



A University of Sussex PhD thesis

Available online via Sussex Research Online:

<http://sro.sussex.ac.uk/>

This thesis is protected by copyright which belongs to the author.

This thesis cannot be reproduced or quoted extensively from without first obtaining permission in writing from the Author

The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the Author

When referring to this work, full bibliographic details including the author, title, awarding institution and date of the thesis must be given

Please visit Sussex Research Online for more information and further details

Discourse features in deontic verb phrases as an
indicator of Omani attitude towards academic
authority.

In partial fulfilment of the requirements for...

Doctor of Philosophy

Linguistics

Jonathan Robert MacDonald

The University of Sussex

March 2018

Acknowledgments

I would like to express my sincere gratitude to my supervisors Drs Roberta Piazza and Justyna Robinson for their hard work and patience and my great thanks to Drs Thomas Roche and Lance Bode for taking a young academic under their wing in Oman. I also wish to thank the constant support and motivation of my dear wife and children and the Lord who uses us in our weakness. Finally, I wish to thank the beautiful people of Oman for their hospitality and for whom my very great desire is to see a peaceful and prosperous future.

Abstract

This study investigates Omani academic writing in English as an example of English for Special Purposes produced by authors in an Arab context. Specifically, it explores the differences in attitudes towards academic authorities/sources manifested in the construction and use of deontic verb phrases within the particular academic genre on the topic of English Language Teaching (ELT). In response to the perceived threats from the spreading of English as an international language in academia to the cultural values of the Sultanate of Oman, this conservative Islamic nation has stated aims to modernise itself but still preserve its inner cultural thrust by producing ‘global workers with local values’. However, the difficulties experienced by many Omani novice academic writers in engaging with the wider academic community are well documented and a difference in attitudes towards authority has been mooted as a potential cause for their pragmatic failures. In addressing this issue, this project uses a qualitative evaluation to compare the work of locally published Omani writers alongside *established* authors, i.e. (non)native speakers using English systematically in the Western world. The results identify a number of key differences between the two sets of authors in the construction and use of deontic verb phrases which reveal the culturally embedded values and attitudes towards academic authority of the Omani writers.

Table of contents:

List of Abbreviations.

Table of figures.

Table of tables.

