the first branch. This is evident from the placement tests students take at the beginning of the academic year to determine their proficiency level.

In the above section, I have endeavored to give an overall profile of the two branches in which the data was collected. In the coming section, I proceed to show how the data was collected and analyzed.

3.5 Methods of Data Collection

3.5.1 Entering the Field and Establishing the Research Questions

In both branches, I made contact with the directors and informed them about my investigation which would be part of my regular teaching load. They welcomed the idea and were helpful. I collected the data as I was teaching in the academic year 1999-2000.

Since writing always occurs in a certain context, the topic and the context of the situation affect the writing of the students in general and argumentative writing in particular. Writing text types such as argumentation is actually directly related to the socialization and cultural development of the students. As students practiced this text type, I got more interested in studying the cultural effects on their argumentative writing in both Arabic and English. More precisely, being greatly influenced by Ivanič's theory of voice, I formulated the research questions stated in the introduction to investigate the following issues:

- a. Whether, based on Ivanič's theory of voice, academic writing (which is mainly argumentative) in my own particular context reflected the identity of my students. If yes,
- b. How the reflection of identity is manifested in my students' writing?

- c. Whether my students' identity positions are reflected differently in Arabic and in English in academic essays which are mainly argumentative.
- d. Whether my students argue their points in the same way in Arabic and in English, a question which emerged as a result of analyzing the data.

In doing the ten case studies, I drew upon four sources of data to support the conclusions arrived at. These were as follows:

- * Questionnaire collecting bio-data in class from both sites (Group I: East Beirut, Group II: West Beirut)
- * Argumentative Essays: Task I: East Beirut in class Arabic essay first, English essay second Task II: West Beirut in class, English essay first, Arabic essay second.
- * Interviews: semi-structured and in-depth interviews (individual, face-to-face, on the telephone, and in groups of three and one group of four).
- * Observations

However, collecting different kinds of information does not make up data in itself. As put by Erickson more clearly,

..the corpus of materials collected in the field are not data themselves, but resources for data. Field notes, videotapes, and site documents are not data. Even interview transcripts are not data. All these are documentary materials from which data must be constructed through some formal means of analysis (Erickson, 1990, p. 161).

3.5.2 An account of the Writing Class

In my classes, which are part of the Communication Skills program at the Lebanese university, Faculty of Economics and Business Administration, teaching academic writing is a skill integrated with the other basic skills (listening, speaking, reading, study skills, critical thinking, and cultural awareness). Communication skills is a one year course which consists of two parts which run parallel to each other: developing the students' basic skills in academic English and English for specific purposes, and using English for business. With respect to academic English, students

are trained through process writing how to write a well unified paragraph, and a well organized essay (starting with one body paragraph and ending with three body paragraphs) using different methods of development, rational (appealing to reason) and persuasive (appealing to emotions), to write different text types such as comparison and contrast, causes and effects, and argumentation: They are also trained how to use concrete support (examples/and or illustrations, facts statistics, quoting authorities...) to develop their ideas and support their point of view using Scull (1987), *Critical Reading and Writing for Students of English as a Second Language*. Before writing the argumentative essays analyzed below, students had been given selections on writing definitions and their importance in argumentation. They practiced writing syllogisms and recognized their importance in argumentation. They had three samples of argumentative writing arguing for or against the theme of killing in general (capital punishment and suicide) and merciful killing in particular. For each sample (an authentic article), the points related to the main argument (whether for or against) were written on one side of the blackboard getting feedback from the students and the counter argument(or points against the main argument) on the other side of the board. Students had been trained how to refute the argument giving concrete evidence to support their points of view. In the English exam which generated the texts I analyzed, students were given an argumentative text which could be used for choosing additional ideas to support their argument whether for or against. The comprehension text given had the same essay theme, which was 'Merciful Killing'. Students were given the following instructions:

Arthur D. Silk states that "life's final drama" should not be subject to legislation (passing laws approving or disapproving of certain actions), but should be handled by an unwritten agreement between family members and the attending physician.

Write a well-organized essay of 3-4 unified body paragraphs arguing for or against legislating death using reasons, examples and/or illustrations, quoting authorities....to support your point of view.

Consider the point raised by Dr. Silk that the economic realities of health care costs for the terminally ill raise the possibility of legislation that threatens to shorten life for those completely dependent on Medicare. What is the difference between the right to die and the duty to die? What are the moral,

emotional, social, and economic obligations of individuals to society? Try to answer some of these questions whether you argue for the legislation of death or against it.

Students had also watched a film on argumentation dealing with the theme of abortion, *Listen to me*, and had a discussion after that showing the importance of persuasive argumentation. The aims of this class did not change for research purposes as I mentioned earlier. The essays (the final exam scripts) which will be analyzed below would normally be read according to two criteria: content and accuracy. This would have occurred regardless of the research. Similar to Ivanič's research (1998), part of this research was based on essays which are part of a course work in higher education, rather than tasks set up specifically for the purpose of research. The English essays which I analyzed were argumentative essays and part of the course work in higher education for second year Lebanese university students in two branches (1999-2000).

However, the part they wrote in Arabic was not part of their course work. It was added for research purposes. Five students (1-5: G I; now 1-2), those who were in the second branch wrote the Arabic essay one week before the English essay in one of the sessions in class. The other five (6-10: G II; now 9-10), from the first branch wrote the English essay one week before the Arabic essay. For both groups the English essay was part of their final exam. Similar to the English essay, they had 60 minutes for the Arabic essay. The instructions given in Arabic were similar to those given in English, but students were not given a comprehension text which had the theme of "merciful killing". They could refer to the Arabic literature they knew and give examples and/or illustrations quoting authorities wherever possible to support their main argument.

I am going to look at the five methods used to collect data for the case studies and describe how the analysis was carried out in the following section.

3.5.3 Questionnaire

In this study, a questionnaire was one of the methods of collecting data. The aim of the questionnaire, which consisted of 17 items, was to collect bio-data and background information. It was distributed twice to validate the information. The first

one was given the first day of classes, and the second one was given the last day of classes before starting the final exam. Both were given in English. It took students between ten to fifteen minutes to complete each questionnaire. Questions were structured /closed requiring specific answers. A list of the questions asked can be found in Appendix A. The students had a minimum of 10 years of English and a maximum of 23 years. All of them had between 18 - 20 years of classical Arabic, the language which they learn academically at school and university and which differs from the spoken language at home (colloquial Arabic). Their ages ranged between 18 and 23. Most of them were pleased to take both tests, argumentation in Arabic and in English, and showed cooperation especially after explaining to them the aims of the research. They had to take the English test, but they did not have to take the Arabic one. Information collected from the questionnaire was grouped under different categories as illustrated in Appendix C. It reflected more differences than similarities in their basic skills and cultural background. These differences will be highlighted in the analysis chapters.

3.5.4 Essays

As mentioned above, a functional analysis of ten argumentative essays in English and ten essays in Arabic for ten Lebanese native speakers of Arabic was one of the primary methods of collecting data in this study.

Students had practice in writing in different text types such as (comparison/contrast) and cause/effect before argumentative writing. They wrote the first essay topic comparison/contrast) in class. Two months later they wrote the second essay (cause / effect). These essays were used for piloting to investigate how students write and what problems they face when they write in Arabic and in English. They also wrote three argumentative essays on a variety of topics after reading and discussing samples of argumentative essays in class. They wrote their essay (argumentation) in June and it was part of the final exam. I chose this essay particularly because all the students have to take the final exam to pass the course. They can absent themselves, however, from the other practice essays. Students wrote about the same topic in Arabic and in English. A functional analysis (top down) based on two of the continua suggested by the International Association for the Evaluation of Educational Achievement (IEA) (Purves and Purves, 1986, p. 181) as explained above was attempted to examine the

students' writing. Analyzing the essays, bottom up, religion emerged as an important factor in my students' argumentative writing in both Arabic and in English as will be illustrated in the analysis section. It emerged from my reflective analysis of students' work. In arriving at the conclusions I formulate in Part Two, I make use of two conceptual frame works which are based on a range of frameworks deep-rooted in various literatures. These literatures are outlined in chapter two of this research.

3.5.5 Individual and Group Interviews

Ten students were interviewed three times after writing their essays in English (individually and on the telephone; in two groups of three, one group of four) asking them (the same) questions which would reflect their cultural and cognitive strategies, questions about their cultural identity, questions about similarities and differences between essay writing in Arabic and English. They were allowed to respond in Arabic if they wished to do so. Moreover, whenever they couldn't understand a question in English, it was rephrased in Arabic. The main rational for asking questions in English and not in Arabic is that the class is an English language class and not an Arabic one. Initially, the intention was to have practice in English and not in Arabic.

As analyzing the ten essays hadn't revealed enough about the cultural identity of the students, research questions which dealt with the cultural identity of the students were rephrased. As a result of this, the methodology was modified using semi-structured interviews to enable me to find clearer and more precise answers to the newly formulated research question stated above.

As explained by Drever (1995), semi-structured interviews give high quality data if approached properly and if participants agree to be interviewed. Moreover, there is a possibility of explaining ambiguities, correcting misunderstandings, and probing for clarification. Being aware of the participant's manners and their body language that may help the interviewer in conducting the interview or in interpreting it later is the second merit or strength. It is possible here that the interviewer may hit on an aspect of the study that s/he hasn't anticipated in planning the interview. S/he may have learned something about the limitations of his/her research (Drever, 1995).

Starting with the first point (getting agreement from the participants), interviewing was preceded by a cover letter explaining the purpose of the interviews

and promising to give a copy of the results and findings to the participants. With respect to the second point, probing and repeating the interview more than once clarified many vague or unclear responses. As for the last important merit, I found aspects that I had not expected while planning the interview. The power of surprise has been discussed as a strength of interviewing. Steiner Kvale (Ely et.al; 1997) interviewed Jean Lave about her life's work as an anthropologist and wrote about the power of surprise after describing her approaches to collecting and analyzing data and the ways in which her theoretical understanding of apprenticeship of teaching developed during the process of investigating. She described her findings saying,

...you want to be somewhere in between so that what happens can lead you to be really shocked and surprised – you didn't expect things to be the way they are – and they really are different and you learn from that. If the enterprise of doing empirical work has any purpose to it, it ought to change your theory as much as your theory changes your empirical work (Lave and Kvale, 1995, p. 223; cited in Ely et al, 1997, p. 239).

Ivanič (1998) discusses four criteria that theory and research findings should meet to be of practical use. The first one is related to the relevance issue that Ivanič considers one of the basic criteria for applying theory to research. My students have always complained about difficulties in writing. Whenever I asked them to write, they felt uncomfortable and even annoyed by the mere idea of writing especially writing under pressure within a certain time limit. I am going to use the term 'academic writing' as used by Ivanič (1998) as inseparable from its social context and as used by Street (1984, 1995) "...who claims that literacy is not autonomous but 'ideological' that is shaped by the values and practices of the culture in which it is embedded." (Quoted in Ivanič, 1998, p. 59). I am going to adopt Ivanič's conceptual framework which is based on both the social constructionist paradigm and Goffman's Social – Interactionist Theory because I believe this will enable me to account for both the social and psychological effects on the learner's writing identity.

The second criterion which theory and research findings should meet to be of practical use as suggested by Ivanič (1998) is 'explanatory power'. It refers to findings that have the power to explain and understand the issues that are being investigated and discussed. I think that although the findings of Ivanič cannot be subjected to quantitative tests such as validity and reliability, the arguments she presented may be more or less convincing and provide ways of understanding

phenomena that were less understood before. Her co-researchers assured her of the value to them of their jointly produced understanding and agree with her that these findings would be similarly useful and beneficial to others. Similarly, the students I researched got more interested in writing and found it more useful. Discussing with the students the value of what they had written, the interviews, and the questionnaire revealed that what we did made them aware of who they really are, how their cultural identity has changed as a result of learning a new language, and that they now possess more than one identity each manifested differently in different social situations.

Many researchers who discussed the merits and demerits of interviewing (Pawney and Watts, 1987; Cohen and Manion, 1994; Fontana and Frey, 1994; Drever, 1995; etc...) stressed that interviewing is a skill and warned against important issues such as interviewer's bias which comes as a result of constructing questions which lead the witness and/or are double edged. In order to minimize the bias the interview questions were piloted before putting them to interviewees 1-10. Some questions were modified, some deleted, and some added to get the maximum amount of truthful information to answer the research questions.

The tensions throughout all qualitative research have been described by Ely et. al (1997). They are tensions between important variables such as "being a participant and an observer, a professional and a stranger, sympathetic yet detached, becoming deeply imbued in one culture in order to see it in the light of others" (p. 239). Lave refers to one of these tensions saying,

...to be both knowledgeable and capable of being surprised... [and adding] This willingness to hold one's original expectations, questions, answers understandings and interpretations in abeyance and enter the field asking, 'what is happening here?' does not come easily (Lave and Kvale, 1995; cited in Ely et. al., 1997, pp.239-240).

Withdrawal to analyze notes then continuing the research as Lave did is considered as important as hypothesizing and theorizing. The relationship between working in the field and working with theory has been described by Lave as quoted by Ely,

you keep doing your field research and you keep working on your theoretical understanding of the world – and hopefully, each of them makes the other better over time (1995, p.223; quoted in Ely et. al., 1997, p. 241).

Two of the main weaknesses of interviewing are reliability and validity.

Although it is really difficult to eliminate bias it is possible to deal with it. Being the researcher and the teacher at the same time, I tried to minimize bias in three different ways in order to get the maximum possible reliability and validity. The first one was by interviewing 3 students individually and modifying some ambiguous and /or double-edged questions. The second one was by interviewing the ten individuals three times: individually face-to-face, on the telephone, and in two groups of three and one group of four as mentioned above using the same interview schedule. Each participant responded more fluently than when interviewed individually giving more detailed answers accompanied with specific examples and/or illustrations. The most important advantage of this session was confirming the responses I got when interviewing participants individually. With a small number of participants (three or four per group) the effect of the 'group think', and the domination by one participant that Fontana and Frey (1994) talked about were not observed as the members were responding. The third one was telephone interviewing using the same interview schedule. As reported by them, participants felt more relaxed and more comfortable as they were responding and gave almost the same answers with minor modifications confirming the same previous responses given when interviewed individually and as a group.

Going through the argumentative essays revealed interesting information with respect to the students' religious identities. To find out more and to discuss the preliminary findings about the students' religious identities, the interview questions used in the piloting process were modified and used directly after completing the writing of the argumentative essay. Appendix B: interview questions.

In interviews, as reported by (Mishler, 1986), discourse is constructed by interviewer and respondent working together. In choosing to carry out interviews at the end of the writing session(s) when both interviewer and interviewee had a better chance to be relaxed by choosing a quiet place, I could leave the interview quite open. Although I covered the same general areas, I also allowed the interviewees freedom to focus on areas which interested them when interviewed individually and in groups of three. I interviewed them in groups for reliability and triangulation purposes; to check whether they would give the same answers they gave when interviewed individually. My rationale for using semi-structured interviews was based on what (Mishler, 1986)

said, “ambiguities are resolved through discourse itself and not by efforts to give a more precise statement to questions in the interview schedule” (p. 47). Thus ‘ambiguities’ are made clear as a result of interviewing the students many times. As a matter of fact, this would minimize the effect of the relationship I had built-up with the participants coming from mainly from being the researcher and the teacher at the same time.

3.5.6 Observations

Observations in research differ from observations in every day life in aiming at producing public knowledge (empirical and theoretical) about particular issues which can be used by others in various ways. Planning observations, conducting them in a systematic way, recording them, interpreting them carefully and analyzing them using orderly and planned procedures is another important difference. Subjecting the data to checks of validity in order to be more confident about their precision is a third difference. (Foster, 1996; in Sapsford, R. and Jupp, V., eds.)

Observations can be utilized for various purposes. In the preliminary stages of an investigation, they may be employed for exploring an area which can later be studied more fully using other methods. Towards the end of the research project, they can be used as a supplementary tool for checking on data collected in interviews or surveys (cited in Foster, 1996; in Sapsford, R. and Jupp, V., eds.). As a primary research tool, it can be used quantitatively and qualitatively. Qualitatively, it is used as part of ethnography, a broad approach to research which uses a combination of data gathering techniques (Foster, 1996; in Sapsford, R. and Jupp, V., eds.).

Discussing the advantages and limitations of observation as a research technique, Foster (1996) identifies four advantages and four limitations. Being able to record or note down the information about the physical environment and about human behavior directly without having to depend on the retrospective or anticipatory reports of the others is the first advantage. Seeing what participants cannot see is the second. Careful and planned observation by a researcher over a period of time enables her/him to see important patterns and regularities in the environment and behavior. Providing information on the environment and behavior of those who can not speak

for themselves is the third advantage. Using it as a tool for checking on and supplementing information obtained from other sources is the fourth.

One of the four limitations discussed by, Foster (1996) is the difficulty or impossibility of observation when dealing with political issues or people who do not like to be observed. The second limitation is the change in the behavior of the participants when they are informed that they are going to be observed. The third limitation is the filtration of the observations “through the interpretive lens of the observer” (Foster, 1996; in Sapford, R. and Jupp, V., eds., p. 59). This means that the observer can never give an exact representation of reality and his observations may be biased by his preconceptions and accessible knowledge. The fourth limitation is that observation is time consuming and costly.

The advantages of observations in my research outweighed the limitations. This method of collecting data was used in two ways in this study: in the preliminary stages of the investigation and while researching. In the preliminary stages of the investigation it was used for exploring the area. I observed students while writing to discover the problems they faced. I went around taking field notes, writing down my observations during the session. Some of the questions asked were the following: “How can I express this idea? Is it O.K. if I say it this way? Which transition should I use instead of 'and' ? How and where can I divide the sentence? What does this word mean? Is there a proverb in English similar to this proverb in Arabic? If not, how can I say this Arabic proverb in English?...etc.” As a participant observer, I was going around listening to each student at a time and writing down the question s/he asked. I gave answers to participants as they wrote their essays when they were practicing in class. I started out with the broadest possible focus and gradually moved to a more limited observational focus. Entering the field with a broad research question, “ How do Lebanese students write academic essays in Arabic and English?” After several observations, and after students had written different text types(comparison/contrast, cause/ effect, and argumentation) I was able to focus and limit my research questions to the ones mentioned above mainly in relation to academic text types, mainly argumentative.

In the exploratory stage, I was a participant observer. However, while researching, that is, while students were writing their argumentative essays in Arabic

and in English, I was only observing and taking field notes: sometimes from a back seat, sometimes going around without answering any questions.

3.6 Methods of Data Analysis

3.6.1 Discourse Analysis

In both the interviews and functional analysis of the argumentative essays, language is analyzed with a view to examining how it links or interconnects with the social context in which it is used. Although discourse analysis can occur at different levels using various analytic procedures, it is fundamentally used to interpret the interaction between language and society. As used in applied linguistics, discourse deals with the communicative forces which operate in a text, and discourse analysis attempts to indicate how discoursal forces and other elements of the language, together with grammar and lexis, adhere to give meaning (Halliday and Hasan, 1989). By looking at some specimens of written argumentative discourse in Arabic and in English and finding differences related to the different social situations under which they were written, I have understood an important educational matter with respect to the teaching of essay writing. Halliday has explained this issue by emphasizing that constructing texts is a matter of social experience saying that the early stages of essay writing are perhaps quite difficult.

One learns to make texts by making texts, in much the same way as one learns to speak a language by speaking that language. Familiarity with different genres does not grow automatically with growing age, just as language does not simply happen because you are two to three or five years old. For both you need social experience (1989, p. 68).

As explained in detail in the review of related literature, I am going to adopt Ivanič's conceptual framework for discourse analysis which is based on both Halliday and Hasan's (1976, 1989) and Fairclough's (1989, 1992a and 1995; cited in Ivanič, 1998) for analyzing the expressions which reflect different or similar identity positions. I am also going to adopt Hatim's (1997) conceptual frame work for analyzing the argumentative essays in Arabic and in English.

3.6.2 Validity and Reliability

In the final part of this section, I will give a brief discussion of the question of validity and reliability in action or field research. The issue of reliability, being concerned with getting a true idea of the phenomenon under study depends on,

The question of whether another researcher with similar methodological training, understanding of the field setting, and rapport with the subjects can make similar observations (Shafif, 1991, p.12).

Validity consists in how our research tools work together not in how any tool works on its own. Validity is shared, according to Gee (1999); if the researcher takes risks and make mistakes, his colleagues may help him clean up the mess.

This could be illustrated by what Ivanič (1998) did in analyzing her data. She integrated analysis of texts with analysis of interviews about texts. Her starting point was her linguistic data taken from the written essays of her mature writers. Her interview data supported her primary analysis by motivating what kinds of discourse types she chose to comment on, and by helping her identify parts of the texts which were particularly interesting from the point of view of the discoursal construction of identity, and providing her with a commentary on the way specific discourse types position their writers in particular ways. Ivanič focused first on the identified parts of the texts that were particularly interesting or troublesome to her co-researchers, and those for which they could identify a particular source. The participants identified discourse types that she may not have noticed. She used what they said “as a lead into the text” (Ivanič, 1998, p. 119). Her research participants (co-researchers) brought up focusing on discoursal characteristics that distinguished discourse types of different subject and courses. They had pointed out some instances, and she looked for others. She drew on her knowledge of the institution of higher education in Britain and on her understandings of her co-researchers’ experiences, interests, beliefs..etc. “...to take the crucial extra step of suggesting how the various discourse types in the essays positioned their users.” (p. 120) as illustrated in the review of literature. This confirms what Erickson (1990) said when describing interpretive field work research: that it is usually systematic and thoughtful in noticing and describing every day events in the field setting, and in trying to recognize the importance of actions in the events from the actors’ various points of view. Case studies which greatly depend on in-depth

interviews in spite of the fact that they may lead to bias, proved to be useful to Ivanič, to other researchers in the field of education, and to me. Used for triangulation purposes in addition to other research methodologies in the study of the same phenomenon minimizes the bias. Ethnographic, or action, research which both belong to field research, are more concerned with examining the *processes* through which social and cultural dynamics operate and less with generalizations and representativeness. Sharing similar concerns with the interpretive researcher, the results of interpretive research are particularly interesting to teachers because teachers are mainly concerned with the particulars of local meaning and restricted action, the intrinsic logic of the interpretive perspective in research on teaching leads to cooperation between teacher and the researcher (McDonough and McDonough, 1997). This does not deny that there is uniformity in human social life. As pointed out by Erickson,

Through culture humans share learned systems for defining meaning, and in given situations of particular action humans often seem to have created similar meaning interpretations” (1986, p. 98).