1. Introduction.

1.1 The context of Oman

1.2 The economic requirements for educational reforms in Oman.

1.3. Academic development in Oman, an overview of progress and practice.

1.4. Mismatches in the Omani education and economy.

1.5. Globalisation and Omani education.

1.6. Islamic perspectives and world view.

1.7. Language, discourse and identity.

1.8. Issues facing Omani academic discourse communities.

1.9. Perceptions of academic English.

1.10. Concluding remarks.

2. Literature Review.

2.1. Academic Authority.

2.1.1. Cultural perspectives on authority.

2.1.2. Issues of authority in academia.

2.1.3. Attitudes towards authority in Omani and Western discourses.

2.2. Pragmatics in written academic discourse.

2.2.1. Assessment of writing.

2.2.2. Pragmatic failure in academic writing.

2.3. Models of academic practice.

2.3.1. Acquisition of written academic discourse.

2.3.2. Modality and discourse.

2.3.3. Gradable scales.

2.4. Critical Stance.

2.4.1. Expressing stance in academic writing.

2.4.2. Stance as an indicator of academic values and perspectives.

2.4.3. Divergence in stance taking in academic discourse.

2.5. Voice.

2.5.1. Expressing voice in academic writing.

2.5.2. Self-reference in academic discourse.

2.5.3. Voice as an indicator of writer identity.

2.5.4. Academic voice as an indicator of writers' authority.

2.6. Concluding remarks.

3. Methodology.

3.1. Rationale for methodological framework.

3.2. Outline of the methodological approach.

3.2.1. Deontic versus epistemic discourse.

3.2.2. The role of additional textual features.

3.3. Sources of material for analysis.

3.4. Modifying stance.

3.4.1. The textual use of stance modifiers.

3.4.2. Non-modal modifiers.

3.5. Authorial voice, self-representation and reference to sources.

3.5.1. Key element of academic voice.

3.5.2. Voice analysis framework.

3.5.3. The presence of authorial narratives.

4. Results.

4.1. An overview of Verb choices.

4.1.1. Deontic verb quantities and modal functions in the established community corpus.

4.1.2. Deontic verb quantities and modal functions in the Omani corpus.

4.2. An overview of the functions of deontic verb phrases.

4.2.1. Functions of deontic verb phrases in the established community authored texts.

4.2.2. Functions of deontic verb phrases in the Omani authored texts.

4.3 Sources of information associated with deontic verb phrases.

4.3.1. Sources of knowledge associated with deontic verb phrases in the ECP corpus.

4.3.2. Sources of knowledge associated with deontic verb phrases in the Omani corpus.

4.4. The presence of voice features associated with deontic verb phrases in the corpora.

4.4.1. The presence of voice features associated with deontic verb phrases in the established community authored texts.

4.4.2. The presence of voice features associated with deontic verb phrases in the Omani authored texts.

4.5. The presence of stance modifiers associated with deontic verb phrases.

4.5.1. The presence of stance modifiers in the deontic verb phrases in the ECP corpus.

4.5.2. The presence of stance modifiers in the deontic verb phrases in the Omani corpus.

4.6. Summary of findings.

4.6.1. Reflection on the practice of established writers.

4.6.2. Reflection on the practice of Omani writers.

5. Discussion.

5.2. The established community writers' model of use.

5.2.1. The teleological function of deontic verb phrases.

5.3. The Omani practice.

5.3.1. Role 1: The sage.

5.3.2. Role 2: Self-evaluation and self-criticism.

5.3.3. Role 3: The teleological role.

5.4. Revisiting the central questions of this study.

1. What do the functions for which the authors employ deontic verb phrases reveal about the authorial role within their texts?

2. What does the authorial presence manifested in deontic verb phrases through voice structures reveal about the authors' attitudes towards the role of academic writers in the distribution of obligatory force within their texts?

3. What does the use of stance-modifiers associated with deontic verb phrases reveal about the attitudes of the writers towards the academic value of their deontic propositions?

4. What does the data tell us about how the Omani writers see themselves as authors with their texts?

5. What does the authors' use of external sources associated with their deontic verb phrases reveal about the writers' conceptions of academic authority?

6. Application.

6.1. Introduction.

6.2. Importance of the study.

6.3. Ramifications for the findings.

6.3.1. Implications for the wider community of practice.

6.3.2. Implications for the Omani academic context.

6.3.3. Implications for Western universities.

6.3.4. Implications for designers of academic English Instructional material.

6.3.5. Possible implications for other contexts.

6.4. Areas of further research.

6.5. Limitations.

6.6. Conclusions.

References.

Appendices.

List of abbreviations.

ECP	Established Community of Practice.
ELT	English Language Teaching.
MENA	Middle East North Africa.
MOHE	Ministry of Higher Education.
MONE	Ministry of National Economy.
NELP	National English language Policy.
PBUH	Peace Be Upon Him.
UNDP	United Nations Development Program.
UNESCO	United Nations Education, Scientific and Cultural Organization.

Table of Figures

Figure 4.1.1. Raw frequencies of deontic verbs by categories:

Figure 4.1.2. Relative frequencies of deontic verbs by category.

Figure 4.1.3. Relative frequencies of deontic verbs by lexeme.

Figure 4.1.4. Raw frequencies of deontic verbs by lexeme.

Figure 4.2.1. Relative frequencies of deontic verbs function (excluding absent Omani request and demand categories).

Figure 4.2.2. Raw frequencies of deontic verbs function (excluding absent Omani request and demand categories).

Figure 4.3.1. Relative frequencies of verb phrases according to source (excluding absent Omani request and demand categories).

Figure 4.3.2. Raw frequencies of verb phrases according to source (excluding absent Omani request and demand categories).

Figure 4.4.1. Relative frequencies of verb phrases incorporating voice structures (excluding absent Omani request, obligation and demand categories).

Figure 4.4.2. Raw frequencies of verb phrases incorporating voice structures (excluding absent Omani request, obligation and demand categories).

Figure 4.5.1. Relative frequencies of verb phrases containing stance modifiers (excluding absent Omani request, obligation and demand categories).

Figure 4.5.2. Raw frequencies of verb phrases containing stance modifiers (excluding absent Omani request, obligation and demand categories).

Table of tables.

Table 2.3.1. Textual purpose and concern of expository and descriptive texts.

Table 2.3.2. Epistemic and deontic positioning.

Chapter 1. Introduction.

The aim of this research is to investigate the key differences in written academic discourse in the area of English Language Teaching (henceforth ELT) produced by Omani-Arab writers in comparison to that found within a model of practice by authors already established (through high-quality publication) in the ELT community of practice, here after known as *established* authors. The key aims of this inquiry are to understand the underlying relationships with academic power and authority which are constructed in the writing through textual features in the authors' writing.

I have chosen to look at a particular Gulf-Arab background for my research, specifically that of Omani-Arab academic writers for a number of reasons. Firstly, the rapid development of the Omani culture, education system and academia, which necessitate interaction with other nations, affords the chance to study a critical stage of the nation's approaches to new discourses at a key time in the country's development. This is of particular interest due to the relatively low global profile of the Sultanate of Oman, especially when compared to the more internationally minded neighbouring states such as the UAE and Qatar. The present state of academic development in Oman thus presents an opportunity to investigate an Arabic culture which is less heavily exposed to influences by Western intellectual and cultural norms, practices and philosophies.

In respect of Omani academic writers, there have been a number of documented issues resulting in consistent pragmatic and academic failure and this was my experience when teaching academic English within the Sultanate. Firstly, it has been repeatedly shown that in Oman, as in many of the Gulf States, there has been a consistent failure of the education system in producing students with an adequate grasp of English (Trabelsi, 2014). In Oman, an emphasis on the reliance of memorisation (rather than learning) especially in preparation for examinations, has led to a deeply entrenched culture of exam-based motivation (Al-Seyabi, 1995: Al-Toubi, 1998: Al-Belushi et al., 1999: Al-Issa, 2002: Trabelsi, 2014). As a consequence, despite having over nine years of English language education by the end of their secondary school, students do not have the proficiency needed for university study (Al-Issa, 2006). As Babrakzai (2001) argues, this is the reason why so many Omani students enter English medium universities possessing such a limited knowledge of functional English and do not adequately improve. They simply do not remember the formulaic expressions that they have temporarily memorised at school.

In addition to this, as Al-Abri (2006) identifies, there is the clear disadvantage encountered by Omani Arabic students writing in English, in that they are learning to read and write again in a script which contains radically different concepts (e.g. an alphabet written from left to right as opposed to an abjad, [a script consisting of consonants and without an inherent vowel system] which is written from right to left). As Tanveer's study (2013) suggests, Omani students experience a significant gap in terms of English language and study skills.

Further to these linguistic difficulties there are of course other challenges to developing Omani writers deriving from local cultural perspectives. Foremost amongst these is the deeply held social value of *honour* which can be manifested in phenomena such as the need to maintain face in relationships (Al-Harthi, 2006; Ayoubi, 2001). This results in significant differences from Western cultures in attitudes towards sources of authority and thus produces/determines the choice of particular communication strategies and discourse practices employed between individuals of different levels of power (Deresky, 2014; Hofstede et al., 2010). Modality is a key form of *interpersonal* meta-function (Halliday et al., 2014) and with deontic modality in particular being a means of conveying *obligation* (Reilly et al., 2005) this means that an analysis of these elements has the potential to unlock a writer's perceptions of social roles and authority. As such, with certain lexical bundles (recurrent sequences of words) connected with different forms of textual authority (Chen and Baker 2010: 31) the lexical elements associated with deontic verbs/phrases constituted a rich source of discourse for an investigation into textually manifested attitudes towards authority.

In this manner, this project successfully demonstrated that there were significant differences in the approach with which Omani authors constructed key features of their academic discourse. These highlighted that culturally based perceptions of authority within academia which show significant divergence from *established* authors writing within this genre. This presents ramifications for the success of Omani writers within ELT and the wider academic community or practice. In this regard, this thesis will investigate the following question:

What do the differences in the use of discourse features found in the deontic verb phrases produced by Omani authors tell us about their underlying attitudes towards

academic authority when compared to ‘established writers’ in the ELT community of practice?