It also means that field work or action research deals more with examining responses confined to a particular situation through which social and cultural forces work than with the typicality of a situation (Griffin, 1991). Prus maintains that instead of assuming that there is a singular or objective reality, the interactionists deal with the *perspectives* (or viewpoints, frames of reference, or worldviews) of the people that they are studying. The emphasis is on the realities employed by the people they are studying, the meaning they assign to objects and their notions of what's important and interesting (1991). Focusing on the subjective realities of the participants themselves is necessary in the view of interpretive researchers because an explanation of the cause of human action must be embedded in their perspective. Such a focus is still systematic. Attempting to be systematic in the analysis of this research, though not quantitative, my interest was in the process of how students write argumentative essays in Arabic and in English and how their cultural identities are reflected in their texts. The interview data, the observations (though minor), and the functional analysis of the texts are used to look at this lively process. I have thus depended on qualitative as opposed to quantitative methodologies. Although I believe that one supplements the other, my research questions were not formulated in a manner to utilize quantitative methods or tools. I believe, however, that the three main data sources I

employ to arrive at my conclusions are varied enough to look at the subject in this research from various angles in spite of the in-built subjectivity resulting from being the researcher and the teacher at the same time. I tried to minimize this effect by interviewing students three times and by observations as discussed above.

3.7 Conclusion

In this chapter, I outlined the scope of this study. I then explained the reasons for approaching the two branches of the Lebanese university where this study was carried out and which represented two different geographic sites in different parts of Beirut. I summarized the data collection and data analysis methods. I have based my argument on adopting three conceptual frameworks: The first is using Purves and Purves functional analysis for ten argumentative essays in English and Arabic based on two of the above mentioned continua: (Purves and Purves, 1986, p. 181). The second is Ivanič's conceptual frame work for analyzing the cultural identity of the participants using semi-structured interviews and in-depth interviews. The third is Hatim's (1997) conceptual framework for argumentation. I will argue that these frameworks are most appropriate to answering my research questions which will be presented in Chapter two, Review of related literature. Therefore, chapter three concludes the background information and setting. Chapter four makes up Part Two and deals with reporting the analyzed data. In Chapter four, I will analyze, based on Ivanič's theory of voice, how academic argumentative writing in my own context reflects the identity of my students. The analysis will demonstrate how the reflection of identity is manifested in my students' writing: how the participants show similar /different religious identity positions in their argumentative essay when writing in Arabic and in English. This is based on semi-structured and in-depth interviews in relation to the texts. Moreover, I will quote evidence from each one of the four participants based on their interviews and/or argumentative essays to show how my students' identity positions are differently reflected.

PART TWO

FINDINGS AND DATA ANALYSIS

Chapter Four

Findings and Data Analysis

4.1 Introduction

In the Data analysis, I will attempt to provide evidence for each of the following research questions with particular reference to: the questionnaire, giving biodata and background information; the functional analysis of the texts; the interviews in relation to the texts; the in-depth interviews dealing with particular problems which each of the four participants faced; and essay analysis into through and counter argument types in Arabic and English of each participant. It is hoped this will give a holistic view by bringing together insights from the various data collected for each participant. The research questions are:

1. Whether, based on Ivanič's theory of voice, academic writing (which is mainly argumentative) in my own particular context reflects the identity of my students. If yes,
2. How the reflection of identity is manifested in my students' writing?
3. Whether my students' identity positions are reflected differently in Arabic and in English in academic essays which are mainly argumentative.
4. Whether my students argue their points in the same way in Arabic and in English, a question which emerged as a result of analyzing the data.

In this chapter, I will analyze, based on Ivanič's theory of voice, how academic argumentative writing in my own context reflects the identity of my students. The analysis will demonstrate how the reflection of identity is manifested in my students' writing: how the participants show similar religious identity positions in their argumentative essay writing in Arabic and in English. There are two types of data: four written texts in Arabic and four in English and semi-structured and in-depth interviews. On the texts, I have carried out a functional analysis based on two of the continua suggested by the International Association for the Evaluation of

Educational Achievement (IEA): *Personal –Impersonal*⁸ and *Ornamented-Plain*⁹ (Purves and Purves, 1986). The first continuum(*Personal –Impersonal*) is based on the frequency of references in the text to the writer's thoughts and feelings about the subject using the first person pronouns. For example, using the first person (I and/or we) to refer to the writer's feelings about the topic very often indicates how personal s/he is. In contrast, using the third person (s/he, they, and it) to refer to his adeas about the topic very often indicates how impersonal s/he is). The second continuum (*Ornamented-Plain*) which may also be defined as 'figurative-literal' depends on the frequency of use of metaphor, imagery, and other figures of speech. I used '*Ornamented*' to refer to any one of the following features: poetic start (P.S.); Metaphor (M); Flowery Expressions (F.E.) to refer to imagery; and Rhetorical Question (R.Q.)

This chapter will adopt Ivanič's definition of the 'writer identity' in the act of writing which leads to similar or different identity positions and use it as the conceptual frame work for analyzing the texts and the semi-structured and in-depth interviews of each one of the four participants in relation to their texts. Evidence will be given based on the following description of the process a writer faces in becoming an 'insider' of the community:

I have come to see every act of academic writing as among other things, the writer's struggle to create a discorsal self which resolves the tension between the autobiographical self and the possibilities for self-hood available in the academic community (Ivanič, 1998, p. 236).

In the analysis, the Participants' interview responses to questions on how similar or different identity positions are reflected in their writing in Arabic versus English will be referred to. It will be shown how the 'discorsal self' students construct is based on a different cultural and ideological heritage. Students try to 'resolve the tension' between the 'auto-biographical' self which is based on past experience consisting of previous cultural ideological heritage and "the possibilities of self-hood in the academic community (Ivanič, 1998).

⁸ This continuum depends primarily on the frequency of references in the text to the writer's thoughts and feelings about the subject (181).

⁹ This continuum may also be defined as "figurative-literal" and depends on the frequency of use of metaphor, imagery, and other figures of speech (181).

4.2 Definition of the 'Writer Identity'

Talking about identity in relation to writing, people may be referring to one or more of the following three selves:

- 'auto-biographical self'
- 'discoursal self'
- 'self as author'

The 'auto-biographical self' is shaped by the writer's past experiences. Ivanič has stressed the importance of the writers' past experiences saying,

Writing is not only a text but also a set of practices, and writers bring to any new act of writing the literary practices into which they have been accultured through their past experience (Ivanič, 1998, p.184).

The 'discoursal self' is 'the impression – often multiple, sometimes contradictory' which writer's (consciously or unconsciously) express of themselves in a specific writing text. As explained by Ivanič,

I have called this aspect of identity 'discoursal' because it is constructed through the discourse characteristics of a text, which relates to values, beliefs and power relations in the social context in which they were written...It is concerned with the writer's 'voice' in the sense of the way they want to sound, rather than in the sense of the stance they are taking (1998, p.25).

The 'self as author' is related to the writer's 'voice' meaning the writer's position, opinions and beliefs; it refers to 'the writer's relative authoritativeness' a different meaning of 'voice' from the one linked with the 'discoursal self' as discussed by Ivanič and stated explicitly,

The self as author is particularly significant when discussing academic writing, since writers differ considerably in how far they claim authority as the source of the content of the text, and in how far they establish an authorial presence in their writing. Some attribute all the ideas in their writing to other authorities, effacing themselves completely; others take up a strong authorial stance. Some do this by presenting the content of their work as objective truth, some do it by taking responsibility for their authorship (p. 26, 1998).

In the following section, I will give a holistic analysis of the first case giving evidence for the four research questions mentioned above.

4.3 Participant One (Male)

Participant one is a Lebanese male student who is twenty years old. He is bilingual. He learned both Arabic and Armenian in childhood, and he speaks both languages at home. He has studied Arabic and English for sixteen years, and graduated from a high school where English is the medium of instruction. He uses English more often than Arabic for reading and writing purposes.

In his essays on 'Merciful Killing', this participant showed a consistent religious identity in expressing his attitudes about 'life and death', and his writing reflected a strong religious affiliations as will be illustrated below giving extracts from both texts, Arabic and English.

This participant referred to Christ, the Bible and other religions to support his argument against merciful killing in both texts (Arabic and English).

This participant's strong affiliation to his religious social group can be observed more strongly in the Arabic text when he quoted what Christ had said,

He who hasn't sinned can throw a stone at her Extract 1.a (Arabic text)

and when he said,

I say in my personal opinion life on earth is the first blessing God granted us, and the second blessing is eternal life through the son of God. He who has eternal life understands the value of earthly life, because Christ came "so that we can have eternal life, and we can have the better" that's why I call every person instead of listening to others or permitting others to kill him to permit Christ to give him a life which is imperishable and endless. Extract 1.b (Arabic text)

This participant's self representation is consistent in both texts (Arabic and English) showing his strong religious belief in Christ and Christianity. This student plus a couple of others had Christ's photo with Virgin Mary in front of them while writing both essays. Below are some extracts from his English text:

His definition of **life** and **death**, as being both gifts from God, is related to his 'auto-biographical' self (Ivanič 1998). This is also stated in his English essay:

Life is the first of all gifts granted by God, and physical death is the last...Extract 2.a (English text)

He proceeded by posing rhetorical questions, a characteristic of Arabic rhetoric, (Al-Kazwini, n.d.) to arouse the reader's interest, and ended his introduction with a balanced statement presenting both the 'pro' and 'con' positions saying,

...Some people have come to propose the legislation of death and others totally refuse this possibility giving various reasons...Extract 2.b (English text)

He developed his counter-argument in favour of Merciful Killing giving evidence and reasons such as

This is when life should be ceased, under some conditions, because it has become a source of economic and emotional distress to the patient and others. Extract 2.c (English text)

He gave further evidence from the argumentative comprehension passage which was related to the theme of “Merciful Killing”.

In presenting his main argument, his ‘auto-biographical self’ shaped by the writer’s past experiences, as described by Ivanič (1998), reflects his cultural heritage manifested in his strong belief in God and referring to God as the only one who has the right to end a person’s life....

only God has the right to take the life of a person because He is the one who can accurately decide the right time for each one to die. Extract 2 d (English text)

He referred to various religious authorities which forbid legislating death such as Judaism, Christianity, and Islam, and gave other reasons arguing that

...every patient, no matter how bad his condition might be, has the right to be given the chance to recover. Extract 2.e (English text)

He also gave evidence from the comprehension text by (Silk, no year; cited in Scull, 1987), (the source from which the argumentative sample passage was taken is given in appendix E) to give further support,

...the interference of law in deciding a patient’s life can be an act of social cruelty. Extract 2.f (English text)

This shows ‘respect for authority’ which Ivanič (1998) discussed in relation to her co-researchers (participants) appreciating specific sources of knowledge. Similarly, this participant refers to religious authorities and to other sources of knowledge, also giving evidence from (Silk, n.d.; cited in Scull, 1987).

He concluded his essay reflecting more of his ‘auto-biographical’ self manifested in his belief in the holiness and divinity of life by repeating that,

Life is a divine gift, and physical death is another; usually one doesn’t mistreat such gifts Extract 2.g (English text)

The oral interview data was collected mainly in relation to the written texts. Therefore, the additional information which I got from the in-depth interview gave additional evidence for the participant's consistent religious identity. Participant one reported strong religious affiliation: believing in the second coming of Christ and being a member of a religious committee. He said,

I believe in the second coming of Christ.... I am a member of a religious Committee whose aim is to spread Christ's teaching and his second coming... Extract 3 (in-depth interview)

The above discussion tried to show, in answer to the first research question, that the academic argumentative writing of this particular student reflected his religious identity in his writing in both Arabic and English.

In this section, I will discuss the third research question in relation to participant one to show how different identity positions are reflected differently depending on the topic he is writing about. This is based on a functional analysis of his essays using Ivanič's theory of voice, and following Fairclough's model; cited in Ivanič(1998). With respect to the third question, this participant displays different identity positions although his real self, the 'real me' which Ivanič uses to refer to "unity and continuity", is reflected in using English along a continuum which covers the four discursual selves: **retrospective** refers to the past personal experiences: referring to Christ and Virgin Mary; **present** refers to what actually happens: while writing academically defining his terms; **desired** refers to what one wants to do; "*I use English to convince logically. I want to write much more in English. I prefer to watch British films*"; and **prospective** refers to the future self: praying and reading the Bible in English in the future. Individuals, having a sense of unity and continuity about their identity, and having a choice as to personal identity are socially constructed by the very language used by psychologists and in every day life (Slugoski and Ginsburg 1989; cited in Ivanič 1998). I will show the interplay of the discursively constructed 'selves' as follows:

Retrospective	Present	Desired	Prospective
Referring to Christ and virgin Mary	Writing academically; defining his terms	"I want to write much more in English"	"I will pray and read the Bible in English"

Table 1 Interplay of Discoursally Constructed Selves in the Writing of

Participant One

In his semi-structured interview, this participant reported that he had 'a mixture of identities'. In the following extract, he said

As an Armenian, I have got...a mixture of identities. I consider English a mid way between English and Armenian. I feel free to express myself and emotions in English. I will read the Bible in English. I like the British culture.... Extract 4 (semi-structured interview)

Asking this participant what he meant by "mid way between English and Armenian", He explained that he used both languages equally at home.

As discussed in the literature review the concepts of 'identity' and 'investment' might help me understand my students and their learning processes better. Depending on their major course of study, students may invest differently in different courses and different languages. They may chose the language which suits their purpose of communication. Those who are majoring in Business Administration need to master the English communication skills with, special emphasis on writing skills, because this is where they may invest more. They cannot graduate unless they are proficient in English. When they graduate, they may apply for a job in English, they are going to be interviewed in English, and they are going to use English most of their time at work. Depending on their major course of study, students may invest differently in different courses using similar or different languages or (choosing between the native language or the foreign language) as I am going to illustrate in the section below. Having many voices, the student or 'individual writer' will invest differently in different fields of study as Ivanič (1998) says in discussing multiple possibilities of selfhood in the discourse community and as was illustrated in the

literature review (p. 28). Similarly, I will quote evidence from participant one which shows different identity positions depending on text type and topic. Similar to one of Ivanič's participants, quoted in the review of related literature, this participant positioned himself differently as he wrote on different topics. Writing on causes and/or effects of pollution, he gives scientific evidence for the reasons of pollution saying:

Some industries release gases which contaminate the atmosphere...the cage of power generating factories that give carbon monoxide and sulfur dioxide...Besides factories, car exhausts are considered the most polluting factors, especially because of the large amounts of carbon dioxide they release into the air Extract 5. a (English text)

In his in-depth interview discussing his essays on the two different text types (cause/effect versus argumentation) and different topics (Pollution/ Merciful Killing) participant one said,

I feel I have two identities, a scientific one for discussing scientific issues and a religious one for discussing matters which deal with life and death. My religious identity is reflected in referring to the Holy Bible and the importance of God in ending or extending someone's life... Talking about life and death is more philosophical, you can see...uh... a different person from the one talking about science and scientific issues Extract 6 (in-depth interview).

Similar to Ivanič's participant, what my participant says identifies him according to the values of his community related to the environment and the effects of pollution on it. The opening of his essay on pollution is different from that on 'merciful killing' in his choice of expressions. What he is writing about determines his subject-positioning. Writing about scientific issues and their relations to the environment positions him as an associate of the social community with a 'sociology persona' and a person who is socially aware of his surroundings. Writing about theoretical situations positions him as an associate of the philosophy community with a 'philosophy persona', and as a person thinking about issues of life and death which are more of God's concern. This is apparent in the in-depth interview in relation to the text on 'Merciful Killing' and his ideas about 'life, and 'death'.

The preliminary analysis of the Arabic texts left me with the impression that they were more personal than the English texts. To verify whether this impression

was, in fact, correct I attempted a functional analysis using two of the continua suggested by the International Association for the Evaluation of Educational Achievement (IEA): *Personal –Impersonal*¹⁰ and *Ornamented-Plain*¹¹ (Purves and Purves, 1986). Analyzing the essays of this participant, he used the personal element in his Arabic text, particularly in the last paragraph referring to Christ as a religious authority as illustrated in table 1.

Participants	I	II	III	IV	V	VI	VII	VIII	IX	X
PERSONAL	6	4	28	4	15	5	16	1	10	15
ORNAMENTED	P S	0	P.S. F.E	R.Q.	0	0	R.Q.	M.+ R.Q.	M.+ R.Q.	P.S

P.S.= Poetic Start

F.E.=Flowery Expressions

R.Q.= Rhetoric Question

M.= Metaphor

Table 2 Frequency of Personal Element and Ornamented Expressions in the Writing of Participants I-X in Arabic

In his Arabic text and particularly the last paragraph which is quoted below he used the first person (whether singular or plural) six times. Two of the pronouns are from a quote from the Bible. He said,

Finally, I say in my personal opinion life on earth is the first blessing God granted us, and the second blessing is eternal life through the son of God. He who has eternal life understands the value of earthly life, because Christ came “So that we can have the eternal life, and we can have the better.”...I call every person instead of listening to others or permitting others to kill him to permit Christ to give him a life which is imperishable and endless.

Extract 7.a (Arabic text)

He also quoted what Christ said to support his argument

He who hasn't sinned can throw a stone at her.

Extract 7.b (Arabic text)

In his English essay, however, he was more impersonal and did not use the first person at all as shown in table 3.

¹⁰ This continuum depends primarily on the frequency of references in the text to the writer's thoughts and feelings about the subject.

¹¹ This continuum may also be defined as “figurative-literal” and depends on the frequency of use of metaphor, imagery, and other figures of speech

Participants	I	II	III	IV	V	VI	VII	VIII	IX	X
PERSONAL	0	7	15	4	12	2	3	3	9	19
ORNAMENTED	0	0	2 F.E	0	0	0	R.Q.	P.S. R.Q.	M.+ R.Q.	R.Q.

P.S.= Poetic Start F.E.=Flowery Expressions R.Q.= Rhetoric Question

M.= Metaphor

Table 3 Frequency of Personal Element and Ornamented Expressions in the Writing of Participants I-X in English

He ended it more formally referring to the creator giving man the freedom of choice and repeating the same idea in different words. This technique, convincing by repetition, is a characteristic of Arabic rhetoric (Koch, 1983;cited in Hatim, 1997; Hamod, 1963; cited in Anderson 1991) but was used by the participant in English in the following extract:

Indeed, life is sacred and too precious to let go, not to mention that it is too sublime to be regulated by man-made laws or agreements. Life is a divine gift, and physical death is another; usually one doesn't mistreat such gifts. However, the Creator of life has granted man with a freedom to choose, so they would rather make the right choice. Extract 8.a (English text)

Life is referred to as being sacred three times, using different words in order to convince the reader.

To answer the fourth research question, I also attempted a rhetorical analysis of the argumentative essays in Arabic and in English following Hatim's models of argumentation: 'Through-Argumentation/Counter-Argumentation/Explicit Concessive' (1998). Hatim (1998) claims that argumentation is greatly affected by ones cultural heritage.

Before starting the analysis it is advisable to acquaint the reader with some of the fundamentals of Arab and Moslem orientations towards argumentation. As pointed out by Anderson (1991, p.97), drawing on Gudykunst (1984),

While values such as materialism, success, activity, progress, and rationality are featured in American culture, Arab societies revolve around the core values of "hospitality, generosity, courage, honor, and self-respect" (p. 50).

These values are reflected in the participants' writings depending on the topic which they are writing about. The author, Anderson, also talks about the importance and function of story telling and poetry in the Arabic cultural heritage which is used to act upon the human emotions and move the people to action especially in the early times. He adds that according to Arab cultures there is a bond between inspired language (the language of the Holy Koran) and religion. This is reflected in the important religious role which Arabic plays in Islamic societies. Regardless of their nationality, all Moslems must use Arabic in their daily prayers. To show the strong connection between language and religion, he refers to Almaney and Alwan (1982) who explain how Moslems consider the language of the Quran a miracle because it was revealed to Prophet Mohammed who was illiterate. That is why it cannot be translated faithfully into other languages. One can sense the linguistic and religious importance of the Quran in what Anderson says about the Arabic style. It depends strongly on devices that intensify the emotional influence of the message and the power of words,

The power of words lay not in their ability to reflect human experience, but in their ability to transcend it, to reach toward that which lay beyond human experience, __ the devine. To this day, the Quran stands as the ultimate book for style and grammar for Arabs. The cultural equivalent in the West would be using King James version of the Bible as our style manual (p. 98).

With respect to the particular topic my students wrote about, the strong relationship between Arabic language and religion may explain why most of my students quoted from important religious authorities either the Holy Koran or the Holy Bible to support their main argument against 'Merciful Killing'.

4.4 Textual Analysis of Argumentative Essays in Arabic and in English

Argumentative text types were primarily used to look for similar or different identity positioning of students in both languages, Arabic and English, not to test how skillfully students argued in the two languages. Inspired by Hatim's (1998) textual analysis of argumentation, which can help in understanding various argumentative text types across languages, I attempted a textual analysis of my students' argumentative texts as 'Through Argumentation' and 'Counter-argumentation'.

THROUGH –ARGUMENT (Thesis cited to be argued through)

I__ Thesis to be supported

I__ Substantiation

I__ Conclusion

Through-argumentation

(Hatim, 1997, p. 40)

COUNTER–ARGUMENT (Thesis cited to be opposed)

I__ Thesis cited to be opposed

I__ Opposition

I__ Substantiation of counter-claim

I__ Conclusion

Counter-argumentation

(Hatim, 1997, p. 40)

I looked for similarities and/ or differences trying to answer the fourth research question: whether my students argued their points in the same way in Arabic and in English. In the following section, I will present how students argued in Arabic and in English.

Participants	Arabic Test	English Test
I	Through	Counter-argument
II	Through	Through
IX	Counter-argument	Counter-argument
X	Through	Counter-argument

Table 4 How Students I, II, IX and X Argued in Arabic and English

The overall organization of the texts was similar in both languages, Arabic and English. The four students had an introductory paragraph, a body which consisted of a minimum of three body paragraph and a maximum of five body paragraphs, and a conclusion. In English this was the result of training and thus was expected. In, Arabic, however, they were not given any practice; therefore, the length and the content of the introduction and conclusion differed.