In answering this question, the study carried out a comparison of the construction and use of verb phrases associated with *obligation* (deontic modality) within a corpus of Omani-authored academic publications and, those considered *established* authors by merit of peer-reviewed publication. Five specific questions were posed to explore various dimensions of the manner in which the language of obligation is constructed within texts as a means of representing the authors’ attitudes towards authority. These are outlined as follows:

1. *What do the functions for which the authors employ deontic verb phrases reveal about perceptions of the authors’ role within their texts?*
2. *What does the use of stance-modifiers associated with deontic verb phrases reveal about the attitudes of the writers towards the academic value of their deontic propositions?*
3. *What does the management of the authorial voices and textual presence in deontic verb phrases reveal about the authors’ attitudes towards the role of academic writers in the distribution of obligatory force within their texts?*
4. *What does the authors’ management of external sources associated with their deontic verb phrases reveal about the writers’ conceptions of academic authority?*
5. *What does the data tell us about how the Omani writers see themselves as authors within their texts?*

This project, being a first investigation into the use of deontic verb phrases within the Omani context has significant potential to act as a case-study to inform further work investigating perceptions, role-taking and discursive construction of authority within writing from a number of academic communities of practice, genres, other Arabian Gulf nations and more broadly within non-Western cultural spheres. In this manner, through the course of the analysis the project describes the current norms and patterns of practice in the developing Omani academic writing community and highlights specific

differences in approaches to deontic verb construction. Furthermore, this study draws conclusions to inform and prepare educational establishments, professionals and the wider ELT academic community both within Oman and the global context to support and encourage success amongst this demographic of academic writers.

1.1. The context of Oman.

Oman itself is a predominantly Arabic-speaking Sultanate and an absolute monarchy. It is located at the eastern end of the Arabian Peninsula and is separated from its neighbours by the near insurmountable Hajaz mountains, the inhospitable desert known as the Empty Quarter and the straights of Homuz to the North. Its geological nature has made Oman a relatively unspoilt bastion of Arab and Islamic culture (Popp and Al-Maskari, 2010:15). This means that despite the ethnic and cultural influences from nearby Iran and the Indian subcontinent (such as the presence of Shia Islam, Indo-Arian vocabulary and tribal groups originating across the Straights of Hormuz seaway) much of the country remains effectively closed to outside influence. In this manner, the largely tribal Arab and old-Sheban (known locally as Jibali) village-bound population remains much as they have been for millennia. Unlike the Emirates, Qatar and Bahrain, which due to their limited resources, small geographical sizes and condensed populations mix with a substantial international expatriate population, only the larger cities in Oman host a significant number of expatriate workers while the villages of the ‘interior’ remain largely isolated. In fact, the ancient Islamic intellectual and cultural identity of Oman has, until recent times been able to survive relatively intact due to its geographical and cultural positions. These factors make Oman, particularly outside of the capital Muscat, a tantalising area of study from any perspective and the limited studies in this particular field give plenty of scope for investigation.

1.2. The economic requirements for educational reforms in Oman.

As Clarke (2007) notes, “many sections of society in the Arabian Gulf have experienced startling development and change in recent years as a result of industrialization, urbanization, modernization, and globalization” (583). A modern education, as could be understood from a western perspective, is a relatively new concept within the Sultanate, with the first and most prestigious educational establishments in the nation such as the Sultan’s School in the nation’s capital Muscat the late 1970s, and Sultan Qaboos University a decade later and the first private colleges appeared in the mid-90s (Donn and Al Manthri, 2002: 109). It is thus of interest to see how the local Omani education systems have been constructed, especially as they aspire to western intellectual principles in order to meet perceived requirements of a modern developed state and workforce. This is of particularly interest given the rapid expansion

taking place in the region, with two thirds of the universities in the Middle-East (MENA) having been established between the years of 1980 and 2007, (UNDP, 2003: 1).

This drive to develop the education sector is a deliberate attempt to lift the Omani culture into a new era (The era of the present Sultan Qaboos' cultural renaissance) and a new place in the world, with local educationists such as Rassekh stating that the goal of the new education systems is 'namely to get rid of ignorance and provide education even "under the shadow of tree, new targets were considered such as satisfying human resource requirements of the future economic development and ensuring the technological and scientific advancement of the country' (2004: 13). The reference here to the 'shadow of the tree' relates to the traditional educational institutions in Islamic Arabia, which were often the simplest Qur'anic school teaching Arabic letters in the sand under the shade of a spreading Ghaf tree. Such traditional local education is in stark contrast to the famed universities of Cairo and other capitals in other regions of the Middle-East (Waddy, 1982: 145).

The education boom that has been taking place throughout the Arabian Gulf heralds 'dramatic social, economic and political change' (UNDP, 2003: 6) at least from the perspective of the Western-style development drives undertaken throughout the region. There have been a number of useful studies undertaken regarding these educational development drives in Oman and of the progress of these initiatives. One such example is the 'Education for a Motor for Development' report compiled by Rassekh (2004) which, although specifically looking to evaluate the educational development in the context of females in Oman and the role played in the Education system by women, provides an insightful overview of the educational initiatives under way in the country. The context of the report is focussed predominantly on education as a means of economic development and this theme is developed further by Donn and Al Manthri (2002) who inform us that 'in terms of...globalisation – Oman, in common with the other countries of the Arab Gulf region, has produced a 2020 Vision. The objective is to encourage support and develop the role of the private sector as the major driving force of the national economy' (2002: 45). Much of the policy making taking place since the 1990s has been aimed at remedying the economic and associated problems, with the UNESCO report promoting the 'Future Vision 2020' plan for development and the five-year plans for development that have been instigated since the beginning of the

new millennium (2000: 6) which include significant commentaries on the requirement for this educational development within the country. However, the Ministry of National Economy (2009) summarises the heart of this issue, with Oman possessing ‘a youthful population of 3.1 million comprising 72% Omanis, and 24% expatriate, 52% of those in Oman are aged 15 or under’. Thus, with a booming population and economy but cumbersome nationalised framework, the need to produce an educated and competitive workforce, capable of engaging with the global economy becomes paramount.

1.3. Academic development in Oman, an overview of progress and practice.

In order to integrate within the wider international community, with all the potential benefits that such an enterprise provides, the role of the English language is widely seen as paramount in facilitating such a transition in the region, especially in terms of access to education and as a tool to developing the economy (Trabelsi, 2015: 354; Al-Issa, 2005). Due in part to the fact that the historical role of English is relatively recent, and the non-central role of the country in the natural functional use of English as part of the outer but expanding circle of English (Kachru, 1992) English has received particular attention through the National English Language Policy (NELP) which seeks to promote the language as a key tool for equipping the general population and workforce in its use (Trabelsi, 2015). This has resulted in the focus of many of the studies relating to academic development in Oman and the effectiveness with which such developments have been to help adapt the country’s population to the needs of the local economy, rather than for a more general integration into global, academic community.

Although this area will be discussed in more detail later, at this stage it suffices to say that without a more detailed understanding of what is taking place in the academic institutions, both in terms of students and researchers, the goals are of producing a broader knowledge-based economy; this is in opposition to the current financial system which is heavily reliant on the oil sector and will be difficult to address without a more ‘bottom-up’ perspective of how to reach these goals. In respect of the recent educational developments within Oman, as Fergany (2000) reminds us, such institutions and initiatives as we have discussed, take time to become established and refined in the cultural context within which they are placed, and as such, some major teething problems can be expected. Be this as it may, Oman has come a long way since its ‘*Renaissance*’, or the period after the 1970 political coup, when the current Sultan, Qaboos deposed his aged and non-progressive father. Before the oil boom, most Omani

employment revolved around fishing and unskilled labour and services. In modern terms, most jobs in this industry are currently held by people from the Indian subcontinent, whilst educational posts are mostly in the hands of Arabs from other nations (Donn and Al-Manthri, 2002: 46). For many Omanis, their career prospects are now tied heavily to the oil-financed public sector, and their education geared appropriately. In light of this, and relevant to this study, there is a wide range of studies that suggest an urgency to develop beyond the public, fossil fuel economy that dominates Omani life and to develop a globally compatible, knowledge-based society as an alternative to reliance on fossil fuels (Hanouz and Yousef 2007, Ministry of National Economy 2005, Donn and Al-Manthri, 2002, Lopez-Claros and Schwab, 2005). English is thus seen as the key to accessing the educational and academic processes necessary to achieve this.