Participants one, and ten followed the 'through-argument' model in writing the Arabic texts but the 'counter-argument' model in writing the English text. Participant two followed the 'through –argument' model in both, Arabic and English texts. Participant nine followed the 'counter-argument' model in both, the Arabic and English texts , as indicated in table 4.

In the following section, I will illustrate with extracts from the texts of participant one how he argued in the Arabic text following mainly the 'Through-argument' model.

Participant one started his Arabic essay with the word 'life' followed by an exclamation mark to show its value. He ended his introduction by posing a rhetorical question which is a feature of Arabic rhetoric to be answered in the first body paragraph:

Life...!

It may appear a small and simple word used daily in different Ways. People may not know its meaning until they think of loosing it. Man enjoys a great and important gift, life, has he got the right to give it up any time he wants or have others got the right to decide for him when to die when the virtue (ni'ma) of life becomes an encumbrance or something to condemn(la'na)? Extract 9. a
(Arabic text)

He then presented the thesis to be substantiated in the first body paragraph, saying:

God grants life, that's why he is the only one who has got the right to take it. Extract 9.b (Arabic text)

I may say, in fact, he starts as a through argument because the counter-argument is not explicitly stated. Perhaps one can say that an opposing argument is implied.

He next presented the counter argument (saying what the people's argument is and giving reasons. See Appendix E) ; that is, thesis cited to be opposed,

But we see many cases where people started deciding when they should die and when others should die. Reasons are many and analyses differ according to different reasons. For example some people reach a state of misery and giving up to the extent of killing themselves or of committing suicide...Extract 9. c. (Arabic text)

The presentation of an opposing idea is followed by substantiation of his thesis giving evidence from religious authorities, mainly from the Holy Bible.

As for persons who really make decisions for ending their lives because they are suffering from chronic dangerous or fatal diseases, they are captives to illness and to the idea of death. Among the most controversial issues nowadays, is the right of the legislators to pass judgments or legislate death for criminals or to execute criminals, but the most important matter is that, ignoring the kind of the crime, authorities haven't got the right of passing death sentences.. As Christ says, " He who hasn't sinned can throw a stone at her." Extract 9. d. (Arabic text)

He proceeded with substantiation of counter-claim giving his reasons for respecting life in the following selection:

Some may oppose the idea that that God is the one who grants life, but until they find an alternative they should respect life and appreciate it. People who commit suicide should get rid of their misery they are in fact people enslaved with misery to the extent that they have lost the value of their life. Those who give themselves the right to decide for others are so arrogant that they belittle the life of another person and so stupid that they forget that many other cases came back to normal life after science considered them hopeless cases. He who granted life can preserve it. And persons who prefer to die because they believe that their disease is going to kill them they give permission to their disease to knock them down and they don't dare to face life as it is in order to learn more from it. And finally, legislation permits itself and with all backwardness and recklessness to order execution for a criminal. Isn't execution by itself an ugly crime! And some may argue that the criminal should be punished, and the logical suggestion is to imprison him and rehabilitate him through social programs prepared particularly for such cases. In the end legislators don't pass judgments unless the criminal has committed a crime. Extract 9. e (Arabic text)

He concluded his essay stressing the roles of God and Christ, the Son of God saying,

Finally, I say in my personal opinion life on earth is the first Blessing God granted us, and the second blessing is eternal life through the Son

of God. He who has eternal life understands the value of earthly life, because Christ came “so that we can have the eternal life, and we can have the better”. That’s why I call every person instead of listening to others or permitting others to kill him to permit Christ to give him a life which is imperishable and endless. Extract 9. f.(Arabic text)

In his English essay, he started by stressing the importance of life as the first gift from God and considering death as the last gift. He posed two rhetorical questions about life and death to be answered later. He cited the thesis to be opposed saying,

Proponents of death legislation agree that death is sometimes the sole exit to the physical suffering of a patient. So, they suggest that death should be regulated by a certain law to assure that it would not be misused. They call this “the right to die;” that is, the individual’s right to end his life when it becomes a source of ultimate sufferings. As a support of their opinion, they argue that a patient has, what is known as, “the duty to die”; This is when life should be ceased, under some conditions, because it has become a source of economic and emotional distress to the patient and others. They consider the fact that the expenses of prolonging one’s life by using medical equipments might cause a financial drain to one’s family, and this would result in making him feel guilty of “living in vain”. Therefore, many people, today, are asking for a certain legislation for death. Extract 10. a. (English text)

He then presented his opposition to this position, his substantiation of the counter-claim outlining the grounds of his opposition giving mainly religious reasons as evidence to support his argument against ‘merciful-killing’ saying,

In contrast, critics of death legislation show a strong attitude of opposing the right or duty to die. They provide many strong allabies to defend their attitude. One is that only God has the right to take the life of a person, because He is the only One who can accurately decide the right time for each one to die. This idea is held up high by religious people, especially those following the Jewish, Christian, Islamic dogmas. Another argument used by the opponents of death legislation is that in some few incidents, people who were thought to be in a hopeless condition, recovered suddenly even to the amazement of their physicians. So, they argue for what might be called, “the right to live”; that is , every patient, no matter how bad his condition might be, has the right to be given the chance to recover. Still another fact they use against the legislation of “life’s final drama” as Arthur Silk describes it, is that the interference of the law in deciding a patient’s life can be an act of social cruelty. Since the law has no feelings and lacks the ability to judge, and the judgments of legislators are confined to this law, the legislation of death would suggest that every situation is like the other, which is absurd. Hence, the attitude of the opponents is more solid against the proposals of the proponents. Extract 10 b. (English text)

He concluded by stressing the sacredness of life saying,

Indeed, life is sacred and too precious to let go, not to mention that it is too sublime to be regulated by man-made laws. Life is a divine gift, and physical death is another; usually one doesn't mistreat such gifts. However, the creator has granted man with a freedom to choose, so they would rather make the right choice. Extract 10 c. (English text)

Using 'The Through-argument' in Arabic and 'The Counter-argument' in English may be due to the training and practice the students had in their English course. This participant also enjoyed and practiced more reading and writing in English than in Arabic as collected from the questionnaire. He read two books in English but did not read any in Arabic. He wrote for one hour and a half in English per week but only for half an hour in Arabic.

When asked in his depth interview how much he learned from this course and how much his writing has improved he answered,

I learned how to write business letters, how to write a C.V., to make an interview, and to get ready for interview...You know, I also learned how to write a well organized essays of different text types...uh comparison/contrast, cause/effect... I learned how to develop the main argument, the counter-argument and the refutation of the counter-argument when writing argumentative essays. Now...well... I enjoy writing argumentative essays! Extract 11 (in-depth interview)

Finally, with respect to the first research question, Participant one manifested a consistent religious identity in his writing in both texts, Arabic and English. With respect to the second research question, he manifested different identity positions depending on the topic he was writing about. He introduced his authorial voice in the Arabic text by using the first person (I and/or we), but he was more impersonal and distanced himself in order to create a more objective tone in the English text. He followed the 'through-argument' model more in his Arabic text and the 'counter-argument' model in his English text.

4.5 Participant Two (Female)

Participant two is a Lebanese female student who is nineteen years old. She is bilingual. She learned both Arabic and English since childhood, and she speaks both languages at home. She has studied English and Arabic for seventeen years, and graduated from a high school where French is the medium of instruction. She had the

TOFEL exam and scored 575. She used English more often than Arabic for reading and writing purposes.

This participant's consistent religious identity is echoed in her belief in Christ and God as reflected in both argumentative texts: Arabic and English. I will give extracts from the Arabic text first then from the English text.

Similar to participant one, this participant's self representation is consistent in both texts (Arabic and English) showing her strong religious belief in God, Christ, and Christianity.

Starting with Arabic, she expressed her great belief in God's power of creation. This shows her 'auto-biographical' self based on her past experience which reflects her cultural heritage (Ivanič, 1998).

God has created man as his self portrait and as himself. and God gave each person a unique talent to differentiate him from others.

Extract 1.a (Arabic text)

The sacredness and value of life is stressed in her first body paragraph when she said,

Human life is the most precious thing man has got keeping in mind that he hasn't made it by himself. It was donated to him...When can we appreciate what God has offered us? Extract 1.b (Arabic text)

Asserting that a person has not got the right to end even a baby's life, and that human life has not got a price she said,

Have we got the right to end the life of a baby who has not seen the light of life yet?

Certainly not. Extract 1.c (Arabic text)

...even if the right to end life was given and legislated, couldn't many persons who were suffering from diseases have been dead losing the chance for recovery?

Finding a solution may be time and money consuming but it should be found " because human life is priceless" Extract 1.d (Arabic text)

The end of her essay, quoting what Christ said, "Don't kill", reflects her strong religious affiliation and her consistent religious identity.

Religious laws reject capital punishment as Christ says, " Don't kill"

Extract 1. e (Arabic text)

Similarly, she began her English essay stating more forcefully her strong belief in God's right by saying,

God has the right to put an end to a life because he is the creator. Extract 2.a (English text)

Her 'auto-biographical' self is greatly reflected in her belief in the ideals of her community when she said,

God who gives us the right to live...An ideal community would give mercy even to those who have no mercy. Extract 2.b (English text)

How would a community based on love and respect try to put an end to the life of others? Extract 2.c (English text)

Finally, she ended her essay by referring to Jesus' love, tolerance, and forgiving reflecting her 'self as author' in the following extracts: Her authorial voice here is reflected by saying something coming from the heart and by referring to Jesus as an authority who forgives and sacrifices, an important authority to be followed.

Why we have to kill those who killed? Extract 2.d (English text)

All in all, Jesus has forgiven those who killed him. Moreover, Jesus sacrificed with his life to help others. Extract 2.e (English text)

This is because He is the owner of all lives. God the owner of all lives only puts the beginning and the end for each one's life. Extract 2.f (English text)

The above discussion attempted to show, with respect to the first and second research questions, that in the academic argumentative writing this student's identity as a religious person is manifested in both, Arabic and in English. It also showed her authorial voice, coming from her heart and referring continuously to God and Jesus as the only authorities who can put an end to human life.

In the following section, I will quote evidence for the third research question from participant two to show how different identity positions are reflected differently depending on the topic she is writing about. This is based on a functional analysis of both texts, Arabic and English and the interviews in relation to the texts.

This participant displayed different identity positions depending on the situation she was writing about: whether writing formally or informally, whether she was expressing her emotions or talking about family matters. Analyzing her Arabic and English essays shows that she used impersonal constructions in both. She referred to research studies and religious authorities to support her argument. In her Arabic essay she said,

In 1988, a survey carried out by the United Nations showed that capital punishment does not stop others from committing crime. It is not better than Imprisonment for the rest of the criminal's life. Extract 3.a (Arabic text)

In her English essay, she referred to different religions which consider life sacred,

...how can the right to die be legitimized by legal action and Judaism, Christianity, Islam, and many other religious types believe that life is sacred. Extract 4.a (English text)

She also referred to Jesus showing her religious affiliation,

...Jesus has forgiven those who killed him. Moreover, Jesus sacrificed with his life to help others. This is because He is the owner of all lives. Extract 4. b (English text)

This participant positioned herself differently depending on the topic she was writing about and the text type. In her essay on pollution her authorial voice in the sense of having a say or a role to contribute to the improvement of the environment is reflected in the introduction and the conclusion of both essays in Arabic and in English. The choice of words, however, changes from one to the other. In her Arabic text, she started by saying

Nature with all its beauty is a place for all the creatures of God. But this nature is exposed to problems some of which may be caused by man. The dark black dust which fills the sky makes nature sad and causes the loss of its energy and beauty. Extract 5. a (Arabic text)

She ended by saying,

In the end, if people cooperate with each other and with the government we realize a victory for us and for our beautiful nature. We must preserve our treasure and protect it against damage. Extract 5. b (Arabic text)

She started her English text more formally by defining pollution saying,

Pollution is contamination of earth environment, which has an impact on the human health, life's process, and ecosystem. Pollution can be caused by nature such as, volcanic eruption, but it is mostly caused by human beings. We have different kinds of pollution: air pollution, soil pollution, water pollution, and noise pollution. Extract 6. a (English text)

human beings. We have different kinds of pollution: air pollution, soil pollution, water pollution, and noise pollution. Extract 6. a (English text)

She ended by saying,

As a conclusion, air pollution has a lot of effects on the environment and the Ministry of the Environment must put certain regulations. For example, each industry must install a filter for its pipeline. Moreover, each one of us must take care of his environment and try to avoid air pollution, or else we will be putting an end to all human beings' lives. Extract 6. b (English text)

The choice of expressions in the four selections is different from the expressions she used in her argumentative texts. She uses scientific words such as (contamination, ecosystem, volcanic eruption...etc) and expressions (install a filter, avoid air pollution...etc), When interviewed she said,

Here, I feel uh... I can contribute much more than when arguing against "Merciful Killing" I feel I am somebody else!...uh...someone more knowledgeable, someone who cares for improving the environment ... is really concerned...and can make a decision. This is exactly the opposite feeling I had when I was arguing against "Merciful Killing". This issue is beyond my down to earth thinking...well... a philosophical and religious problem dealing with life and death. Tell me, who has the right to end a person's life? Isn't only God responsible for this? Look! Do you believe the same person is talking in these two different contexts? I am the same person! Extract 7 (In-depth interview)

The first part of this participant's response confirms what Ivanič talks about when she says, "Writers also have to shift their positioning in this respect from one assignment to another" (1998, p. 295). The last sentence reflects the unique identity of the participant. That is the 'real me' which Ivanič discusses with respect to her participants and which was evident in the discussion of unity and continuity with respect to participant one, above.

This participant's 'self as author' is not only manifested in her Arabic and English texts, but it is also echoed in her semi-structured and in-depth- interview in relation to the texts in the following extracts: When asked whether it is easier to write in English or in Arabic and to give reasons and explain whether her answers are linked to who she is (her identity), she answered giving her opinion which showed how she positioned herself in the following extracts:

It depends on the subject....uh More comfortable, more relaxed to use Arabic informally. Extract 8 (semi-structured interview)

As a Lebanese, I feel more comfortable to discuss family matters and express my emotions in Arabic. Extract 9 (semi-structured interview)

When asked whether her answer is linked to who she is (her cultural identity), whether her writing allows her to bring in her cultural identity, and if yes, how, and how often she writes in Arabic and in English she responded, showing her 'belief' in her Arabic identity in the following extract:

I feel my Arabic identity in expressing my emotions in Arabic...I feel free to express my emotions in Arabic. Extract 10 (semi-structured interview)

The in-depth interviews with this participant reflected both the 'self as author' and the 'auto-biographical self' which is shaped by the writer's past experiences and reflects her personal history as discussed above (Ivanič, 1998). The following extracts illustrate this: Extract eleven shows how the 'self as author' is manifested in this participant's language choice. When asked to explain how she used Arabic informally to discuss family matters and express her emotions, she said,

I use Arabic to express my intimate feelings to close friends...to mother ..uh.. dad... to write letters to my fiancé. Extract 11 (in-depth interview)

Expressing her personal feelings in Arabic reflects the personal element as an author.

Extract 9 indicates how the 'auto-biographical self' reflected her personal history which indicated what language she used for praying, when she first started praying, and why.

I also use Arabic to pray the rosary at home...uh or at church... Extract 12 (in-depth interview)

When asked why in Arabic and why she prays, she said,

I learned to pray in Arabic since childhood. I pray to get help from Jesus Christ and Virgin Mary when I am in trouble or when I face problems. Extract 13(in-depth interview)

Similar to Rachael, the mature learner, whose writing was analyzed by Ivanič, this student hasn't adopted a systematic approach to writing academic essays. When interviewed about difficulties faced while writing Arabic and English, she reported

'positioning' or a change in identity depending on the subject she is writing about. When asked,

Is it easier to write in Arabic or in English?

Why ?

She answered,

It depends on the subject...more comfortable, more relaxed to use Arabic informally...

I feel my Arabic identity in expressing my emotions in Arabic.

I feel more I am myself when I write English at the university.

I feel free to express my emotions in Arabic...

I use English more often to write scientific subject matter.

Extract 14 (semi-structured interview)

When asked how she used English more often to write scientific subject matter, she answered,

I use English in writing about scientific topics such as causes of Pollution...uh writing business letters, applying for a job...uh and so on.

Extract 15 (in-Depth Interview)

This participant has not used any ornamented expressions in her writing. She used the first personal reference more in her English essay (seven times) than in her Arabic essay (4 times) as manifested in tables 2 and 3 above. This shows the non-systematic approach in her academic writing.

In the following section, I will discuss the fourth research question which emerged from the data: whether this student argued her points in the same way in Arabic and in English.

Participant Two followed the through-argumentation model in both essays, Arabic and English. She started her Arabic essay with an introduction posing almost similar rhetorical questions. She raised many questions about living, dying, the right to decide whether to live or die and ended her introduction with the following words:

The global question here is Who has the right to end human life? Extract 16. a (Arabic text)

She started with the thesis to be supported raising the following questions:

Human life is the most precious thing man has got keeping in mind that he hasn't made it by himself. It was donated to him. Each person on earth has a goal in his life. Has he or have others got the right to end his life or stop him from achieving his goals? Why should someone who is suffering from a certain illness try to end his life and lose the hope for recovery? What's the degree of misery which would lead someone to give up and ask for ending his life? Is it the medical cost which the family cannot afford and the feeling that the money which is going to be spent on the ill person should go to healthy members of the family thinking that he hasn't got any hope to be cured?... Is the handicapped person or the person suffering from a chronic or incurable disease the only one who is suffering? Don't we all face problems?... Who forbids a mentally handicapped person from tasting the zest of life? Does he forbid himself, do his relatives forbid him, or does his society forbid him? There is misery, happiness, love, disgust, and ambition in life. Where is the ultimate happiness? When can we appreciate what God has offered us?

Extract 16.b (Arabic text)

She offered some answers in her substantiation in the following manner:

Although we sometimes find people who has not got chances for success and because of the existence of miracles and the support of others they were successful in going on and leaving the ghost of ending their lives. Have we got the right to end the life of a baby who hasn't seen the light of life yet? Certainly not. But, if the mother's life was in danger then it may be possible to end the baby's life but who decides? In addition to the above even if the right to end life was given and legislated couldn't many persons who were suffering from diseases have been dead losing the chance for recovery? Finding a solution may be time and money consuming but it should be found "because human life is priceless" (No price for human life) Extract 16.c (Arabic text)

Before ending her essay, she argued against capital punishment as legislated killing. She concluded her essay giving evidence against capital punishment from a survey by the United Nations and from the Bible saying,

In 1988, a survey carried out by the United Nations showed that capital punishment does not stop others from committing crimes. It is not better than imprisonment for the rest of the criminal's life. Religious laws reject capital punishment as Christ says, "Don't kill" Extract 16. d (Arabic text)

This participant started her English essay posing the following rhetoric question:

Who has the right to put an end to a life? Extract 17 a. (English text)

She stated her thesis as an answer to the above question referring to God, the creator, as the only one who has the right to end a life.

Only God has the right to put an end to a life because he is the creator.
Extract 17 b. (English text)

She proceeded by giving her substantiation giving moral and religious reasons to support her claim.

Many acts that are restrained and so vital to the community are directed by God who gives us the right to live. Moreover, in moral community life is highly honoured. Those who don't honour life do nothing and are void to membership. However an ideal community would give mercy even to those who have no mercy.

How would a community based on love and respect try to put an end to the life of others? It is true that a person who is suffering from pain due to a serious illness might prefer to put an end to his life, but why would he do that? Is it because he lost someone dear and he became hopeless. But what about miracles? Extract 17 c. (English text)

She gave an example to illustrate how miracles may save a person's life.

For example, suppose a certain person is very sick and he is suffering from pain and his parents decided that it would be better to put an end to his life and to his suffering. After certain years the solution for the illness of every one would have been killed before finding a solution. Moreover, suppose a certain person was living on oxygen and he can't do anything, and the possibility of his survival is so small approximately null; however, a certain miracle occurs and he starts his life normally again. Extract 17 d. (English text)

She also referred to three important religious sources as evidence for the sacredness of life.

In addition to that, how can the right to die be legitimised by legal action and Judaism, Christianity, Islam, and many other religious types believe that life is sacred...Jesus sacrificed with his life to help others. This is because He's the owner of all lives. Extract 17 e. (English text)

She concluded her essay stressing the role of God "God the owner of all lives" saying,

As a conclusion, life is a precious and unlimited treasure. We must take care of it and don't harm it or let anyone to take it from us because life is not

compensated for. Moreover, God the owner of all lives only puts the beginning and the end for each one's life. Extract 17 f. (English text)

This participant used “through-argument” in both essays. This may be developmental; that is, due to lack of enough training in arguing in English. She mentioned in her depth –interview that she still thought in Arabic when she wrote in English. Therefore, she argued as she would argue in Arabic.

Although reference to God in the introduction of the Arabic text on ‘Pollution’ may add additional evidence for a consistent religious identity, participant two used different kinds of expressions in writing scientific material. She displayed different identity positions writing on different topics. She showed a strong authorial voice in two ways: referring to authorities to support her claims in the argumentative text, and by taking responsibility for what she says in the causes texts on ‘Pollution’.

In her in-depth interviews, she repeated frequently that her writing has improved a lot especially in writing well-organized essays, summarizing, note-taking and outlining. When asked where she still required help, she asserted that she still needed more practice in writing argumentative essays saying,

I feel I still need more practice in writing argumentative texts ...uh... particularly in developing the main argument, identifying the counter-argument and refuting it...uh...we really learned a lot from this course.
Extract 18 (in-depth interview)

4.6 Participant Three (Male) (Originally Participant Nine)

Participant three is a Lebanese male student who is nineteen years old. He is bilingual. He learned both Arabic and English since childhood, and he speaks both languages at home. He has studied Arabic and English for sixteen years, and graduated from a high school where English is the medium of instruction. He reads and writes more often in Arabic.

In this section, evidence will be given from the essays of Participant three to answer the first two research questions:

1. Whether, based on Ivanič's theory of voice, academic writing (mainly argumentative) in my own particular context reflects the identity of this student. If yes,

2. How the reflection of identity is manifested in this students' writing?

This participant started his Arabic essay quoting a famous line of poetry, then referred to God as the only authority who decides on when man comes to the world and when he leaves it. This again shows his 'auto-biographical' self as manifested in the following extracts reflecting the cultural heritage (using poetry) and his consistent religious identity:

I came but I do not know where I came from...Only God knows when man should come to this world and he also decides when he should leave.