Education and economic factors however have become very closely linked today, with many modern globalized education institutions having effectively become a business, as highlighted by Donn and Al-Manthri among others (2002: 93-94, Yang 2003). Universities, for example are establishments which need not only to balance their books economically, but also to promote their institution to adapt to the developing world's requirements for education, and thereby compete in the global market of higher education. As Altback (2008) notes, 'with more than 140 million students in post-secondary education worldwide, higher education is increasingly being considered in economic terms as a private good – benefiting mainly individuals who should pay for it rather than a public good that benefits society' (Donn and Al Manthri, 2002: 95). This does not sit well with the current Omani model of an educated state-worker. In reality this economic factor has a significant effect on the manner in which universities operate and the policies and procedures they formulate. This is especially true when we consider that everything from strategy and policy to educational practice and of course developmental reforms will at least need to show an awareness of global practice and educational standards simply to be able to attract potential students and compete in the market place (Donn and Al-Manthri, 2002: 24-32). Donn and Al-Manthri's analysis of educational practice and values (2002: 24) shows signs of some response and engagement with these issues, with *'new organisational forms in higher education – 'accreditation', 'quality assurance', qualifications frameworks [which]– transform the regional-local education systems of the Gulf.*

1.4. Mismatches in the Omani education and economy.

Donn and Al-Manthri, (2002: 95) among others (Nabli, 2006; Donn and Al-Manthri, 2002: 63; Cappelli, 2005: 76) highlight that ‘strengthening the link between university studies and the needs of the job market’ is vital in the Arab world, but at present this is hampered by government interference. This is especially true as the universities are perceived to be producing graduates without the skills needed for the economy – hence the growing problem of ‘educated unemployment’. In a study from Bahrain in 2001, (International Labour Organisation 2002:13) it was found that educational irregularities were a root cause of institutional unemployment. With a massive reliance on state sponsored employment, the education sector did little to prepare students for the realities of a competitive job market. Significantly, it was found that:

- There is a mismatch between qualifications, aspirations and experience.
- There continued to be inadequate training for labour-market needs.

Likewise, in Oman, a basic mismatch was found between the required outputs of the developing economies and academic education (MONE, 2003: 8). Omani education thus has a specific direction that reflects the current nature of the Omani economy, but the question has thus been raised as to whether it is making adequate preparation for the future beyond oil. There is some evidence of development in the terms of education on the Ministry (MOHE) website, presenting research evaluating student suitability for the job market, but in reality this is a complex issue. There have been many advancements in education in Oman, with large numbers of young Omani students entering and graduating through the various levels of education. In fact, according to Donn and Al-Manthri (2002: 46) the number of “secondary school graduates, although not to international standards, standsh currently ‘at around 50,000 per annum, and of tertiary education graduates at around 10,000 per annum’. This has, however put a great deal of pressure on this overstretched, developmental oil-centred economy and demands for a ‘knowledge-based economy’ are starting to make their effects felt on educational reform policies (Kennedy and Lee, 2010: 48, Al-Lamki: 2007 4). This development has been behind the decision to expand higher education institutions through the privatisation programme and to increase enrolment in the public post-secondary institutes. This policy became possible because Oman’s institutional and administrative infrastructure

has reached a state of development in both the private and the public sectors (Hanouz and Yousef, 2007). Despite these developments, labour reform is widely perceived to be urgent (Donn and Al Manthri, 2002: 35-75; Fasano and Goyal, 2004; Nabli, 2006; Hanouz and Yousef, 2007) and it is these educational reforms that are increasingly relied upon to deliver a diverse and healthy economy.

These economic pressures are driving the changes in educational policies, and as Donn and Al-Manthri, discuss, likewise putting pressure on the traditional forms of education, as the need to adapt to global models becomes paramount (2002: 33). Ressekh highlights the great importance afforded the role of a modern, globally compatible education system when she notes a developing ‘Consciousness of the need to be prepared to encounter the challenges of Globalization’ (Rassekh, 2004: 10). She goes on to unpick the need for an internationally recognised quality of education stating, ‘The reports from Oman are quite explicit in showing the interest of education authorities in meeting international standards’ (2004: 12).