Extract 1.a (Arabic text)

Stressing the importance of life because it is given by God, and the importance of preserving and protecting it, man has no right to undervalue this gift. He ended his essay saying:

God has given us life and has notified us to preserve it and take good care of ourselves, we have no right to behave as we want. We have no right to devalue the gift of God but we must protect it. Extract 1.b (Arabic text)

In his English essay, he began by stating that man's existence, coming to the world or leaving is a decision only made by God. He referred to three important religions which consider life sacred. On that basis, it should be preserved and prolonged. He ended his essay stressing the role of God as the only one to decide to stop life as will be illustrated in the following extracts:

Since the beginning of time, man existed in this world. It is not him that chooses to be in this world nor will he chose when to leave it. This decision is to be made by our one and only one God. Extract 2.a (English text)

Christianism, Islam and Judaism consider life very sacred and one should do everything he can in order to preserve life and prolong it.

Extract 2.b (English text)

So it is not us who decide when to stop our lives but God. Extract 2.c (English text)

The above extracts gave further evidence for this participant's consistent religious identity as manifested in his English text.

In the following section, I will discuss the third research question in relation to participant three:

3. Whether this student's identity positions are reflected differently in Arabic and in English in academic essays which are mainly argumentative.

Compared with other participants, this person did not only refer to religious authorities as some participants did to support his main argument in both the Arabic and English essays, but he also used more scientific reasons such as the discovery of new drugs and kinds of treatment for cancer to support his argument and convince the reader. He cited the case of a woman patient who was in a coma for 22 days, but came back to life after she had medical treatment. He said,

...there was a woman who had an accident and was in a coma and the doctor told her children that she has only 5% chance of living. But she should stay under the doctors' supervision and she will live with the help of medical equipment and if the machines are withdrawn she will die and the cost of this is very high. The children decided for her to undergo the treatment through the machines. And after twenty two days the woman started breathing by herself and after one day only she came back to life. Extract 3 a. (Arabic text)

In his English text, he talked about new medical technology and science saying,

We know nowadays that medical technology is very fast. Before, people used to die of a tooth or women used to die while giving birth. Due to medical technology, all of these have been solved. So who says that in one month time science is not going to find a cure for this person's illness? Extract 4 a. (English text)

Although he prayed and read the Holy Koran, he didn't use concrete religious evidence to support his argument. He only referred to the three religions mentioned above in his English text.

This participant positioned himself differently depending on the topic he was writing about and the text type. In his essay on pollution his authorial voice in the sense of having a say or a role to contribute to the improvement of the environment is reflected in the introduction and the conclusion of his Arabic text. In his English text, however, his tone and choice of words changed to a more objective one. In his Arabic text, he started by saying,

Air is one of the most useful elements of nature. We consume a very large amount of it everyday without which we can never survive. Extract 5 a. (Arabic text)

And ended by saying,

...What shall we do if this is our future? Of course we must stop this dangerous disaster.

So as a result, every person must be responsible because we use the same air to breathe and the same common country to live in. Extract 5 b. (Arabic text)

In his English text, he started by stressing the importance of this problem saying

Pollution is one of the most important problems in all developing countries. It leads to many dangerous situations particularly on people's health. The causes and responsibilities are very large but solutions are rare. Air pollution is one of many types of pollution. Extract 6 a. (English text)

He ended by saying,

Lebanon used to be a touristic country. But air pollution produced by far by the cut of trees, make it one of the last countries in tourism. Extract 6 b. (English text)

In contrast to the argumentative texts, this participant used different expressions reflecting different subject positioning. In the texts on 'Pollution' he was more objective and less personal especially in the English text. In his in-depth interview discussing the difference between writing an essay on 'Pollution' and another on 'Merciful Killing' he said,

It is as if...uh... there are two persons writing...The first one is writing about something concrete 'Pollution', something I can discuss scientifically...something I have the right to stop or participate in taking an action against it. The second...uh...is more abstract, it is something beyond my control, a religious theme where the decision to be made is beyond me... as a person...uh... I mean I don't have the right to make a decision on metaphysical philosophical issues of life and death... such as the right to end someone's life. This is God's decision! So I feel... although as if there are two different persons, it is very important that I still feel I am both. Extract 7 (in-depth interview)

This participant presented himself differently in the two different writing texts for the same reader. The difference in subject-positioning came mainly from what he was writing about. Writing about an environmental issue: 'Pollution' positions him as a member of the sociology community, what Ivanič (1998) refers to as a 'sociology persona' or somebody who is 'socially aware'. Writing about theoretical or philosophical situations, however, positions him as a member of the philosophy community, what Ivanič (1998) refers to as a 'philosophy persona'

Analyzing this participant's semi-structured and in-depth interviews in relation to his texts reflected that he used Arabic more often than English. He felt more at ease to express his ideas in Arabic. He felt more comfortable to talk and write in Arabic using it for many purposes reflecting both his 'self as author' and his 'autobiographical' self as I will illustrate below.

The 'self as author' is manifested in his confident manner of using Arabic. When asked whether it is easier to write in English or in Arabic and to give reasons and explain whether his answers are linked to who he is (his identity), he answered demonstrating his 'position'. He said it depended on the subject. He only used English for courses studied in English. Giving his 'opinion', he said that as a native speaker of Arabic and as an Arab he felt he was more himself when writing Arabic because expressions came to his mind quicker when he wrote in Arabic. He wrote personal letters to close relatives and friends, he discussed family problems, and expressed his emotion in Arabic.

More confident when writing in Arabic because I feel more at ease when expressing my ideas in Arabic. Extract 8 (semi-structured interview)

More comfortable when writing in Arabic because it is my native language and it is easier for me to use...uh whether talking or writing. Extract 9 (semi-structured interview)

Depending on the subject which I am writing about, more comfortable, more relaxed to use Arabic for when writing personal letters to close friends...uh...intimate friends. I feel I am more myself. As an Arab, I feel more comfortable to discuss family issues and express my beliefs, values, and emotions in Arabic. I love my Arabic identity. Extract 10 (semi-structured interview)

I still think in Arabic and translate into English especially when writing English compositions. I only use English academically, for courses studied in English. Extract 11 (semi-structured interview)

When asked to explain why he felt more comfortable to express himself in Arabic, he repeated what he said in his semi-structured interview. He also added that he always prayed in Arabic and read the Holy Koran,

I enjoy writing or speaking in Arabic, uh...I love it...uh...expressions come quickly to my mind Well, reading the Holy Koran and [Al-Hadeeth Al-Shareef] in Arabic makes me more proficient in Arabic. Praying five times a day from the Holy Koran ...uh makes me feel more at peace and gives me more energy to overcome difficulties. Extract 12 (in-depth interview)

This participant used the first person pronoun reference (singular /plural) more frequently in both essays, Arabic (12 times) and English (13 times) as manifested in tables 2 and 3 above. He started his Arabic essay poetically saying,

I came but I do not know where I came from. Extract 13 a. (Arabic essay)

And ended it saying,

We have no right to devalue the gift from God but we must protect it.

Extract 13 b. (Arabic essay)

His authorial presence stressing the important and basic role of God as the only authority of ending a life is manifested in starting his English essay saying,

...This decision has to be made by our one and only one God. Extract 14. a
(English text)

and ended it saying,

So, it is not us who decide when to stop our lives but God. Extract 14.b
(English text)

His role as a human being is manifested in using the first person (plural), however, to express his strong feeling that we as human beings have a responsibility to protect life, 'the gift from God'.

In the following section, I will give evidence for the fourth research question which emerged from the data:

4. Whether this student argues his points in the same way in Arabic and in English, a question which emerged as a result of analyzing the data.

This participant followed the 'counter-argument' model in both essays, Arabic and English. He started his Arabic text by citing the thesis to be opposed saying,

We may sometimes witness many people who decide to put an end to their lives and this is because they are suffering from a certain disease. For example: a person who is suffering from cancer decides to put an end to life to get rid of the agony and pain which he is feeling because of the chemo therapy treatment. Extract 15 a. (Arabic text)

Then he questioned the validity of this, gave his opposition saying,

And here we may inquire: Has this person got the right to stop this treatment and put an end to his life or has God the right to decide? This person is suffering from severe pain and he wants to get rid of it and also, he knows that he is going to die that is why he prefers immediate death to endurance of pain and then dying. And but since medicaments are available to reduce this pain and this does not prevent discovering another more effective treatment in a

short time and this will lead to the recovery of the patient. Therefore his tolerance of pain wouldn't have been without value. So he made use of the time and God has extended his life. Extract 15 b. (Arabic text)

He substantiated his counter-claim by giving the example of the woman who was in a coma and recovered after twenty-two days saying,

...there was a woman who had an accident and was in a coma and the doctor told her children that she has only 5% chance of living. But she should stay under the doctors' supervision and she will live with the help of medical equipment and if the machines are withdrawn she will die and the cost of this is very high. The children decided to undergo the treatment through the machines. And after twenty two days the woman started breathing by herself and after one day only she came back to life. Extract 15 c. (Arabic text)

He concluded his essay by stressing that life which is a gift from God should be preserved and protected saying,

God has given us life and has notified us to preserve it and take good care of ourselves, we have no right to behave as we want. We have no right to devalue the gift of God but we must protect it. Extract 15 d. (Arabic text)

Similarly in his English essay, he started by citing the thesis to be opposed saying,

Many people are trying to legislate euthanasia. And euthanasia is the act of terminating one's life. This person could be extremely and terminally ill or is suffering a lot. Some people choose to terminate a life because of economic burdens. They might be poor and cannot afford to pay large sums of money in order to cure their family member. But is terminating one's life a personal choice? Does a person have the right to terminate the life of another person? Extract 16 a. (English text)

After questioning its validity, he gave his opposition saying,

We know nowadays that medical technology is very fast. Before, people used to die of a tooth or women used to die while giving birth. Due to medical technology, all of these have been solved. So, who says that in one month time science is not going to find a cure for this person's illness? But one might say that his family is poor. So, why don't they let the Ministry of Health take care of his treatment? But if nothing of their attempts to help the patient worked, then we can say that this is God's will. The family would not feel guilty. Christianity, Islam and Judaism consider life very sacred and one should do everything he can in order to preserve life and prolong it. Extract 16 b. (English text)

He substantiated his counter-claim by referring to capital punishment and suicide arguing that it is not an acceptable solution because only God has the right to judge a person guilty saying,

But God alone is our judge and not a human being...Some people are dissatisfied with their lives so they choose to commit suicide. They do not have the right to do so. They are given a life and they have a mission that they have to fulfill. When they have done their mission, God will end their lives. Some doctors try to aid patients to end their lives. This also is not legal. They are assisting in a suicide. Extract 16 c. (English text)

Finally, he concluded his essay by emphasizing that God is the one who decides to end our lives saying,

So, it is not us who decide when to stop our lives but God. Extract 16 d. (English text)

This participant followed the ‘counter-argument’ model in both essays, Arabic and English. Maybe the writing practice which he had in English affected his argument in Arabic.

Similar to the other two participants, his consistent religious identity is manifested in both essays, Arabic and English. Different identity positions, however, are reflected when writing about a different topic, ‘Pollution’. His authorial presence is indicated by using the first person (singular/plural) in both texts, Arabic and English.

When asked in his depth interview how much he learned from this course and how much his writing has improved he answered,

I learned many skills! Well... I learned how to outline and summarize, how to write a C.V....You know, I really learned how to write a well organized essay of different text types...uh comparison/contrast, cause/effect... I learned how to write an argumentative essay, but I feel I still need more practice in writing the counter-argument and refuting it. Extract 17 (in-depth interview)

4.7 Participant Four (Female)(Originally Participant Ten)

Participant four is a Lebanese female student who is twenty years old. She is bilingual. She learned both Arabic and English since childhood, and she speaks both languages at home. She has studied English and Arabic for sixteen years, and graduated from a high school where English is the medium of instruction. She uses Arabic more often than English for reading and writing purposes.

In the following part, evidence will be given from Participant four to answer the following research questions:

1. Whether, based on Ivanič's theory of voice, academic argumentative writing in my own particular context reflects the identity of this student. If yes,
2. How the reflection of identity is manifested in this students' writing?

The consistent religious identity of this participant and the personal element are reflected in both essays, Arabic and English and in her interviews in relation to her texts. Analyzing the essays of this participant shows that, similar to the other participants, she started with a definition of life and death reflecting her religious values and beliefs considering them both gifts from God. This will be illustrated by quoting the opening and ending of both essays (Arabic and English).

She began the Arabic essay by saying,

Our life is the most precious thing in the universe and who has the right to end it? It is a donation from God only He has the right to decide when to live and when to die. Extract 1.a (Arabic essay)

And ended it by saying,

At the end I believe that God is the only one who has the right to take back the life which he has donated to us and nobody else. Extract 1 b. (Arabic essay)

She began her English Essay saying,

All of us knows that life is a gift from God, and it is a very important gift.... and the only one who can take the decision , is the one who gave us our souls and permits us to enjoy life with others. So, it returns to God to decide when to give birth to a new life and when to take it back. Extract 2 a. (English essay)

And ended by saying,

So as an end it is unfair to legislate "Right to die" because it is against our God will and what he needs. Extract 2 b. (English essay)

Her in-depth interviews reflected her 'auto-biographical' self manifested in her religious beliefs.

I do most of my readings in Arabic...uh I read love and romantic stories. I pray what I memorized from Holy Koran ...As a Moslem I must pray daily and on time. Extract 3 (in-depth interview).

The personal element is predominant in both essays. She used the first person 15 times in her Arabic text and 19 times in her English text as shown in tables 2 and 3 above. She also started both texts, in Arabic and English with a rhetoric question in the following manner:

Our life is the most precious thing in the universe and who has the right to end it? Extract 4 a.(Arabic text)

Who has the right to end a life? Extract 5 a. (English text)

This participant's religious identity is reflected more in her Arabic essay than in her English essay. In her Arabic essay, she quoted from the Holy Koran twice and she referred to the miraculous deeds of Christ to support her argument against 'merciful killing'. In her English essay, however, she referred many times to God only (not to the Holy Koran or Christ) to support her main argument. I will illustrate this in the following section which will concentrate more on differences in identity positions.

3. Whether this student's identity positions are reflected differently essays in Arabic and in English. in academic essays which are mainly argumentative.

Quoting the Holy Koran, she said,

The spirit is the puzzle of existence and as the Holy Koran says, "If you were asked about the spirit you should answer that this is of God's concern"..."Inform the killer that s/he is going to be killed even after some time" Extract 6 a.(Arabic essay)

Referring to the miraculous deeds of Christ, she said,

...we are depriving the patient from the chance of miraculous recovery which the creator always performs through the prophets such as Jesus Christ who cured many patients suffering from many kinds of serious diseases. Extract 6 b.(Arabic essay)

In her English essay, she said,

So, it returns to God to decide when to give birth to a new life and when to take it back....God gave us this life and we cannot give it up when we want or when someone else desired to...So as an end it

is unfair to legislate “Right to die” because it is against our God’s will and what he needs. Extract 7 a. (English text)

Different identity positioning was more reflected in the essays on pollution. She started both essays, Arabic and English objectively saying,

Air pollution is a dangerous and serious problem which Lebanon is facing now. Statistics show that around 40% of the air is polluted especially in Beirut. There are of course causes for the contamination of the air and there are effects arising from this situation. Extract 8 a. (Arabic text)

In the English essay She defined air pollution saying,

Air pollution is the penetration of substances into the atmosphere which is unhealthy for the human being and for the whole environment. Industrial wastes, sewages, and chemical substances coming out from transportation vehicles are the main causes of the air pollution. Extract 9 a. (English text)

She ended more personally using the first person in both essays, Arabic and English. In her Arabic essay, she appealed to the government to solve this problem saying,

As a conclusion, if the government doesn’t move in order to deal with this situation and solve this problem, a disaster will happen in Lebanon where we would reach a state that we cannot walk in the streets without putting things in our mouth and nose to prevent microbes. Extract 10 a. (Arabic essay)

In her English essay she suggested solutions saying,

The second effect is an environmental damage. The smoke coming from cars and airplanes has an impact on the ozone layer especially, And when the ozone is “light”, we are attacked by skin cancer. One of the solutions which I suggest is recycling, which can decrease wastes. Another solution is producing cars that work on water or solar system. Extract 11 a. (English essay)

Her authorial voice claiming responsibility and having a role to play is reflected in this essay.

The following extracts from her semi-structured interview, in-depth interview, in relation to the texts will be given to illustrate how the ‘auto-biographical’ self as well as the ‘self as author’ appear in her ‘discoursal’ self while she is constructing her writing., thus giving more evidence for the third research question:

Extracts 12, 13, and 14 from her semi-structured interview show her 'self as author' reflecting how she positioned herself differently while doing different tasks. She showed preference for Arabic because she felt more relaxed , more comfortable, and more fluent in using it. Even when writing in English, she still thought in Arabic.

Actually...uh...I prefer to write in Arabic more than in English because I think in Arabic and I can express my thoughts in Arabic more since it is full of expressions. Extract 12 (semi-structured interview)

When asked to explain how often she used Arabic and for what purposes, she said that she would use Arabic to discuss personal and family problems, to express her feelings, to read love and romantic stories and to pray.

Using Arabic, I feel more relaxed since I use everyday words which I don't know their meaning in English. Arabic is my native language and it is easier for me to use...uh...whether talking or writing. Extract 13 (semi-structured interview)

I am more comfortable, more relaxed, to use Arabic when writing personal letters to close friends...uh...I still think in Arabic when I am writing in English. Extract 14 (semi-structured interview)

Extracts 15, 16, and 17 show more of her 'self as author' reflecting different self-positioning and her opinion and beliefs, her 'auto-biographical' self and her 'real self' in Ivanič's terms. When asked whether it is easier to write in English or in Arabic and to give reasons and explain whether her answers are linked to who she is (her identity), she said that was related to the topic. She said that she had a vocabulary problem. She still thought in Arabic when writing English, and she faced problems in writing in English. Giving her 'opinion', she said that as a native speaker of Arabic and as an Arab, she felt more comfortable to express herself more deeply in Arabic. Her 'autobiographical' self is manifested when she said that she came from an Arabic community, and that she was proud of her Arabic heritage.

This is related to the topic. I feel I can write in both languages, but not in the same speed...uh...because I have a vocabulary problem...
Extract 15 (semi-structured interview)

I sometimes think in Arabic and translate into English especially when writing argumentative essays. We have been exposed to argumentation in the philosophy class, but haven't practiced this in Arabic and English language courses at high school. I only write in English for courses taught in English.

Extract 16 (semi-structured interview)

As an Arab and a Lebanese, I feel more comfortable to express myself more deeply in Arabic...coming from an Arabic community using Arabic all the time. I am used to express my beliefs, values, and emotions in Arabic I am proud of my Arabic heritage. I feel my Arabic identity in expressing my emotions in Arabic. I feel more I am myself when I write in Arabic.

Extract 17 (semi-structured interview)

In the following section, I will give evidence for the fourth research question which emerged from the data:

4. Whether this student argues her points in the same way in Arabic and in English, a question which emerged as a result of analyzing the data.

This student followed the through-argumentation model in her Arabic essay only. She started her Arabic essay with an introduction in which she stated a rhetorical question, followed by her thesis which stressed the sensitivity of this topic that needed a lot of thinking saying,

Our life is the most precious thing in the universe and who has the right to end it? It is a donation from God. Only He has the right to decide when to live and when to die. The decision to end the life of a man is a very sensitive topic and needs a lot of thinking before accomplishing it. Extract 18 a. (Arabic text)

She gave her substantiation by citing evidence from the Holy Koran to support her claim saying,

I believe that he who has the right to end the life is only the creator God who donates the life, that is because the spirit goes back to God. The spirit is the puzzle of existence and as the Holy Koran says, "If you were asked about the spirit you should answer that this is of God's concern". Extract 18 b. (Arabic text)

She argued against three methods of ending a person's life (merciful killing, capital punishment, and killing during war) referring to miraculous recovery performed by Jesus Christ as a religious authority who cured many patients who suffered from many diseases saying,

I do not agree on using this method for a vital reason which is we are depriving the patient from the chance of miraculous recovery which the creator always performs through the prophets such as Jesus Christ who

cured many patients suffering from many kinds of serious diseases.
Extract 18 c. (Arabic text)

She ended her essay by stressing the role of prophets in miraculous recovery saying,

I do not agree on merciful killing in many cases where it is possible to cure a patient miraculously through prophets who came to help man. How can we deprive these patients from the chance of recovery? At the end I believe that God is the only one who has the right to take back the life which he has donated to us and nobody else. Extract 18 d. (Arabic text)

In her English text, she followed the 'Counter-argument' model. She started with a rhetorical question,

Who has the right to end a life? Extract 22 a. (English text)

She cited the thesis to be opposed after stressing the fact that life is a gift from God.

Even though there are many kinds in which one can stop a life, like Euthanasia, execution, suicide and during wars. In my opinion, and according to my point of view I found that all of these kinds should not be legislated by "the right to die", and the only one who can take the decision, is the one who gave us our souls and permits us to enjoy life with others. So, it returns to God to decide when to give birth to a new life and when to take it back. Extract 19 b. (English text)

She gave her opposition giving reasons for the three types of killing mentioned above. She did not support her main claim by giving logical evidence or by quoting authorities.

In return to the above mentioned kinds in which one can end a life. I will explain each one and shows why or why not it shouldn't be legislated. First, I'll begin with Euthanasia which is defined by "Our right to die", it refers of-course especially to peoples who suffer from a certain disease which cannot be treated. So, physicians together with the patient family make a decision to stop trying. I found this kind as a very hopeless way in which we are ending someone's life without giving him any hope that he will/may survive or cured from this disease. While with respect to execution or capital punishment. I found it also a very bad way to end someone's else life. Even though he has committed a crime (killing, wrapping...)But sometimes it may result in error

taken by the court such as holding an innocent person instead of the real criminal. In such a case, we end a life of an individual who was living a natural life and happy with his living. While with respect to suicide, in my point of view I consider it as the ugliest way in which one can stop his life either by shooting or throwing himself from a building. And God also will not accept it and that's because he gave him his life in order to take advantage of everything and he can't stop it any time he wants. Also this reflects to how much, this person is desperate and suffering from a lot of troubles so that he wants to die. Also we have another case where people tends to stop another lives and that during war. In which they follow the concept of who's suffering injuries and can be treated as more important than other ones and those who are suffering from bad injuries. But I believe that it is not fair because God created people at the same level and never differentiated between them, instead that each one has his appropriate time to live. Extract 19 c. (English text)

She presented her counter-claim saying,

But on the other hand, if we think logically and out of religion, we found that these kinds can be legislated for some reasons. Life in case of Euthanasia, some consider that it is better to stop someone's life. And that is because of high health care costs and the sick person will be suffering a lot and may be this will help him to rest. while execution, it is good in some cases, where a country is suffering from a large number of criminals, so the government tend to legislate this "right to die" in order to decrease their number and express itself. Also with respect to suicide, if a person is suffering a mental disease and having a dangerous effect on his family and the people around him. May be it is better for him and for others if he commits suicide. Extract 19 d. (English text)

She gave her substantiation in her concluding paragraph saying,

As a conclusion, I believe that life is very important and nothing can be legislated "Right to die" not by government, doctors or physicians, even not by ourselves who are the owners of this life. That's because of many duties that prevents us from doing so, like religious ethics which states that God gave us this life and we cannot give it up when we want or when someone's else desired to. And this is shown in many ways as I described above in Euthanasia, even if the parents agree with the physician. God will not accept this because it is not the duty to die. We must differentiate also between the right to die i. e. when we put an end to his life and the duty to die i. e. when he has to die or when his time has come. Also, when we end someone's life we must take into consideration his family and how much he was important to them (Father, older brother/..and that may be he's an individual of great

importance to society and thus will result in a great loss to his social partners. So as an end it is unfair to legislate “Right to die” because it is against our God will and what he needs. Extract 19 e. (English text)

Although this participant showed a consistent religious identity, reference to religious authorities was more used in her Arabic texts than in her English texts. Her pride in using Arabic was manifested in her interview responses. She used her ‘authorial’ voice in its two faces: by appealing to authorities to solve the problem of pollution when she said, ***“if the government doesn’t move in order to deal with this situation and solve this problem, a disaster will happen in Lebanon where we would reach a state that we cannot walk in”*** and by having a say in protecting the environment when she said, ***“And when the ozone is “light”, we are attacked by skin cancer. One of the solutions which I suggest is recycling, which decrease wastes.***

This participant expressed her likes and dislikes frankly. She affirmed that her writing has improved a lot especially in writing a unified paragraph, a well-organized essay, summarizing, note-taking and outlining. When asked whether she still required help, She said that she still required more practice in writing argumentative essays especially in writing the counter-argument and refuting it saying,

I really learned a lot in this course...uh...I feel I still need more practice in writing argumentative texts ...uh... particularly in writing the counter-argument and refuting it. Extract 20 (in-depth interview)

4.8 Conclusion

These results should be interpreted keeping in mind some of the limitations of this research study. The first one is the age limit. Ivanič’s participants who were above 25 years old resumed their higher education after a period of interruption. My participants were between 19-20 years old and joined the university right after completing their Lebanese Baccalaureate Degree. The second limitation is the difference in languages. Ivanič’s participants had English as their native language. Mine were native speakers of Arabic and English was their first foreign language. In Arabic, probably due to the fact that they felt more comfortable and less tense while writing (as reported in their in-depth interviews), their voices were probably more integrated in the authorial self. In English, however, there was greater tension which

could be identified in the way different voices were articulated in their English texts showing different identity positions depending on the text type, cause/effect or argumentation

. The third limitation is the translation. The Arabic texts were translated by the researcher (a native speaker of Arabic). There are some major issues with identifying 'voice' in translated texts. I followed the rules suggested by Hatim and Mason(1990) in their book, *Discourse and the Translator*, keeping in mind: the 'rhetorical purpose', the 'purpose of translation', and the 'global patterns' of the discourse. I also tried to follow the rules stated by (Nida, 1964, p. 164; cited in Hatim, 1990, p. 16) These requirements can be summarized as follows: the translation should make sense, should convey the spirit and manner of the original, should have a natural and easy form of expression, and should produce a similar response to the text, " reflecting modern concern with reader response"(p. 16).

The fourth limitation is that Ivanič's categories of voice have been applied to oral interview data while originally they specifically refer to academic writing. In fact, I used the semi-structured and in-depth interviews in two ways. In the first place, I used them in relation to the written texts primarily to confirm the functional analysis of the written texts. In the second place, I used them for reflection purposes , to get feedback from the students on the problems they faced while writing, how their writing was developing, in what particular areas they required additional help, and for evaluation purposes reflecting on how much they learned and improved their communication skills with particular emphasis on their advanced writing skills in academic writing (mainly argumentation). In fact, I have used the interview data to find out what the subjects themselves felt they were doing when writing on the different topics in English and Arabic. Moreover, I have actually applied Ivanič's categories directly to the interview data, treating the spoken text in the same way as the written text, e.g. referring to the subject's 'autobiographical self' citing words in the interview data as further evidence for different identity positions in relation to different text types, cause/effect or argumentation.

Comparing the four participants' responses, and in spite of the limitations discussed above, Ivanič's theory of voice has been useful in throwing light on how Lebanese students display similar or different identity positions. Participants display (similar or different) identity positions depending on what purpose they are using the language for. Two consistent features in the students' texts are, the religious element and the subjectivity reflected in the use of the first person pronoun. They show different identity positions when writing different text types. They reflect their different selves: 'self as author', 'auto-biographical' self, and 'real self' through their

‘discoursal’ self sometimes consciously and sometimes unconsciously. Analyzing how students argued their points in Arabic and in English, participants one and ten followed Hatim’s Through-argument model in arguing their points in their Arabic essays and the Counter-argument model in their English essays. Participant two followed Hatim’s Through-argument model in her Arabic and English essays. Participant ten, however, followed Hatim’s ‘Through-argument’ model in her Arabic essay and his ‘Counter-argument’ model in her English essay as shown in table 4 above. All the participants used religious evidence either from the Holy Bible or Holy Koran to support their main argument. Some used poetic expressions to start or end their essays as illustrated in tables 2 and 3. The personal element was predominant in the Arabic and English essays of participants three and four. Participants two, nine, and ten used more personal pronouns in their English essays. This has been referred to as *Personal/Impersonal* in tables 2 and 3. With respect to the use of Flowery expressions which have been referred to as *Ornamented versus Plain* in tables 2 and 3, participant nine started both, her Arabic and English essays with a rhetorical question. Participants nine and ten also started their English essays with a rhetorical question. Lastly, despite these atypical students, on the whole participants tended to be influenced by and accommodate their argumentative writing to the language they were writing in. Actually, it appears that students differ in the extent to which they draw on the ‘Through’ and ‘Counter’ argument models and that one cannot predict which they will use by the language they are writing in. This needs further research and investigation.

Part Three

Summary of Findings, Weaknesses of Research Design and Concluding Remarks

Chapter Five

Summary of Findings, Weaknesses of Research Design and Concluding Remarks

5.1 Introduction

In this chapter, I will give a summary of my findings, discuss the weaknesses in my research design, and how I can improve it, and give some implications for teaching.

5.2 Summary of Findings

The findings highlight some important issues in the writing of Lebanese students of the Faculty of Economics and Administration in general and in their argumentative writing in particular. Based on Ivanič's theory of voice, academic writing which is mainly argumentative in my own particular context reflects the identity of my students. Chapter four gave illustrations from the ten participants showing an almost consistent religious element in both texts Arabic and English with respect to the specific topic on 'Merciful Killing'. It also gave some illustrations for the interrelated selves: 'self as author' showing different positioning and giving opinions, 'auto-biographical' self referring to past experience and cultural heritage, and the 'real self' which Ivanič discusses in her theory. Different identity positions emerged in using Arabic and English for different purposes. Almost all of them used Arabic to express emotions, to write about family and personal problems, and to pray. However, they used English for academic and business purposes. Finally, comparing the four participants' responses, there is some evidence for Ivanič's theory of voice. Participants display similar as well as different identity positions depending on what purpose they are using the language for. The religious element and the subjectivity reflected in the use of the personal pronoun (I, we, our, and us) are two consistent features in the students' texts regardless of the language.

They reflect their different selves: 'self as author', 'auto-biographical' self, and 'real self' through their 'discoursal' self sometimes consciously and sometimes unconsciously. Analyzing how students argued their points in Arabic and in English,. Participant two followed the Through-argument model in both essays, in Arabic and in English. Participant nine followed the Counter-argument model in both essays in

Arabic and in English. Participants one and ten followed the Through- argument model in Arabic and the Counter-argument model in English. All the participants used religious evidence either from the Holy Bible or Holy Koran to support their main argument. Some used proverbs, poetic expressions to start or end their essays as was illustrated above.

Interviewing Lebanese university students, I was really surprised to find important differences in the responses of the participants. Two participants reported that they felt much more comfortable to write in English than in Arabic even expressing their emotions and writing about personal subject matters. Two female participants wrote their prayers in Arabic but wrote personal letters in English.

Looking through the questions asked, and attempting a functional analysis of the essays written, I was able to pick up a consistent pattern of writing in both languages, Arabic and English which reflected consistent religious identity positions with respect to the topic on Merciful Killing. However, different identity positions were reflected in using Arabic and English for different purposes. Some would use Arabic to express their emotions to discuss family problems and to pray while they would use English only for academic business purposes. Two important things were observed while students were writing during the final exam which give further illustration of the importance of the religious element. First, as students were writing their essays on the same topic 'Merciful Killing' in Arabic and in English, the Christian students had pictures of Christ, Virgin Mary, Saint Rita, Saint Charbel...etc in front of them while writing which reflected their religious affiliation. In contrast, the Moslems had the Holy Koran (small pocket book) opened in front of them, or a prayer from Holy Kora'n called in Arabic 'Dua' in front of them as they were also writing. The students reported when interviewed that the photos or the scripts whether from the Holy Bible or Koran helped them concentrate better and inspired them with creative ideas. Second, some students brain stormed, organized their ideas, wrote an outline, drafted and redrafted. Others wrote some expressions and then started writing. A few started writing right away claiming (when interviewed) that they didn't want to loose time.

5.3 Weaknesses in Research Design

Argumentation is a text type which is not taught in high school, neither in English nor in Arabic as part of the English language course or Arabic language course. However, students study argumentation and syllogisms in their philosophy course which is taught in Arabic in their last year of high school. They study Aristotle and Plato (*Jadawel Manahij Al-Ta'alim Fi Marhalat Al-Ta'alim Al-Thanawi, General Course Description, Secondary Level*, Lebanese Ministry of Education, 1971).

Therefore, they are exposed to the rhetoric of Aristotle and to argumentation. Students were supposed to argue in Arabic and in English. As a part of their English course (when I was doing my research study), students were explicitly taught how to argue in English. They were not, however, explicitly taught to argue in Arabic. The weakness of the design of my study was that the students were taught how to argue in English and had practiced argumentative writing before they wrote their argumentative essay on 'Merciful Killing'. However, they were not taught how to argue in Arabic, but they had to write an argumentative essay in Arabic on the same topic 'Merciful Killing'. Perhaps, it would have been more appropriate if they were taught argumentation in both languages or neither before being tested. In future research, it might be advisable to also teach argumentation skills in Arabic. The aim of the research was to look for features in their writing which reflected similar or different identity positions. Argumentation was used as a text type to understand issues of cultural identity. It was not primarily intended for textual analysis to test how skillfully they argued in both languages. I think this minimizes the intensity of the weakness. Recognizing this weakness, however, I modified the research design by using semi-structured and in-depth interviews to understand the students' different or similar identity positions. The interview data clarified some of the problems students face in arguing in Arabic and English. The topic 'Merciful Killing' is a religiously sensitive topic for Lebanese native speakers of Arabic. Their religious beliefs, therefore, influenced the line of their argument. I think one can look at this more positively recognizing the effect of the cultural religious heritage manifested in the 'auto-biographical self' which Ivanič (1998) talked about extensively. Referring to Anderson's article (1991), she gives more evidence for the strong connection between the Arabic language and religion as discussed in chapter four.

Inspired by Hatim (1998), I looked for similarities and/ or differences when trying to answer the fourth research question which emerged from my data: whether my students argued their points in the same way in Arabic and in English. The strong relationship between Arabic language and religion reflecting the students' cultural background was manifested in arguing against 'Merciful Killing' as I illustrated in chapter four. In both languages, participants argued against 'Merciful Killing' whether using the 'Through argument' organization in Arabic or the 'Counter-argument' organization in English. Finally, in a moral dilemma, if the person is religious, he will use religion more. The students relied strongly on religious references to support their main argument. The functional, and textual analysis of the texts of these participants along with their semi-structured and in-depth interviews indicate the strong religious impact on their writing and behavior. With such a group of students, it would be advisable to avoid religious topics for future research.

5.4 Implications for teaching

In spite of the limitations and weaknesses in the research design, this study has many pedagogic implications for teachers, students, and administrators of institutions of higher learning. Knowing more about the writer's identity and more specifically about the 'discoursal-self' is very important with respect to the teaching of English language skills in general and the teaching of writing in particular. These will be discussed in relation to teachers first and then in relation to learners.

5.4.1 Implications for Teachers

Understanding thoroughly how students construct their 'discoursal-self' through the use of their discoursal resources in their written texts can help the teacher of writing and contribute a lot to the improvement of teaching and learning about writing in higher education. Moreover, understanding the writer's 'own voice' described by Ivanič (1998, p. 331), as "an articulation of socially available possibilities for self-hood, the fabric which is highly dependent on the writer's 'auto-biographical self'", which refers to the past experience and cultural heritage of the student, helps the teacher in dealing more positively with the problems students usually face while writing. By learning more about the culture of the native language, the teacher can present the different aspects of the target culture which are not similar to the native culture in a way which will not offend the students. She can avoid cultural sensitive topics. She can deal with cultural problems cautiously trying to see through the students' perspective showing more understanding and appreciation for the students' point of views leading them smoothly to the different aspects of the target culture which are different from the native culture and hence may affect their writing.

The teaching of writing should be socially situated. It is necessary to construct the teaching of writing around writing tasks with real communicative purposes for real readers in order to be able to learn how to negotiate their identities through writing. The writing text, which is going to be read and evaluated, should be done on two bases: content and accuracy. Similar to Ivanič's research (1998), it should be based on essays which are part of a course work in higher education, rather than tasks necessarily set up specifically for the purpose of research. The English essays which I analyzed were part of a course work in higher education for second year Lebanese university students in two branches. This shows the importance of research into writing to the teaching of writing.

Raising learners' critical awareness of the nature of the writer identity in order to give them the maximum control over this significant feature, is of equal importance to other suggestions. Critical language awareness (C.L.A.) is recommended by Ivanič (1998) to be used both as research methodology and as a pedagogy which focuses on the critical discussion of discourses, discourse practices, and the way they position language users. It is possible to explain that writing in a particular way appears to be characteristic of a certain kind of person.

Encouraging students to take action and make choices as they write, with proper guidance and training by qualified educators, students would be able to overcome most of the obstacles they face while writing. To facilitate their job as apprentice writers, students should be made aware that getting stuck with writing may not only be because of their weakness, but because writing is a complex social act. As emphasized by Ivanič (1998), not only 'learners' but every one who wants to write must face the arduous task of deciding how to present themselves in writing: which discourse types and associated identities to accept, and which ones to reject. They are also encouraged by developing a critical awareness of their life histories and the kinds of social restraints which may be responsible for any difficulties they have with acquiring particular discourse types. As a result, they would stop blaming themselves and start looking for possible solutions for their writing problems. Another important result of being critically aware of the relationship between writing and identity gives students the feeling that there are alternatives to choose from depending on the social situation they encountered (Ivanič 1998).

Encouraging my students develop critical awareness helped them improve their writing and motivated them. After recognizing and analyzing the problems (such as the kind of social restraints) which they faced, their writing skill improved gradually. As they wrote better, they enjoyed writing more frequently. For example, they got more interested in argumentation especially after learning how to argue persuasively presenting their main argument, giving evidence to support their claim, moving to the counter-argument, then refuting it to support their main argument. Extracts from their in-depth interviews (provided in the analysis section) after writing argumentative essays illustrate this point. Raising the teachers' and students' critical awareness helps both and leads to an understanding of the relationship between writing and identity.

Finally, discussing the writer-reader relationship from the point of view of self-representation is important because the issue of what impression the reader is going to receive of the writer as a person (which may be subconsciously disturbing the writer) remains hidden. Mentioning this as an element in the writing process and focusing on it during writing conferences and tutorials is really worth considering seriously

because this may lead to possible solutions to improve the writer-reader relationship such as maximizing mutual understanding between the writer and the reader.

5.4.2 Implications for Students or Learners

The importance of the students' voice has been extensively discussed by Ivanič (1998). Recognizing the two dimensions of 'voice' by both the teacher and the student is very important. The first dimension refers to the 'voice' in the sense of *form* referred to also as the 'discoursal self'. The second dimension is the writer's voice in the sense of *content* referred to also as the 'auto-biographical self (ideas and beliefs)'. Ivanič recommends that writing should be equated with authorship because having a motivation for writing, 'a burning desire' to put across a message, a story, some thoughts, powerfully held views must be the focus of the teaching of writing. What teachers should teach is that writing something always means possessing the power to make decisions. To say something that is of importance should be the point of writing. Learners should be provided with opportunities to develop a sense of purpose and authorship. As writers and learner-writers, there is a need to recognize how authority is contested. This refers to how the students are authoritatively willing to present themselves as they are writing. Considering questions dealing with the type of writing which is conventionally difficult for the author to understand, learner-writers have to critically judge how they are going to establish their authorial presence in a particular task. Ivanič stresses the importance of cultural differences here: "...members of different cultural groups feel differently about how authoritatively they are willing to present themselves, depending on religious beliefs and social customs" (1998, p. 341). This issue is intimately related to the teaching of the argumentation text type to groups coming from different cultures. What appears logical and convincing to an American or British student, may be offensive to an Arab. Lebanese students come from a cultural background where religion plays a large role in forming the identity of the people. Most of them follow the religious teachings of either Christianity or Islam. They have been brought up not to oppose their superiors. Therefore, they are reluctant to argue against their teachers' points of view or opinions. The tutor is to be highly respected. They have been trained how to expose different points of view rather than argue against a particular point of view especially issues prohibited religiously such as 'Merciful Killing' or 'Civil Marriage'. They have been trained on expository writing rather than argumentative or persuasive writing. That's why they always face difficulties in writing argumentative essays. Looking at table 4 presenting how students argued their points in Arabic and English shows that participants one, two and nine presented a 'through-argument' in Arabic which follows the typical Arabic model of argumentation (presenting their thesis or

claim and substantiating it). However, one and nine followed the ‘counter-argument’ English model when arguing in English (Hatim, 1998). This reflects different identity positioning: moving from through-argumentation to counter-argumentation after they learned how to argue persuasively in English. In other words, they learned how argumentation in English is different from that in Arabic. When the learners are provided with opportunities to develop a sense of purpose and authorship, they can establish their authorial presence in a particular task as they did in following different strategies when arguing in English as opposed to Arabic. Looking at tables 2 and 3, the authorial presence of participants IX and X is manifested in their writings in both texts, Arabic and English using personal pronouns (singular and plural) more often than participants I and II.

Ivanič also recommends involving students by considering them ‘active participants in social struggles’, ‘intellectuals’, and ‘researchers’ in order for a theory to have the desired effect. This is in line with the student-centered approach (which is in the process of implementation in the New Lebanese Baccalaureate Curriculum) in contrast with the teacher-centered approach which Ivanič (1998) criticized as having ‘short-term benefit’. Instead, she recommends engaging students directly with a new theory and giving them opportunities to discover for themselves how the theory may help them in understanding their experience. She suggests classes entitled, ‘Critical Approaches to Academic Discourse’ in which students read Ivanič’s articles on identity and chapters one and six from her book, *Writing and Identity* and other selections. After reading these sections, students can compare the examples with their own experiences, tasks, and drafts, discuss whether the theoretical differences are useful for reflecting on their experience, and if so, use them for this aim. In addition to this, theory can be useful in providing students with tools for a critical evaluation of the social context in which they are learning, for ways of identification in which it limits their opportunities and/or others’ opportunities and eventually for predicting choices and fighting for them.

Therefore, students should be viewed ‘as active participants in social struggle’ not just as passively receiving knowledge and advice, but as individuals searching for understanding which will be of direct use to them, “which will open up new fields of vision and new perspectives, and provide a basis for their own emancipatory and transformatory action” (Ivanič, 1998, pp. 337-338). I have started implementing this approach at the Lebanese University/ Faculty of Education since 1999. Most students welcome it and show a lot of motivation and enthusiasm. The majority report in their evaluation forms that they are learning more, are more motivated, and actively involved in the learning process. They feel more independent and more fluent in all communication skills. Some criticize it, however, for doing more than what they

were used to do following the traditional approach which is based on lecturing and memorizing.

5.4.3 Implications for the Administrators and Educational Institutions

Complaints about students' writing are ascribed to shortfalls on the part of the students especially at the secondary level and university level. This research and my intensive reading of almost all Ivanič's works on writing and identity made me more convinced of her views on this issue. Institutions of secondary and higher learning should examine and remedy their own practices.

First, the semi-structured and in-depth interviews along with the evaluation forms which I always collect from students at the beginning and the end of each semester show how there are clever and legitimate explanations for what students have written. They demonstrate the amount of thought and strategy that students have put into their writing. What may appear at first glance to be 'unsatisfactory' academic writing has got complex negotiations of identity underneath it. This implies that teachers ought to learn to look at students' writing as the product of their developing sense of what it means to be a member of a certain academic community: of who the students are and how they want to appear to be. Teachers should themselves always listen to students' own understandings of what is going on, not making assumptions on the basis of surface evidence. This will stop the teachers from making damning or pejorative judgments of student writing. They might, instead, be able to help students to be aware of these processes, in the way my participants did through participation in this research.