1.5. Globalisation and Omani education.

Globalisation, which as Giddens (1990: 64) describes the ‘growing interconnectedness between people and places’, is today shaking up the more traditional practices in education. Furthermore, globalisation in education, which in theory demands the establishment of a set of common practices, especially in tertiary education, albeit in very diverse locations (Donn and Al-Manthri, 2002: 19) has been responsible for the creation of educational ‘dialects’ with an often distinct cultural flavour. Although theoretically these share the same goals and missions as other academic norms, they may contain varying practices and values, and we might thus expect to find something of an academic ‘Creole’ emerging in Oman, much as it has in Saudi Arabia, with a distinctive set of English language academic practices emerging (Mahboob, 2013: 26). This is due to the two conflicting sets of educational values emerging in many Asian societies due to the fact that beliefs and value systems of local cultures, which despite rapid globalisation run so deeply in people’s thinking that they cannot lightly be discarded. The endurance of such cultural values is often strengthened by local governments which strive to produce global workers with local values (Kennedy and Lee, 2010: 53). However, in addition to these local values, there are

those which are being globally promoted by Western nations through their cultural and academic influences on tertiary education. (Kennedy and Lee, 2010: 11). Donn and Al-Manthri (2002: 24) stress that in terms of the Gulf-States, that 'this is not 'policy borrowing' but rather 'cultural replacement.' This is due to the fact that there is social impact from secular forces in Western orientated education in the Middle-East, which has influence across other parts of the region. Nasr states 'by teaching various modern European arts and sciences which are for the most part alien to the Islamic perspective, the curriculum of the schools and universities in the Muslim countries has injected an element of secularism into the minds of a fairly sizeable segment of Islamic society' (1981: 13). These elements are described as culturally integrated and holistic (1981: 17) intended to impact culture, society, politics and economics at every level when introduced. There is thus the potential for cultural disharmony as traditional values and even cultural practices are seen as being under threat, even oppressed by 'invading' values (Nasr. 1981: 9). Yang, among others states that, "'global education' 'is seen as the new coloniser, insensitively spreading its providers' views of the world onto developing nations in the mistaken belief that they are actually helping people' (2003: 282). Whatever the position that we take in this regard, there are very real differences in implementation and practice taking place globally in education, and as such, we may expect to find locally recognisable academe as deep-rooted culture struggles to integrate western intellectual values.

Kennedy and Lee's perspective (2010: 25) is that academia does not take place in a vacuum, and as such many of the current problems find their sources in socio-cultural roots. Stressing that education in Oman is a human right, Donn and Al-Manthri among others (2002: 107; Lee, 2002: 54-62) acknowledge that a variety of complex issues are causing problems in the area of access to the higher institutions. Socio-cultural perceptions can undermine approaches to issues such as access to education resulting in social inequalities. Lee summarises that the effects of deep rooted cultural beliefs and values on access to education and employment need to be addressed widely in such developing contexts (Lee, 2002: 62). This author raises the issue of 'gender-equality' in particular, stating 'inequality is by and large influenced by sociocultural perceptions and traditions, particularly in relation to gender,' in addition to the self-esteem of disenfranchised members of a community. (Lee, 2002: 76-77). Further to this, a wide range of studies suggests that female education in the region is disadvantaged. Lee

(2002: 76-77) suggests social-cultural reasons for this, as families feel they must prioritise their male children, for both cultural and economic reasons, as evidenced by Clarke (2008: 80) in his studies of middle-eastern populations. Not surprisingly, Chaud and Mingat (1996: 31) among others, see addressing this gender discrimination as an urgent priority (Chaud and Mingat 1996: 56; Lee, 2002: 24). However, in defence of Asiatic cultural practices, the UNDP Human Development Report (1997) observes that “no society treats its women as well as it men”- so this is not just a problem restricted to one corner of the globe, however a *tu-quoque*, defensive argument strategy is no solution to what is clearly a widely-spread problem. To understand the realities of such complex issues, we shall need to look at the deep rooted cultural perspectives of the Islamic Gulf-Arab and Omani cultures.