Second, contrary to existing belief, meeting institutional expectations is not just a question of 'literacy', but more a question of identity. The requirements for writing a good student essay which will be highly valued consists of "complex insider knowledge" as Ivanič (1998) says. There are differences in the values and practices required from one department to another, even from one teacher to another. Even mechanical instructions such as layout, margin width, and giving a title might differ and lead to misunderstandings because students need a great deal of insider knowledge in order to know precisely what is considered an acceptable essay in terms of structure, argumentation, proof, or clarity in a particular community. Students should know what needs defining, what needs elaborating, what needs supporting, and how. This depends on context and content-specific details. This means that students need to know what is involved in taking on an identity as a member of a specific discourse community. The institution of higher learning should identify its own values, beliefs, and practices, and subject them to critique. Teachers should make

clear to themselves what they are asking students to do, and why. This would put them in a position to share the insider knowledge with their students, "...making membership of the academic discourse community less exclusive, more accessible, and more open to contestation" (Ivanič, 1998, p. 344).

Third, the disparity between institutional expectations and students' writing shows how academic discourses position students and select them. Students feel under pressure to take on particular values, beliefs, and practices characteristic of academic discourse. That's why they face what Ivanič refers to as an 'identity crisis'. They feel that they should become a different sort of person in order to take part in the context-specific and culture specific knowledge making practices of academic institutions. Teachers and institutions should be aware of the fact that students bring with them to the act of writing 'autobiographical' selves which may be disregarded by the academic institution. Similar to Ivanič, I think that institutions of higher learning are responsible for questioning their values, beliefs, and practices critically, and to recognize alternatives and possibilities for change. They should value the complete diversity of knowledge, wisdoms, methods of learning and accept words and expressions which new members could bring with them. Finally, the academic institutions should adopt this challenge because of the increasing presence of students from a wide variety of backgrounds.

5.5 Concluding Remarks

Finally, I would like to emphasize two points in my conclusion related to the reflection of the Lebanese students' cultural identity in their academic essay writing. The first one is associated with power relations and differences between the social relations surrounding different types of writing different text types. This is related to differentiating between two forms of writing for assessment where the student is still an amateur on the periphery of community membership, and writing for publication where the student is at the heart of his community feeling the special right to speak and contribute to the knowledge-making projects of his society. Personally, writing as a tutor, I feel stronger, more self confident and powerful. Writing as a student to be assessed by others who are more powerful than me, however, I feel more tense and not as powerful as a tutor. Struggling to find the proper expressions which would convey the right image which would satisfy my advisor and trying to come up with something original while analyzing my data "uncovering new knowledge" as explained by Ivanič (1998, p. 300) is my major concern. Ivanič discusses this issue emphasizing the importance of the various social relations surrounding diverse types of writing. She refers to a continuum covering these two types of writing in which the

writer of the text has a higher status (tutor, or writing to a journal, for example) and therefore is more powerful than the reader, and types of writing where the roles are reversed; the writer is less powerful (a student to be assessed). This distinction is not 'watertight' as described and elaborated on by Ivanič, (1998), and these two roles 'leak into each other' when I write for different purposes. At certain times, I feel strong and powerful in developing my argument and supporting it with evidence. At other times, however, I feel uncertain whether I have chosen the right expressions which would be interpreted by the reader the way I perceive them. This brings us to a very critical issue, to the pedagogic importance of getting the message the writer wants to pass to the reader, "Do readers construct the same impressions as the writers thought they conveyed?" (Ivanič, 1998, p.334) an issue which still needs a lot of researching as recommended by Ivanič and other researchers such as (Hayes et al, 1992; Haswell and Haswell, 1995). In conclusion, considering students potential authors and training them to be powerful enough to make decisions by reading and writing critically is the job of a knowledgeable tutor who knows enough about the students' cultural heritage to be able to understand their needs, help them solve their problems, and hence guide them through the right path enlightening the dark part of their school and /or university life.

APPENDICES

APPENDIX A

QUESTIONNAIRE

Name _____

(First name)

(Family)

Age _____ School at the L. U. _____ Year _____

Nationality _____ Sex _____

1. First Language _____

2. Second Language (s) _____

3. Language (s) spoken at home _____

4. Number of years you have studied English

5. Number of years you have studied Arabic

6. (a) Name of the high school which you have graduated from _____

(b) Medium of instruction _____

7. EEE or TOFEL Score _____ Where _____

8. Field of specialization _____

10. Name of your instructor in the first year _____

11. Number of books read in English last 12 months other than textbooks

12. Number of books read in Arabic last 12 months other than textbooks

13. Number of books read in other languages (specify) _____

14. Number of minutes/hours spent on writing in English per day/ week/ month
other writing assignments _____

15. Number of minutes/hours spent on writing in Arabic per day/ week/ month
other writing assignments _____

16. Number of minutes/hours spent on writing in other languages (specify) _____

APPENDIX B

INTERVIEW QUESTIONS

1. **How confident do you feel when you write in Arabic and in English?**
“Researchers comment: this may reflect self-reliance versus dependence which can be one aspect of the Lebanese culture”.
2. **How comfortable and relaxed do you feel when you write in Arabic and in Arabic and in English? “Researchers comment: this may reflect the emotional state of the student. Some students may feel more comfortable to write personal letters expressing their emotions better in Arabic; others may feel more comfortable to do the same thing in English”.**
3. **Is it easier to write in English or in Arabic?**
 - a. **Why?**
 - b. **Is that linked to who you are?**
 - c. **Does your writing allow you to bring in your cultural identity?**
 - d. **How?**
4. **Are there any problems which you face when writing in Arabic and /or in English? Name some of them.**
5. **How often do you write in Arabic and in English?**

APPENDIX C / PARTICIPANTS' RESPONSES / BIO-DATA

	I	II	III	IV	V	VI	VII	VIII	IX	X
AGE & Sex	20/M	19/F	20/F	20/F	20/F	20/F	20/M	20/M	19/M	20F
N	L	L	L	L	L	L	L	L	L	L
1st lang. (s)	A/Ar	A	A/F	A	A	A	A	A	A	A
2nd lang. (s)	E	E	E	E&F	A&F	E&F	E&F	E	E	E
L S H	A/Ar /E	A/E	A/F	A&E	A	A&E	A&E	A	A&E	A
No. of years of E	16	17	10	16	15	16	16	15	16	16
No. of years of A	16	17	14	15	15	15	16	15	16	16
Name of high school	S.T.S .S.	A.S.S	C.S.R .	TES	AOS	SES BG	SES BG	SES BG	APS	LN
Medium of instruction	E	F	F	E	E	E	E	E	E	E
EEE/TOF EL	NO	TOF EL 575	EEE 149	EEE 550	NO	EEE 550	EEE 525	NO	NO	NO
MAJOR	B.A	B.A.	B.A	B.A.	B.A.	B.A.	B.A.	B.A.	B.A.	B.A.
Additional intensive courses	NO	NO	2	NO	NO	NO	NO	NO	NO	
Living abroad	NO	NO	NO	NO	NO	NO	NO	NO	NO	NO
No. of books read last year in E & A	2E 0A	3E 0A	2 E O A	15 E 2 A	7E 0A	15E 0A	15E 0A	OE 5A	2E 5A	2E 3A
No. of articles read last year	None	None	None	None	None	None	None	None	None	None
Frequency and duration of writing in E	E /1 ½ h/w	E/2 h/w	E/1/2 hr/w	E//2/ h/w	E/1/h w	E/1/h /w	E/1/h /w	None	E/1/h /w	E/1 1/2 w
Frequency & duration in writing in A	A ½ h/w	A/I/h /w	A/1/h/ w	A/1/h /w	A/1/h 10/m/ w	A/3 1/2/h/ w	A/3 1/2 /w	A/3/ 1/2 w	A/3 1/2/h/ w	A/3 1/2/h w
Frequency and duration of writing in other langs	Ar/1/ h/w	None	None	None	None	None	None	None	None	None

Abbreviations used

A Arabic/E English/F French/Ar Armenian/N nationality/h hour/m minute/w week/

LSH : Languages Spoken at Home

N : Nationality

TFS : Tripoli Evangelical School for Boys and Girls

S.T.S.S. : Shanulian Tatikian Secondary School

A.S.S. : Antoine Sisters School

C.S.R. : College des Soeur du Rosaire (Public School)

S.E.S.B.G : Sidon Evangelical School for Boys and Girls

A. P. S. : Amliyyeh Public School

L. N. : Licée National

Appendix D

Arabic and English Cause/Effect Essays for Participants I, II, IX, X

Participant I (Male) / Arabic essay 1

Environment pollution is one of the subjects greatly discussed nowadays. And this is because pollution is becoming dangerous to the lives of people and threatening the health of the coming generations. And what researchers are emphasizing nowadays is air pollution that has many causes and many dangerous symptoms. We are going to start with identifying some causes that lead to air pollution. The oldest and most dangerous cause is CO₂, which has been increasing tremendously in our atmosphere. Although people are ignoring this issue, the presence of this gas worries the world. The people concerned have started to investigate how to find a way to limit the increase in CO₂. The second reason has two effects, a direct one and an indirect one, and it is a mixture of gases that come out of industrial factories and nuclear plants, and the most dangerous gases are, nitrogen dioxide and sulfur dioxide (NO₂, SO₂). And it is necessary to mention the CFC gas that comes out of refrigerators and deodorant atomizers.

Each of the above mentioned causes have very serious effects and results. The scientists are not wasting their time because they are trying their best to solve the problem of CO₂. The most important effect of CO₂ is that it absorbs heat, and this leads to an international raise in temperature. And the problem does not end here, but extends to a more dangerous problem than the first one. The international raise in temperature leads to the melting of icebergs that in turn leads to an increase in the percentage of water which threatening the cities situated on the sea coast (plain cities). With respect to other poisonous gases, they have direct and indirect effects. The direct effect is the poisoning of people because of inhaling these gases and the indirect effect is the combination of these gases with rain water to produce acid rain which threatens the safety of animal and plant products. As for the last mentioned reason, it is the CFC gas which damages the ozone layer that protects the earth against ultra violet rays. These rays may cause many dangerous diseases such as cancer.

The above mentioned causes and their disastrous effects, in addition to many other causes, have become the only concern of a big group of scientists and people because they are aware of the danger surrounding them.

Participant I / English essay 1

Pollution is the contamination of the environment by materials that interfere with the welfare of the environment and people's health, and harms the health and growth of animals and plants. Environmental pollution includes the contamination of the atmosphere, the earth, and the waters. Specifically, air pollution is the contamination of the atmosphere caused by harmful gases that result in dangerous consequences.

First, let us discuss the causes of air pollution. Some industries release gases which contaminate the atmosphere. TO illustrate more, consider the cage of power generating factories that give out carbon dioxide and sulfur dioxide. Besides factories, car exhausts are considered the most polluting factors, especially because of large

amounts of carbon dioxide that they release into the air. Unfortunately, all of the above causes of air pollution are relatively abundant in the world environment.

Second, these unfavorable causes result in even more terrible and hazardous effects. The illustration mentioned above can be used to explain the effects of gaseous leakages into the atmosphere. The carbon monoxide and sulfur dioxide gases have instant and direct risks on the health of all living beings when respired. Moreover, these gases, along with others like the nitrogen oxides that come from the smog are as dangerous. The smog is the combination of the smoke of factories and cars with all these harmful gases and with the fog. It becomes most dangerous during the raining seasons because, when it rains, the smog reacts with the water to form acid rain. Looking at the long run effects of air pollution, we can consider the example of carbon dioxide. The increase of this gas in the atmosphere is so vigorous that it has become a global issue. In the long run, the atmosphere is becoming warmer with the increase of CO₂, because this gas absorbs a large amount of heat from the sun. Environmentalists are very concerned that this global warming will lead to the melting of icebergs causing floods.

Finally, the hazards of air pollution are threatening the lives of people. Therefore, the world must take more care of this issue, and take some active steps to save the earth for the coming generations.

Participant II (Female) / Arabic essay 2

Nature with all its beauty is a place for all the creatures of God. But this nature is exposed to problems some of which may be caused by nature and most of which may be caused by man.

The dark black dust that fills the sky makes nature sad and causes the loss of its energy and beauty. The factories and cars and trucks that produce carbon monoxide cause this dirt that fills the atmosphere. How bad (incredible) to see the black dirt on the weeds and flowers of our nature. Certain small animals may eat the polluted grass and without planning to harm others the carnivores eat the grass which would also lead to bad consequences. This is how diseases increase and are spread everywhere. In addition to this, this dust leads to acid rain which makes nature lose its beauty, the beauty and elegance it has preserved for years. All the raw dust across the years and across ages will damage the ozone layer and this would lead to harmful effects on the earth and on people. The ozone protects the earth against ultra violet rays. Moreover we are going to see a noticeable raise in degrees of temperature, so that the average of temperature would be between 2 and 3 degrees. And this would lead to an increase in sea water level. All of these factors have an effect on the human life and on earth and on animals. Man is facing many health problems that would lead to his death. As for earth what is planted on it cannot face the increased pollution that would lead to the pollution of the new plants. And because there is not enough agricultural support, agriculture becomes a victim of pollution not capable of changing its destiny. And what makes us suffer more is to see animals extinct and to see the forest (their house) collapse.

This challenge must be faced forcefully and smartly. We must preserve our treasure and protect it against damage. We must not burn nylon garbage bags. In addition to this, factories should use filters. Also the government should have all sources of pollution under control and put a limit for it. It also should take measures against

(alkassarat) which distort nature. In addition to this, it should recycle and reuse many times.

In the end, if people cooperate with each other and with the government we realize a victory for us and for our beautiful nature. We must preserve our treasure and protect it against damage.

Participant II (Female) / English essay 2

Pollution is contamination of earth environment, which has an impact on the human health, life's process and ecosystem. Pollution can be caused by nature such as volcanic eruption, but it is mostly caused by human beings. We have different kinds of pollution: air pollution, soil pollution, water pollution, and noise pollution.

Air pollution is atmospheric molecules that would lead to severe injuries and affect the human health and the whole environment. We have biodegradable units which develop and dissolve quickly, and we have non degradable units that are not quickly dissolved.

Air pollution is caused by the combustion of cars, trucks, airplanes, machines etc. that will produce nitrogen oxide and release hydro carbon due to the unburned fuel. Moreover, air pollution started when they started to use chemicals in the in the agriculture. Usually when a forest is burned or anything is burned, it will lead to air pollution because carbon monoxide is released in excess. Furthermore, when you burn nylon bags, you'll have the black smoke filling the air. As well as, when you burn garbage, you'll have the same result.

On the other hand, when nitrogen and sulfuric acid combine they will produce acid rain and acid rain will harm the forest, poison the water and the rivers. Therefore, small fish when hazed will be poisoned and big fish will eat it; so the disease will spread over. Moreover, the black smoke that fills the air will cause lung cancer. Evelyn, a British writer wrote about the smog above London. Furthermore, air pollution may cause many diseases such as disorder in the digestive system, severe problems in the lungs. As well as, it will affect the reproduction system and all the human health. In addition to that, air pollution may lead to have less animals and less forests. Forests are important since they help the air to be pure and good. If not serious measures are taken, then we would definitely face a big problem. For example, the depletion of the ozone, which is a protective layer for the earth from the sun's ultra violet. Furthermore, we will have greenhouse where the average temperature would be between one degree and 3.5 degrees. That is change in the weather. The weather is becoming more hot. In addition to that, we might have an increase in the sea level.

All in all, a good solution would be the three r's: recycle, reuse, and reduce as recommended by the lecturer Abi Rashed. Recycle means to use things again; for example, papers can be re manufactured. Moreover, reuse means using the same thing for another purpose; for example using a glass jar of Mayonnaise to put in something else. Furthermore, reduce implies decrease or eliminate the production. Therefore, when producing a certain item, we must take into consideration these things. Also, we can dig in the soil for the garbage and cover it so that it will dissolve.

As a conclusion, air pollution has a lot of effects on the environment and the Ministry of the Environment must put certain regulations. For example, each industry must install a filter for its pipeline. Moreover each one of us must take care of his environment and try to avoid air pollution, or else we will be putting an end to all human beings' lives.

Participant IX (Male) / Arabic Essay 9

Air is one of the most useful elements of nature. We consume a very large amount of it every day without which we can never survive.

Lebanon offers his people fresh air which contains a high percent of oxygen and green trees which help in the filtering process. But in spite of this, man doesn't consider it important to protect this gift against contamination.

The air in Lebanon is becoming highly polluted. Cars everywhere fill the sky with poisonous gases which combine with the air which every one of us breathes without considering smoke resulting from burning wastes and fuel residues used for producing electricity. A more dangerous problem is that more than 50% of the Lebanese forests has been cut to be manufactured ignoring their role in purifying the atmosphere. Deodorants, cigarettes, and other things also play an important role in contaminating the air.

But here we can understand the problem better when we consider the effects of air pollution. Air pollution affects the breathing process negatively. Many people are threatened by diseases which are very harmful for their health. No trees are growing anymore. No tourists are coming from other countries which will also affect the economy of the country, and thus life becomes very difficult. What shall we do if this is our future? Of course we must stop this dangerous disaster.

So as a result, every person must be responsible because we use the same air to breathe and the same common country to live in.

Participant IX (Male) / English Essay 9

The causes and responsibilities are very large but solutions are rare. Air pollution is one of many types of pollution. Pollution is one of the most important problems in all developing countries. It leads to many dangerous situations affecting people's health.

Ten years ago, American scientists noticed a big hole in the ozone layer. This layer (O₃) protects the atmosphere against the ultra violet energy coming from the solar system. This energy leads to dangerous effects especially on the complexion.

Scientists did research studies and tried to find the reasons for the ozone depletion. They found out that two of the main reasons are: chemical technology and the oxidation of oxygen (O₂). This oxidation leads to carbon dioxide (CO₂) that in its turn is reduced to carbon monoxide that is very toxic. May be the cement industry in Shekka, in north Lebanon also leads to air pollution.

The electricity generators in Keserwan area and in Zouk also contaminate the atmosphere as result of fuel combustion. Many persons in these regions noticed black dust on their window and car screens and sometimes even on their clothes.

The effects of industry are very dangerous. By the act of respiration people inhale the polluted air, and this leads to many respiratory problems. Finally, Lebanon used to be a touristic country. But air pollution produced by far by the cut of trees, make it one of the last countries in tourism.

Participant X (Female) / Arabic Essay 10

Air pollution is a dangerous and serious problem which Lebanon is facing now. Statistics show that around 40% of the air is polluted, especially in Beirut. There

are of course causes for the contamination of air and there are effects arising from this situation.

One of the causes of air pollution is the increasing size of automobiles in the city regardless of the kind of fuel used. The second cause is the smoke (rich in microbes) that comes out from electrical and chemical industries. The effects that are produced as a result of these miserable conditions are numerous. People are facing the risks of catching dangerous diseases because of the microbes in the contaminated atmosphere.

We can help in decreasing the amount of pollution by planting trees because trees purify the atmosphere. The government can also help in decreasing pollution by urging the owners of factories to follow regulations and use filters and by reducing the number of factories. The same thing can be applied to automobiles; decreasing the number of imported cars and raising the tax on them. But unfortunately, the government does not seem to be ready to take any quick action to minimize the danger of this contamination. As a result, pollution is rapidly increasing.

As a conclusion, if the government does not move in order to deal with this situation and solve this problem, a disaster will happen in Lebanon where we would reach a state that we cannot walk in the streets without putting things in on our mouth and nose to prevent microbes.

Participant X (Female) / English Essay 10

Air pollution is the penetration of substances into the atmosphere which is unhealthy for the human being and for the whole environment. Industrial wastes, sewages, and chemical substances coming out from transportation vehicles are the main causes of air pollution.

The first cause of air pollution is the industrial wastes. Actually, the solid wastes are accumulated in areas called landfills. These areas are openly burned or buried.

The second one is sewages. In fact sewages do not only harm the water but they also contaminate the atmosphere because they contain chemicals. A third source of pollution is the smoke and fog or what is generally known as smog. This is an essential cause because the smog can be dispersed in all the atmosphere.

The last cause is transportation. Actually the number of citizens is increasing. This leads to an increase in the number of cars, buses and airplanes. All these causes affect the environment as a whole and the atmosphere especially.

The first effect is 'diseases'. The more we have wastes and sewages, the more we have an increase in the chemical substances that pollute the air. This leads to respiratory problems and diseases.

The second effect is environmental damage. The smoke coming from cars and airplanes has an impact on the ozone layer especially. And when the ozone is 'light' we are attacked by skin cancer. One of the solutions which I suggest is recycling, which can decrease wastes. Another solution is producing cars that work on water or solar system.

APPENDIX E

Arabic and English Argumentative Essays for Participants I, II, IX, X

Participant I (Male) / Arabic essay 1

Life...!

It may appear a small and simple word used daily in different ways. People may not know its meaning until they think of losing it. Man enjoys a great and important gift, life, Has he got the right to give it up any time he wants or has others got the right to decide for him when to die, when the virtue (ni'ma)of life becomes an encumbrance (la'na)?

God grants life, that's why he is the only one who has got the right to take it. But we see many cases where people started deciding when they should die and when others should die. Reasons are many and analysis differ according to different reasons. For example some people reach a state of misery and giving up to the extent of killing themselves or of committing suicide, but suicide is not a solution but submission or surrendering. And there are persons who make decisions to end the life of someone else who is not capable of doing that for himself believing that they are putting an end to his sufferings, and assuming he was going to ask for this solution had he been able to do so, but this is illogical because as man approaches death he becomes more fond of living, that's why he would have asked for a better chance of living . As for persons who really make decisions for ending their lives because they are suffering from chronic dangerous or fatal diseases, they are captives to illness and to the idea of death. Among the most controversial issues nowadays, is the right of the legislators to pass judgements or legislate death for criminals or to execute criminals, but the most important matter is that, ignoring the kind of the crime, authorities haven't got the right of passing death sentences.. As Christ says, " He who hasn't sinned can throw a stone at her."

Some may oppose the idea that God is the one who grants life, but until they find an alternative they should respect life and appreciate it. People who commit suicide should get rid of their misery they are in fact people enslaved with misery to the extent that they have lost the value of their life. Those who give themselves the right to decide for others are so arrogant that they belittle the life of another person and so stupid that they forget that many other cases came back to normal life after science considered them hopeless cases. He who granted life can preserve it. And

persons who prefer to die because they believe that their disease is going to kill them they give permission to their disease to knock them down and they don't dare to face life as it is in order to learn more from it. And finally, legislation permits itself and with all backwardness and recklessness to order execution for a criminal. Isn't execution by itself an ugly crime! And some may argue that the criminal should be punished, and the logical suggestion is to imprison him and rehabilitate him through social programs prepared particularly for such cases. In the end legislators don't pass judgements unless the criminal has committed a crime.

Finally, I say in my personal opinion life on earth is the first blessing God granted us, and the second blessing is eternal life through the son of God. He who has eternal life understands the value of earthly life, because Christ came "So that we can have the eternal life, and we can have the better." That's why I call every person instead of listening to others or permitting others to kill him to permit Christ to give him a life which is imperishable and endless.

Participant I / English essay 1

Life is the first of all gifts granted by God, and physical death is the last. When is the right time to die? Who decides when should life stop and who has the right to stop it? These are some of the questions that are raised by People facing the dilemma of living and dying. Consequently, some people have come to propose the legislation of death and others totally refuse this possibility giving various reasons.

Proponents of death legislation agree that death is sometimes the sole exit to the physical suffering of a patient. So, they suggest that death should be regulated by a certain law to assure that it would not be misused. They call this "the right to die;" that is, the individual's right to end his life when it becomes a source of ultimate sufferings. As a support of their opinion, they argue that a patient has, what is known as, "the duty to die"; This is when life should be ceased, under some conditions, because it has become a source of economic and emotional distress to the patient and others.

They consider the fact that the expenses of prolonging one's life by using medical equipments might cause a financial drain to one's family, and this would result in making him feel guilty of "living in vain". Therefore, many people, today, are asking for a certain legislation for death.

In contrast, critics of death legislation show a strong attitude of opposing the right or duty to die. They provide many strong allabies to defend their attitude. One is

that only God has the right to take the life of a person, because He is the only One who can accurately decide the right time for each one to die. This idea is held up high by religious people, especially those following the Jewish, Christian, Islamic dogmas. Another argument used by the opponents of death legislation is that in some few incidents, people who were thought to be in a hopeless condition, recovered suddenly even to the amazement of their physicians. So, they argue for what might be called, "the right to live"; that is, every patient, no matter how bad his condition might be, has the right to be given the chance to recover. Still another fact they use against the legislation of "life's final drama" as Arthur Silk describes it, is that the interference of the law in deciding a patient's life can be an act of social cruelty. Since the law has no feelings and lacks the ability to judge, and the judgments of legislators are confined to this law, the legislation of death would suggest that every situation is like the other, which is absurd. Hence, the attitude of the opponents is more solid against the proposals of the proponents.

Indeed, life is sacred and too precious to let go, not to mention that it is too sublime to be regulated by man-made laws. Life is a divine gift, and physical death is another; usually one doesn't mistreat such gifts. However, the Creator has granted man with a freedom to choose, so they would rather make the right choice.

Participant II (Female) / Arabic Essay 2

God has created man as his self portrait and as himself. And God gave each person a unique talent to differentiate him from others. Who lives? Who dies? Who gives the right to man to decide whether to live or to die? Has the legislative authority got the right to do that? The global question here is Who has the right to end human life?

Human life is the most precious thing man has got keeping in mind that he hasn't made it by himself. It was donated to him. Each person on earth has a goal in his life. Has he or have others got the right to end his life or stop him from achieving his goals? Why should someone who is suffering from a certain illness try to end his life and lose the hope for recovery? What's the degree of misery which would lead someone to give up and ask for ending his life? Is it the medical cost which the family cannot afford and the feeling that the money which is going to be spent on the ill person should go to healthy members of the family thinking that he hasn't got any hope to be cured? Is the reason for the feeling of frustration related to his background which does not give him any support? Is his background responsible for destroying his hopes? Every person makes mistakes and may make illogical decisions when he is

weak. Aren't those surrounding him supposed to show him what's wrong and convince him to change his decision? Is the handicapped person or the person suffering from a chronic or incurable disease the only one who is suffering? Don't we all face problems? What about a healthy person who graduates but does not find a job?

Does not this person also suffer? There are many persons who suffer from serious illnesses and have families . Who forbids a mentally handicapped person from tasting the zest of life? Does he forbid himself , do his relatives forbid him, or does his society forbid him? There is misery, happiness, love, disgust, and ambition in life. Where is the ultimate happiness? When can we appreciate what God has offered us?

Although we sometimes find people who has not got chances for success and because of the existence of miracles and the support of others they were successful in going on and leaving the ghost of ending their lives. Have we got the right to end the life of a baby who hasn't seen the light of life yet? Certainly not. But, if the mother's life was in danger then it may be possible to end the baby's life but who decides? In addition to the above even if the right to end life was given and legislated, couldn't many persons who were suffering from diseases have been dead losing the chance for recovery? Finding a solution may be time and money consuming but it should be found "because human life is priceless" (No price for human life)

We can also see that the government refuses to end the life of some of those who want to end their lives and passes judgments for execution for others. Is individual killing a crime and killing in the name of the government justice? Those who are for capital punishment are not usually concerned about the reasons which have led to the first crime, and are asking for another crime.

There should be reasons which have led to the crime such poverty and war and tense family relationships and authoritarian bringing up of children and cruel publicity in addition to many other reasons.

Research studies have been carried out on 110 countries all over the world investigating whether capital punishment stops crimes and the result was negative. On 28/6/1971 A Lebanese called Adel Halawi was assassinated : After having him wear a whit gown he was led to be hanged. "The victim knelt down and prayed." One of the security men approached the victim and tied the rope around his neck and led him to the place where he was supposed to be hanged. They tried to hang him more than once torturing him until they finally managed to execute him after a lot of suffering. Who should be punished for killing this victim? Isn't this forceful killing and its reasons are not normal?

In 1988, a survey carried out by the United Nations showed that capital punishment does not stop others from committing crimes . It is not better than imprisonment for the rest of the criminal's life. Religious laws reject capital punishment as Christ says, "Don't kill"

Participant II (Female) / English Essay 2

Every person has the right to life, liberty and pursuit of happiness. God has given each person a certain quality that differentiates from others. Moreover, God has given each the most precious thing in the world, which is life. Who has the right to put an end to a life? Only God has the right to put an end to a life because he is the creator.

Many acts that are restrained and so vital to the community are directed by God who gives us the right to live. Moreover, in moral community life is highly honoured. Those who don't honour life do nothing and are void to membership. However an ideal community would give mercy even to those who have no mercy.

How would a community based on love and respect try to put an end to the life of others? It is true that a person who is suffering from pain due to a serious illness might prefer to put an end to his life, but why would he do that? Is it because he lost someone dear and he became hopeless. But what about miracles? Is it that the level of desperation is too high that it made him lose belief. Moreover, could it be that this person wants to end his life because he doesn't have enough money; he became hopeless and believes that every penny should be given to his family who might make use of it.

Usually, a lot of people especially those who are faced with critical and serious problems hope and faith in certain persons are unacceptable. These people their family should take care of them and give them and let them see the beauty of life. For example, suppose a certain person is very sick and he is suffering from pain and his parents decided that it would be better to put an end to his life and to his suffering. After certain years the solution for the illness of every one would have been killed before finding a solution. Moreover, suppose a certain person was living on oxygen and he can't do anything, and the possibility of his survival is so small approximately null; however, a certain miracle occurs and he starts his life normally again. In addition to that, how can the right to die be legitimized by legal action and Judaism, Christianity, Islam, and many other religious types believe that life is sacred.

On the other hand, we have suicide which is a successful or unsuccessful action in which someone tries to kill himself. Usually those who commit suicide do so because they pass in certain circumstances such as loneliness, unemployment,

physical illness, psychiatric illness, drug abusers, alcohol drinkers...etc. However, these people need help and suicide can be avoided if there was someone who can understand them . Furthermore, usually a person before committing the suicide he would speak of it. Therefore, his parents and his friends must be there to help him not to end his life. In addition to that, they must take away any tools that he could use to kill himself. Also we have the government not putting the right to die a legal action but having capital punishment.

Why we have to kill those who killed?

Since life is highly valued, I think those who had committed brutal and vicious actions, they should be prosecuted, permanently, so that they won't be able to keep on doing these dangerous actions. Moreover, the prosecution would be to help them to get better and start to behave normally not to get revenge. Furthermore, we don't have to follow the philosophy which says, "an eye for an eye, a tooth for a tooth" meaning a life for a life because the life of those who were killed won't be reconstructed. For example in 1988 the United Nations did studies, and they found that the capital punishment won't make people kill each other less than putting them in prison for the rest of their lives. All in all, Jesus has forgiven those who killed him. Moreover, Jesus sacrificed with his life to help others. This is because He's the owner of all lives.

As a conclusion, life is a precious and unlimited treasure. WE must take care of it and don't harm it or let anyone to take it from us because life is not compensated . Moreover, God the owner of all lives only puts the beginning and the end for each one's life.

Participant IX (Male) / Arabic Essay 9

I came but and I do not know where I came from.

And each man does not know where he came from and but he came to this world. Only God knows when man should come to this world and he also decides when he should leave. And but in some cases, man interferes to put an end to his life. Has he got the right to do so? Or is God the only one who decides?

We may sometimes witness many people who decide to put an end to their lives and this is because they are suffering from a certain disease. For example: a person who is suffering from cancer decides to put an end to life to get rid of the agony and pain which he is feeling because of the chemo-therapy treatment. And here we may inquire: Has this person got the right to stop this treatment and put an end to his life or has God the right to decide? This person is suffering from severe pain and he wants to get rid of it and also, he knows that he is going to die that is why he prefers immediate

death to endurance of pain and then dying. And but since medicaments are available to reduce this pain and this does not prevent discovering another more effective treatment in a short time and this will lead to the recovery of the patient. Therefore his tolerance of pain wouldn't have been without value. So he made use of time and God has extended his life.

And there is another case: there was a woman who had an accident and was in a coma and the doctor told her children that she has only 5% chance of living. But she should stay under the doctors' supervision and she will live with the help of medical equipment and if the machines are withdrawn she will die and the cost of this is very high. The children decided for her to undergo the treatment through the machines. And after twenty two days the woman started breathing by herself and after one day only she came back to life. And there are also many other cases of criminals where a criminal kills a certain person has the judge the right to require execution for this person? And here again may be this person is not a criminal and may be he had to do this crime or and may be he is not the person who committed this crime. Or If he had been the one who had committed this crime no body has the right to put an end to his life and only God has the right to do so. Some say that his criminal person deserves punishment or capital punishment. And but this person can be punished by imprisonment for a life time and but not putting an end to his life.

And in conclusion I may say that no matter what the reasons were not a single person has the right to put an end to the life of his human brother because only God has the right to do this. God has given us life and has notified us to preserve it and take good care of ourselves, we have no right to behave as we want. We have no right to devalue the gift of God but we must protect it.

Participant IX / English Essay 9

Since the beginning of time, man existed in this world. It is not him that choses to be in this world nor will he chose when to leave it. This decision is to be made by our one and only one God.

Many people are trying to legislate euthanasia. And euthanasia is the act of terminating one's life. This person could be extremely and terminally ill or is suffering a lot. Some people chose to terminate a life because of economic burdens. They might be poor and cannot afford to pay large sums of money in order to cure their family member. But is terminating one's life a personal choice? Does a person have the right to terminate the life of another person?

When a person is terminally ill and he needs a massive amount of money in hospital, and moreover, he is going to die sooner or later ie. In 1 month time at most, should the parents or family of this person let him die? We know nowadays that medical technology is very fast. Before, people used to die of a tooth or women used to die while giving birth. Due to medical technology, all of these have been solved. So, who says that in one month time science is not going to find a cure for this person's illness? But one might say that his family is poor. So, why don't they let the Ministry of Health take care of his treatment? But if nothing of their attempts to help the patient worked, then we can say that this is God's will. The family would not feel guilty. Christianity, Islam and Judaism consider life very sacred and one should do everything he can in order to preserve life and prolong it.

We can also speak about capital punishment. If a person did not follow society's rules and killed another person. Are we, humans, given a right to prosecute and condemn him? Could we punish a crime by doing even a greater one? But some say that he should be punished. He did not follow the rules of society. He did not fulfill his moral and social obligations. So, he should be punished. But God alone is our judge and not a human being. Even Jesus himself refused to judge the prostitute.

If one is suffering, his surrounding may say that he has a right to die in order to be released from his pain. Also, an old person has the right to die. But this right might evolve and become a duty to die. If a person is old (over 70) and is sick, then it could be his duty to die since sooner or later he will die. And in this way he will not cause his relatives to pay a large amount of money. But if a person is completely dead with a damaged brain and the only mean for him to live are machines. So this person will never live. Maybe, by this way we are making him suffer. So, he should be left to God's will. Some people are dissatisfied with their lives so they choose to commit suicide. They do not have the right to do so. They are given a life and they have a mission that they have to fulfill. When they have done their mission, God will end their lives. Some doctors try to aid patients to end their lives. This also is not legal. They are assisting in a suicide.

In conclusion, I can say that each and everyone of us has a role in society. He has to play his role and then, if God chooses so, his life will end. But first, he has to fulfill his mission. Jesus told us: I send you in order to complete your mission. God send me for a purpose and you are like me. So, it is not us who decide when to stop our lives but God.

Participant X (Female) / Arabic Essay 10

Our life is the most precious thing in the universe and who has the right to end it? It is a donation from God only. He has the right to decide when to live and when to die. The decision to end the life of a man is a very sensitive topic and needs a lot of thinking before accomplishing it.

Since all of us know that life is rare donation from God we preserve it. We must enjoy it and make use of every single minute which we live on earth. Although there are many ways to stop life such as euthanasia and capital punishment and suicide we must avoid all these ways and not legislate a single one of these. I believe that he who has the right to end the life is only the creator God who donates the life, that is because the spirit goes back to God. The spirit is the puzzle of existence and as the Holy Koran says, "If you were asked about the spirit you should answer this is of God's concern".

I will treat each way of ending the life at a time and I will give some reasons to explain why agree or disagree with the idea of legislating any of these methods. I will start with merciful killing which can be defined as giving the to man or to one of his close relatives the right to end his life. This decision is usually taken when the patient is in a coma or suffering from a very serious incurable disease such as cancer or aids. In this case the doctor agrees with one of the relatives of the patient if the patient is not conscious or can not decide. I do not agree on using this method for a vital reason which is we are depriving the patient from the chance of miraculous recovery which the creator always performs through the prophets such as Jesus Christ who cured many patients suffering from many kinds of serious diseases. As with respect to capital punishment I don't agree with this also although the criminal has committed a crime and he should be punished and but not with killing from the constitution although the Holy Koran mentioned this saying, " Inform the killer that s/he is going to be killed even after some time". May be the evidence given is not true and there are many criminals who were proved to be innocent after executing them. In this case we could have acted hastily or unwisely and deprived this person from the right of continuing life. As for suicide it is the ugliest crime a person can commit. All religions forbid killing of the man in all its forms.....

God punishes the person who kills himself seriously because God gave us life to enjoy it and learn from it, no matter how much the pain and the suffering were man should continue his life in a natural way thanking God always for this donation of life which he is the only who has the right to take.

The last method is dying during war or the killing of one of the soldiers in order not to be taken as a captive and to be tortured. I do not agree on this also because God is the only one who decides on ending the life.

It is possible to legislate merciful killing in certain exceptional cases such as abnormal pregnancies, if the mother's life is endangered it is possible to abort only and may be when the cost is very high and the patient is physiologically dead and not using artificial means to keep a patient alive. I do not agree on merciful killing in many cases where it is possible to cure a patient miraculously through prophets who came to help man. How can we deprive these patients from the chance of recovery?

At the end I believe that God is the only one who has the right to take back the life which he has donated to us and nobody else.

Participant X (Female) / English Essay 10

Who has the right to end a life?

Well this is a very important question in which we must deal with it in a certain consciousness. All of us know that life is a gift from God, and it is a very important gift. He gave it to us in order to enjoy it and make use of every minute we spend on earth. Even though there are many kinds in which one can stop a life, like Euthanasia, execution, suicide and during wars. In my opinion, and according to my point of view I found that all of these kinds should not be legislated by 'the right to die', and the only one who can take the decision, is the one who gave us our souls and permits us to enjoy life with others. So, it returns to God to decide when to give birth to a new life and when to take it back.

In return to the above mentioned kinds in which one can end a life. I will explain each one and shows why or why not it shouldn't be legislated. First, I'll begin with Euthanasia which is defined by 'Our right to die', it refers of-course especially to peoples who suffer from a certain disease which cannot be treated. So, physicians together with the patient family make a decision to stop trying. I found this kind as a very hopeless way in which we are ending someone's life without giving him any hope that he will/may survive or cured from this disease. While with respect to execution or capital punishment. I found it also a very bad way to end someone's else life. Even though he has committed a crime (killing, wrapping...) But sometimes it may result in error taken by the court such as holding an innocent person instead of the real criminal. In such a case, we end a life of an individual who was living a natural life and happy with his living. While with respect to suicide, in my point of view I consider it as the ugliest way in which one can stop his life either by shooting or throwing himself from a building. And God also will not accept it and that's

because he gave him his life in order to take advantage of everything and he can't stop it any time he wants. Also this reflects to how much, this person is desperate and suffering from a lot of troubles so that he wants to die. Also we have another case where people tends to stop another lives and that during war. In which they follow the concept of who's suffering injuries and can be treated as more important than other ones and those who are suffering from bad injuries. But I believe that it is not fair because God created people at the same level and never differentiated between them, instead that each one has his appropriate time to live.

But on the other hand, if we think logically and out of religion, we found that these kinds can be legislated for some reasons. Life in case of Euthanasia, some consider that it is better to stop someone's life. And that because of high health care costs and the sick person will be suffering a lot and may be this will help him to rest. while execution, it is good in some cases, where a country is suffering from a large number of criminals, so the government tend to legislate this 'right to die' in order to decrease their number and express itself. Also with respect to suicide, if a person is suffering from a mental disease and having a dangerous effect on his family and the people around him. May be it is better for him and for others if he commits suicide.

As a conclusion, I believe that life is very important and nothing can be legislated 'Right to die' not by government, doctors or physicians, even not by ourselves who are the owners of this life. That's because of many duties that prevents us from doing so, like religious ethics which states that God gave us this life and we cannot give it up when we want or when someone's else desired to. And this is shown in many ways as I described above in Euthanasia, even if the parents agree with the physician. God will not accept this because it is not the duty to die. We must differentiate also between the right to die i. e. when we put an end to his life and the duty to die i. e. when he has to die or when his time has come. Also, when we end someone's life we must take into consideration his family and how much he was important to them (Father, older brother/..and that may be he's an individual of great importance to society and thus will result in a great loss to his social partners. So as an end it is unfair to legislate 'Right to die' because it is against our God's will and what he needs.

N.B. Arabic essays were translated into English by the researcher.

REFERENCES

Abou-Hamad, S.(General Executive), Darwish, O. R. and Samra, S. (Coordinators) (2000), *Themes: Secondary Education Third Year, General Sciences-Life Sciences Sections*, National Textbook New Curricula, Sin-El-Fil, Lebanon, Educational Center for Research and Development, Secondary Publishing Company.

Abou-Hamad, S. (General Executive), Darwish, O. R. and Samra, S. (Coordinators) (2000), *Themes, Workbook: Secondary Education Third Year, General, Sciences-Life Sciences Sections*, National Textbook New Curricula, Sin-El-Fil, Lebanon, Educational Center for Research and Development, Secondary Publishing Company.

Adelman, C., Jenkins, D. and Kemmis, S. (1980) 'Rethinking Case Study: Notes from the Second Cambridge Conference', in Simons, H. (ed.), *Towards a Science of the Singular*, Center for Applied Research in Education, University of East Anglia, (cited in Cohen, L. & Manion, L. (1994), *Research Methods in Education* (4th ed.), London, Routledge.

Almaney, A.J. and Alwan, A.J. (1982), *Communicating with the Arabs: A Handbook for the Business Executive*, Prospect Heights, IL, Waveland Press, (cited in Anderson, J.W., 1991, 'A Comparison of Arab and American Conception of "Effective" Persuasion ', in Samovar, L.A. and Porter (eds.), *Intercultural Communication*, Belmont, C.A., Wadsworth.

Anderson, J.W., 1991, 'A Comparison of Arab and American Conception of "Effective" Persuasion ', in Samovar, L.A. and Porter (eds.), *Intercultural Communication*, Belmont, C.A., Wadsworth.

Anon. (1971), *Jadawel Manahij Al-Ta'alim Fi Marhalat Al-Ta'alim Al-Thanawi (General Course Description, Secondary Level)*, Lebanese Republic, Ministry of Education, Decree no. 9100, Lebanon, Official Publication.

Al-Askari, A. (d. AH 395) *Al-Sinaa'atayn (The Two Crafts: Prose and Poetry)*, in Al-Bijjawi, A. M. and Ibrahim, A., (eds.) (1952), Cairo, Al-Babi Al-Halabi Press.

Atkinson, D. (1999), 'TESOL and Culture', *TESOL Quarterly*, vol. 33, no. 4, pp. 625-654.

Bakhtin, M.M. (1986), 'The Problem of Speech Genres', and 'The Problem of the Text in Linguistics, Philology, and the Human Sciences: An experiment in philosophical analysis', in Emerson, C. and Holquist, M. (eds.), *Bakhtin: Speech Genres and Other Late Essays*, Trans. V. McGee, Austin, University of Texas Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Bateson, M. C. (1967), *Arabic Language Handbook*, Washington D.C., Center for Applied Linguistics.

Bauman, R. (1977), *Verbal Art as Performance*, Rowley, Massachusetts, Newbury House.

Beaugrande, R. de and Dressler, W. (1981), *Introduction to Text Linguistics*, London and New York, Longman.

Beetson, A. F. L. (1970), *The Arabic Language Today*, London, Hutchinson and Company.

Bogdan, R. C. and Biklen, S. N. (1982) *Qualitative Research for Education: An Introduction to Theory and Methods*, Boston, Allyn and Bacon.

Bourdieu, P. (1991), *Language and Symbolic Power*, in Thompson, J. B. (ed.); translated by Raymond, G. and Adamson, M., Cambridge, Mass., Polity Press, (cited in Norton, B. (1997), 'Language, Identity, and the Ownership of English', *TESOL Quarterly*, vol. 31, pp. 409-429).

Bou-Urm, O. (General Executive), Abou-Ali, M., Fanous, W., and Farhat, Y. (Coordinators) (2000), *Arabic Literature, : Secondary Education Third Year, General, Social Sciences and Economics Sections*, National Textbook New Curricula, Sin-El-Fil, Lebanon, Educational Center for Research and Development, Secondary Publishing Company.

Bruffee, K. A. (1986), 'Social construction, language, and the authority of knowledge: a bibliographical essay', *College English*, p. 774 (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 12).

Byram, M. (1997), *Teaching and Assessing Intercultural Communicative Competence*, Clevedon, Multilingual Matters LTD.

Calhoun, E. F. (1993), 'Action research: three approaches', *Educational Leadership*, vol. 51, no. 2, pp. 62-68.

Cohen, L. & Manion, L. (1994), *Research Methods in Education* (4th ed.). London, Routledge.

Connor, U. (1996), *Contrastive Rhetoric: Cross-Cultural Aspects of Second Language Teaching*, Cambridge, Cambridge University Press.

Connor, U. (1991), 'Linguistic/Rhetorical Measures for Evaluating ESL Writing', Lyons, L.H. (ed.) in *Assessing Second Language in Academic Contexts*, Norwood, NJ: Ablex, pp. 215-226.

Connor, U. and Kaplan, R.B., (eds.) (1987), *Writing Across Languages: Analysis of L2 Text*, Reading, Mass, Addison-Wilsey.

Corey, S. M. (1953), *Action Research to improve Social Practices*, New York, Teachers College Press.

Deely, J. (1982), *Introducing Semiotics*, Bloomington, IN: Indiana University Press, (cited in Purves, A.C. and Purves, W.C. (1986), 'Viewpoints: cultures, text models, and the Activity of writing', *Research in the Teaching of English*, vol. 20, no. 2, May, pp. 174-197.

Drever, E. (1995), *Using Semi-Structured Interviews in Small Scale Research*, Edinburg, The Scottish Council for Research in Education.

El-Sayed, A. M. (1992), 'Arabic Rhetoric and its Influence on the English Writings of Arab University Students', *Indonesian Journal of Applied linguistics (IJOAL)* , vol. 18, no. 2, July-Dec., pp. 43-65.

Ely, M., Vinz, R., Ely, M., and Anzul, M (1997), *On Writing Qualitative Research*, London, The Falmer Press.

Emig, J. (1971), *The Composing Processes of Twelfth Graders*, Urbana, IL, National Council of Teachers of English.

Erickson, F. (1986), 'Qualitative Research' in Wittrock, M.C. (ed.) *Handbook of Research on Teaching*, New York, MacMillan Publishing Company.

Erickson, F. (1990), 'Qualitative Methods' in Linn, R.L. and Erickson, F., *Research in Teaching and Learning*, vol. 2 New York, MacMillan Publishing Company.

Fairclough, N. (1989), *Language and Power*. London, Longman, p. 25 (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 41).

Fairclough, N. (1992a), *Discourse and Social Change*, Cambridge Polity Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 41).

Fairclough, N. (1995), *Critical Discourse Analysis*, Longman, London, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 41).

Fontana, A and Frey, J H (1994), 'Interviewing- the art of science', in Denzin, N (ed), *Handbook of Qualitative Research*, Thousand Oaks: Sage Publications.

Foster, P. (1996), 'Observational Research' in Sapford, R. and Jupp, V. (eds.), *Data Collection and Analysis*, Thousand Oaks, Sage Publications, pp. 57-93.

Garner, B. (1996), 'Using Action Research: Challenges and Opportunities for the Beginner', paper presented at the Greater St. Louis Sixth Action Research Collaborative Conference, St. Louis, MO.

Gee, J. (1990), *Social Linguistics and Literacies: Ideology in Discourses*, Brighton, Palmer Press.

Giddens, A. (1991), *Modernity and Self-Identity*, Cambridge, Polity Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 16).

Giddens, A. (1993) in Cassell, P. (ed.), *The Giddens Reader*. Basingstoke, Macmillan, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Glickman, C.D. (1992), *Supervision of Instruction: A Developmental Approach*, Boston, Allyn Bacon.

Goffman, E. (1969), *The Presentation of Self in Everyday Life (Second Edition)*, London, The Penguin Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Goodenough, W.H. 'Cultural Anthropology and Linguistics' in Hymes, D. (ed.) (1964), *Language in Culture and Society: A Reader in Linguistics and Anthropology*, New York, Harper and Row, pp. 36-39.

Gorman, T.P., Purves, A.C., and Degenhart, R.E. (1988), eds. *The IEA Study of Written Composition I: The International Writing Tasks and Scoring Scales*, Oxford, Pergamon Press.

Grabe, W. and Kaplan R. B. (1996), *Theory and Practice of Writing*, London, Longman.

Griffin, C. (1991) 'The Researcher Talks Back: Dealing with Power Relations in Studies of Young People's Entry into the Job Market', in Shaffif, W. B and Stebbins, R. A. (eds.), *Experiencing Fieldwork*, Newbury Park, Sage Publications, pp. 109-119.

Gudykunst, W. and Kim, Y. (1984), *Communicating with Strangers: An Approach to Intercultural Communication*, Reading, M.A., Addison-Wesley, (cited in Anderson, J.W., 1991, 'A Comparison of Arab and American Conception of "Effective" Persuasion', in Samovar, L.A. and Porter (eds.), *Intercultural Communication*, Belmont, C.A., Wadsworth.

Gummesson, E. (1991), *Qualitative Methods in Management Research*, Newbury Park, Sage Publications.

Halliday, M.A.K. and Hasan, R. (1976), *Cohesion in English*, Great Britain, Longman Group Ltd.

Halliday, M.A.K. (1993) "Quantitative Studies and Probabilities in Grammar" in Hoey, M. (ed.) *Data, Discription, Discourse*, PP. 1-25.

Halliday, M.A.K. and Hasan, R. (1989), *Language, Context, and Text: Aspects of Language in a Social – Semiotic Perspective*, Oxford, Oxford University Press.

Hamod, H.S. (1963), 'Arab and Moslem Rhetorical Theory', *Central State Speech Journal*, vol. 14, pp. 97-102, (cited in Anderson, J.W., 1991, 'A Comparison of Arab and American Conception of "Effective" Persuasion', in Samovar, L.A. and Porter (eds.), *Intercultural Communication*, Belmont, C.A., Wadsworth).

Handel, A. (1987), in Honess, T. and Yardley, K. (eds.), 'Perceived Change of Self Among Adults: A Conspectus', p. 331 (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 16).

Hanks, W.F. (1987), 'Discourse genres in a theory of practice', *American Ethnologist*, vol. 14, no. 4, pp. 668-692.

Harré, R. (1979), *Social Being: A Theory for Social Psychology*, Oxford, Blackwell, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Hart, W. D. (2000), *Edward Sa'id and the Religious Effects of Culture*, England, Cambridge University Press.

Haswell, J. and Haswell, R. (1995) 'Gendership and the Miswriting of Students', *College Composition and Communication*. Vol.46, pp.223-254, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company).

Hatch, E. (1992), *Discourse and Language Education*, Cambridge, Cambridge University Press.

Hatim, B. (1997), *Translation Theory and Contrastive Text Linguistics*, UK, University of Exeter Press.

Hatim, B. and Mason, I. (1990), *Discourse and the Translator*, London, Longman.

Hayes, J., Schriver, K., Hill, C. and Hatch, J. (1992), 'Assessing the Message and the Messenger', *The Quarterly of the National Writing Project and the Center for the Study of Writing and Literacy*, Vol. 14, pp. 15-17, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company).

Hofstede, G. (1980), *Consequences: International Differences in Work-Related Values*, Beverly Hills, C.A, Sage Publications.

Holliday, A. (1996), 'Large- and small-class cultures in Egyptian university classrooms: A cultural justification for curriculum change' in Coleman, M. (ed.) *Society and the Language Classroom*, Cambridge, Cambridge University Press.

Honess, T. and Yardley, K. (eds.) (1987), *Self and Identity: Perspectives Across the Life Span*, London, Routledge and Kegan Paul, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Hornberger, N. (1993). Ethnography in linguistic perspective: understanding school processes. Paper presented at Annual Meeting of the American Anthropological Association, Washington D.C.

Hughes, I. (2001), 'Action Research', the University of Sidney, I.Hughes@cchs.usyd.edu.au .

Ibn-Khaldoun (1982), *Al-Mukaddima (The Introduction)*, Beirut, Lebanon, Dar-Al-Kitab Al-Lubnani and Maktabat AL-Tarbiyat.

Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company.

Ivanič, R., Clark, R., and Rimmershaw, R. (2000), 'What am I supposed to make of this? The messages conveyed to students by tutors' written comments', in Mary, R. L. and Stierer, B. (eds.), *Student Writing in Higher Education: New Contexts*, SRHE and Open University Press, pp. 45-65.

Al-Jabbouri, R. and Adnan, J. (1984), 'The role of repetition in Arabic argumentative discourse', in Swales, J and Mustafa, M. (eds.) *English for Specific Purposes in the Arab World*, Language Studies Unit, Birmingham, University of Aston, pp. 99-117.

Jakobson, R. (1959), 'On Linguistic Aspects of Translation' in Brower (1959), pp. 232-239, (cited in Hatim, B. and Mason, I. (1990), *Discourse and the Translator*, London, Longman).

Jamaisson, K. M. (1975), 'Antecedent genre as rhetorical constraint', *Quarterly Journal of Speech*, vol. 61, pp. 406-415.

Al-Jurjaanii, A. (d. AH 471) *Dalaa'il Al-I'jaaz (Signs of Qur'anic Inimitability)*, in Al-Day, M.R. and Al-Day, F. (eds.) (1987), Damascus, Maktabat Sa'd Al-Din.

Kaplan, R. B. and Ostler, S. (1982), 'Contrastive rhetoric revisited', paper read at the 1982 TESOL convention, Honolulu, Hawaii.

Kaplan, R. B., (1986), 'Culture and the Written Language in Valdes, J. M.(ed.) *Culture Bound: Bridging the Cultural Gap in Language Teaching*, Cambridge, Cambridge University Press.

Kaplan, R. B., (1987), 'Cultural thought patterns revisited', in Connor, U. and Kaplan, R. B. (eds.), *Writing Across Languages: Analysis of L2 Text, Reading*, MA: Addison-Wesley, pp. 9-21.

Kaplan, R. B., (1988), 'Contrastive rhetoric and second language learning: notes toward a theory of contrastive rhetoric', in Purves, A.C. (ed.), *Writing Across Languages and Cultures. Issues in Contrastive Rhetoric*, Newbury Park, CA: Sage Publications, pp. 275-304.

Al-Kazwini, A.K.(n.d.), *Al-Idah fi Uloum Al-Balagha: Sharih wa Taa'lik wa Tankih, (Illustrations in Rhetorical Sciences: Explanations, Comments, and Clarifications)*, vol. 3, in Al-Khafaji, M. A. M., (ed.) Beirut, Lebanon, Dar Al-Jeel Publishing Company.

Kemmis, S, and McTaggart, R. (1988), *The Action Research Planner*, 2nd ed., Victoria: Deaken University Press.

Khalil, A. (1989), 'A study of cohesion and coherence in Arab EFL college students' writing', *System*, vol. 17, no. 3, pp. 359-371.

Kinneavy, J. (1971), *A Theory of Discourse: the Aims of Discourse*, Englewood Cliffs, NJ: Prentice-Hall International

Kinneavy, J. (1983), 'A pluralistic synthesis of four contemporary models for teaching composition, in Freedman A., Pringle, I, and Yalden, J. (eds.), *Learning to Write: First Language/Second Language*. London and New York, Longman, pp. 121-138.

Kinneavy, J. (1987), 'Writing across the curriculum', in Tate, G. (ed.), *Teaching Composition*, Fort Worth, TX: Christian University Press. pp. 353-377.

Koch, B. J. (1981), 'Repetition in Cohesion and Persuasion in Arabic', Unpublished PhD dissertation, University of Michigan.

Koch, B. J. (1983), 'Presentation as proof: The language of Arabic rhetoric', *Anthropological Linguistics*, Vol. 25, No 1, pp.47-60.

Kress, G. R.(1982), *Learning to Write*, London, Routledge and Kegan Paul.

Kress, G. R. (1985a) 'Ideological structures in discourse'. In T. van Dijk, (ed.), *Handbook of Discourse Analysis,: Discourse Analysis in Society*, vol. 4, NewYork, Academic press, pp. 27-42.

Kress, G. R. (1989), *Linguistic Processes in Sociocultural practice (second edition)*, Oxford, Oxford University Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 42).

Kress, G. R. (1994), *Learning to Write*, (Second edition), London, Routledge, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of*

Identity in Academic Writing, U.S.A., John Benjamin's Publishing Company, p. 41).

Kress, G. and Threadgold, T. (1988), 'Towards a Social Theory of Genre', *Southern Review*, vol. 21, pp. 215-243, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 41).

Lave, J. and Kvale, S. (1995), 'What is Anthropological Research? An Interview with Jean Lave by Steinar Kvale', *Qualitative Studies in Education*, vol. 8, no. 3 pp. 218-29, (cited in Ely, M., Vinz, R., Ely, M., and Anzul, M (1997), *On Writing Qualitative Research*, London, The Falmer Press, pp. 239-241).

Leki, I. (1992), *Understanding ESL Writers: A Guide for Teachers*, Portsmouth, NH, Heinemann-Boynton/Cook Publishers, Inc.

Levine, D.R. and Adelman, M.B. (1993), *Beyond Language, Cross-Cultural Communication*, Englewood Cliffs, Regents Prentice Hall.

Lewin, K. (1948), *Resolving Social Conflicts: Selected Papers on Group Dynamics*, New York, Harper and Row.

McDonough, J. and McDonough (1997), *Research Methods for English Language Teachers*, London, McDonough and McDonough.

McTaggart, R. (1992), *Action Research: Issues in Theory and Practice*, paper presented to Methodological Issues in Qualitative Health Research Conference, Deaken University.

Miles, M. & Huberman, M. (1994), *Qualitative Data Analysis*, (2nd ed.), Thousand Oaks, Ca: Sage.

Miller, Carolyn R.(1984), 'Genre as social action', *Quarterly Journal Of Speech*, Vol. 70, pp. 151-167.

Mishler, E. (1986) *Research Interviewing: Context and Narrative*, London, Harvard University Press.

Najem, A. (1957), *The Art of Essay Writing*, Beirut, Beirut Publishing Company.

Nickel, G. (1998), A book review of Hatim's, *Communication Across Cultures: Translation Theory and Contrastive Linguistics*, *IRAL*, vol. 36, no. 2, May, pp. 177-179.

Nida, E. A. (1964), *Toward a Science of Translating with Special Reference to Principles and Procedures Involved in Bible Translating*, Leiden, E. J. Brill, p. 164, (cited in Hatim, B. and Mason, I. (1990), *Discourse and the Translator*, London, Longman, p. 16).

Norton, B. (1997), 'Language, Identity, and the Ownership of English', *TESOL Quarterly*, vol. 31, pp. 409-429.

Ochs, E. (1979), 'Planned and Unplanned Discourse', in Givon, T. (ed.), *Discourse and Syntax*, New York, Academic Press, pp. 50-58 (cited in Hatim, B. (1997), *Translation Theory and Contrastive Text Linguistics*, UK, University of Exeter Press).

Ong, W. (1971), *Rhetoric, Romance and Technology*, Ithaca, N. Y., Cornell University Press, (cited in Hatim, B. (1997), *Translation Theory and Contrastive Text Linguistics*, UK, University of Exeter Press).

Ostler, S. E. (1987). 'English in parallels: a comparison of English and Arabic prose.' in Connor, U. and Kaplan, R. B., (eds.), *Writing Across Languages: Analysis of L2 Text*. Reading, M.A., Addison-Wesley, pp. 169- 185.

Parker, I. (1989), 'Discourse and Power', in Shotter and Gergen (eds.) p. 67 (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 12).

Pawney, J. & Watts, M. (1987), *Interviewing in Educational Research*, London, Routledge & Kegan Paul Ltd.

Prus, R (1991) 'Encountering the Marketplace' In Shaffif, W. B. and Stebbins, R. A. (eds.), *Experiencing Fieldwork*, Newbury Park, Sage Publications. pp 120 – 130.

Purves, A.C. and Purves, W.C. (1986), 'Viewpoints: Cultures, Text Models, and the Activity of writing', *Research in the Teaching of English*, vol. 20, no. 2, May, pp. 174-197.

Purves, A.C. (1988) 'Introduction', in Purves, A.C (ed.) *Writing Across Languages and Cultures: Issues in Contrastive Rhetoric*, Newbury Park, CA, Sage Publication.

Qudaama b. Ja'far (d. 237 AH), *Naqd Al-Nathr, (The Criticism of Prose)*, in Al-Khafaji, A., (ed.) n.d., Cairo .

Saa'deddin, M.A. (1989), 'Text development and Arabic-English negative interference', *Applied Linguistics*, vol. 10, no.1, pp. 36-51.

Saa'deddin, M.A. (1991), 'Writing Across Language Communities: The Structure of Arabic Text', Kuwait, University of Kuwait.

Al-Sakkakii, Y. (1937), (d. AH 626) *MiftaaH Al-Uluum (The Key to the Rhetorical Sciences)*, Cairo, al-Babi al-Halabi Press.

Scull, S (1987), *Critical Reading and Writing for Students of English as a Second Language*, Englewood Cliffs, New Jersey, Prentice-Hall, Inc.

Shaffif, W. B. and Stebbins, R. A. (1991), *Experiencing fieldwork*, Newbury Park, Sage Publications.

Shotter, J. and Gergen, K.J. (eds.) (1989), *Texts of Identity*, Newbury Park, CA: Sage p. ix (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 18).

Shouby, E. (1951), 'The influence of the Arabic Language on the Psychology of the Arabs', *Middle East Education*, Vol 5, pp. 284-302.

Silk, A.D. (n.d.) 'Beyond the Right to Die, Will it Become a Duty to Die?', (cited in Scull, S (1987), *Critical Reading and Writing for Students of English as a Second Language*, Englewood Cliffs, New Jersey, Prentice-Hall, Inc. pp. 288-291).

Silverman, D. (2000), *Doing Qualitative Research: A Practical Handbook*, London, Sage Publication.

Sinclair, J. and Coulthard, M. (1975), *Towards an Analysis of Discourse*, Oxford, Oxford University Press.

Slugoski, G. and Ginsburg, G.P. (1989), in Shotter and Gergen (eds.), 'Ego Identity and Explanatory Speech', (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 17).

Stake, R. (1995), *The Art of Case Research*, Newbury Park, CA: Sage Publications.

Stebbins (eds.), *Experiencing Fieldwork*, Newbury Park, Sage Publications, pp 109 - 119.

Street, B. (1984), *Literacy in Theory and Practice*, Cambridge, Cambridge University Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, p. 59).

Street, B. (1993c), 'Culture as a Verb: Anthropological Aspects of Language and Cultural Process', in Graddol, D., Thompson, L. and Byram, M. (eds.) *Language and Culture (=British Studies in Applied Linguistics 7)*, Clevedon, British Association for Applied Linguistics in Association with Multilingual Matters, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Street, B. (1995), *Social Literacies: Critical approaches to Literacy in development, ethnography and education*, London, Longman, (cited in Ivanič, R. (1998), *Writing*

and Identity: The Discoursal Construction of Identity in Academic Writing, U.S.A., John Benjamin's Publishing Company, p. 59).

Swales, J. and H. Mustafa (eds.), (1984), *English for Specific Purpose in the Arab World*, Birmingham, UK: The University of Aston.

Swales, J. (1984a), 'A review of ESP in the Arab World 1977-1983 – trends, developments and retrenchments', in Swales and Mustafa (eds.), pp. 9-20.

Swales, J. (1984b), 'Research into the structure of instructions to journal articles and its application to the teaching of academic writing', in Williams, Swales and Kirkman (eds.) pp. 77-86.

Tajfel, H. (ed.) (1982), *Social Identity and Intergroup Relations*, Cambridge, Cambridge University Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Takala, S. (1988), 'Origins of the international study of writing', in Gorman, T.P., Purves, A.C., and Degenhart, R.E. (eds.), *The IEA study of Written Composition I: The International Writing Tasks and Scoring Scales*, New York, Pergamon Press.

Takala, S. (1994), *Action Research in the Classroom, in Content Instruction through a Foreign Language*. (A report on the 1992-93 TCE Programme). ED 383 197(ONLINE – <http://www.ericcece@uiuc.edu>.)

Turner, G. J. (1973), 'Social Class and Children's Language of control at Age Five and Age Seven', in Bernstein, B. (ed.) *Class, Codes and Control 2: Applied Studies—Towards a Sociology of Language*, London, Routledge and Kegan Paul, (cited in Hatim, B. (1997), *Translation Theory and Contrastive Text Linguistics*, UK, University of Exeter Press).

Turner, J. (1985), 'Social Categorization and Self-Concept: A Social-Cognitive Theory of Group Behaviour', in Lawler, E. (ed.), *Advances in Group Processes: Studies in the social psychology of intergroup relations*, London, Academic Press, (cited in Ivanič, R. (1998), *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*, U.S.A., John Benjamin's Publishing Company, pp. 42-43).

Turner, J. (1991), *Social Influence*, Milton Keynes, Open University Press.

Weedon, C. (1987), *Feminist Practice and Poststructuralist Theory*, London, Blackwell, (cited in Norton, B. (1997), 'Language, Identity, and the Ownership of English', *TESOL Quarterly*, vol. 31, pp. 409-429).

West, C. (1992), 'A Matter of Life and Death', *October*, Summer, vol. 61, pp. 20-23, (cited in Norton, B. (1997), 'Language, Identity, and the Ownership of English', *TESOL Quarterly*, vol. 31, pp. 409-429).

Widdowson, H. G. (1979), *Explorations in Applied Linguistics*, Oxford, Oxford University Press.

Widdowson, H. G. (1983a), *Learning Purpose and Language Use*, Oxford, Oxford University Press.

Widdowson, H. G. (1984), *Explorations in Applied Linguistics 2*, Oxford, Oxford University Press.

Yin, R. (1994), *Case Study Research: Design and Methods* (Rev. ed.), Newbury Park, CA, Sage Publications.

Zughoul, M. R. (1991), ‘ Lexical choices towards writing problematic word lists’, *IRAL*, vol. 29, no. 1, Feb., pp. 45-60.