1.6. Islamic perspectives and world view.

It is difficult to make any generalized statements of the perspectives of the 27 modern Islamic, Arabic-speaking states as the cultural, political and philosophical backgrounds of each are in fact extremely diverse. Asad (1993) informs us that ‘from the point of view of political theory, it is important to emphasize that there is no single interpretation of the relationship between Islam and politics. Instead, a multitude of factors has shaped their relationship. Related discourses particularly intensified during the Islamic renaissance in the eighteenth century have remained highly active through the 1980s and 1990s’ (in: Reetz, 2006: 21). In this regard, we can observe the precariously balanced secularism of Lebanon in contrast to the hard-line Saudi Arabian religious regime, the North African and Levantine socialist dictatorships and the Heshamite (the tribe of the Prophet Mohammed) kingdom of Jordan or contrast the political chaos of nations such as Yemen and Palestine against the well ordered, carefully planned economies of the Gulf states. Social theory and practice are unquestionably diverse in the Arab world. There are however a number of key aspects that form a common thread through all these nations as inherently Islamic social features that are important to consider.

Within the perspectives of Islam, many of the central philosophies that western civilizations take for granted simply do not exist. Nasr (1981: 7) informs us that, in the world view of traditional Islam, the concept of secularism does not exist in any real way, and that it is seen as something of threatening philosophy to many Muslims. This

clearly has significance in respect of the acquisition of secular, empirical thinking. The power and the authority of The One God as the ultimate source of all authority being the central aspect of the Islamic worldview, secular criticism can be viewed as troublesome, even evil. Instead, the Islamic literary and philosophical discourses flourished under a different set of perspectives to that of the west. This is the unitary view of God as the divine centre of the cosmos, with the acquisition of knowledge framed in light of the revelation that the Almighty has permitted, rather than a quest to relentlessly explore and label a cold, uncaring universe. From the perspective of this ‘clash of ideologies’, the most devastating attack on the core principles of Islam was during the time of the 18th-19th centuries when the western nations became materially more powerful and influential (Nasr. 1981: 11-12). This could also be seen to be the case today, particularly amongst the educated middle classes (1981: 147). With a few exceptions such as the oil crises of the late 1970s, there has been a growing western economic, military, political, cultural and philosophical presence amongst the Gulf states. With development trends stepping up in line with the needs of modern, international nations, it would seem that this situation will only continue to grow.

Regarding past achievements, it is a widely established principle that during the middle ages, and the late caliphates, the Islamic societies of the Middle-East region were the most progressive and prolific academic and scientific force in their sphere, continuing from the then defunct Greek philosophical realm of the post-classical, early Medieval world. During this period, the early Islamic sphere is credited with developing sciences such as mathematics, agriculture, medicine, chemistry as well as religious thought (Nasr, 1981: 13). This was all from the perspective of science under the reign of a sovereign deity, the unifying principle of Islam which today is the fundamental value that traditionalists strive to preserve against encroachments of Western intellectual ideas. In this manner, such ideas are perceived as a challenge to this core principle of a theological foundation for their scientific worldview. Nasr states, ‘Unfortunately, not everyone is able to see the heavens as both the Pedestal of God’s Throne and incandescent matter whirling through space’. This failure to maintain both principles is suggested as a key reason for lack of student success, or unwillingness to engage in Western models of discourse, as they perceive an obligation to literally ‘suspend belief’ in their most deeply held convictions. As we have seen, it is not that Islamic states and societies are unable to interact effectively with the critical Sciences. However, there are

differences in perspectives of authority that may affect what issues are open for debate, and how they are to be debated.

When discussing Islamic perspectives, it is necessary to consider issues of the 'public sphere' as this is an area that effectively frames a culture's debate of issues such as authority, identity and power. Reetz (2006: 11) suggests that the concept of public sphere is extremely important as the manner in which we relate and interact with the social pressures and restrictions that we publicly address will differ depending on how they are culturally perceived. Thus elements such as '...schools, sermons, and print media that make up the public Islamic sphere...in turn exert pressure on other, less publicly exhibited ritual practices...' (Bowen, 1993: 329). The Civil-society view relating to the public sphere, originally proposed by Habermas (1900) and more recently by Reetz (2006: 15) 'focused on critical public debate, civil society came to describe the associational life of society... Where the public sphere concept emphasizes the publicness of debate and activity, civil society looks at the level and quality of self-organization'. The extent to which these elements, may or may not manifest themselves depends on the cultural background of a society. In the case of the Islamic world, such elements as the approach to critical debate, the level to which criticism is a 'public enterprise' and willingness to engage and discuss issues publicly are particularly pertinent to this study. In Arab societies, which are strongly influenced by the perspectives of Islam we see that the unquestionable sovereignty of the One God, His Messenger, and the authority of the state have been established under the core teachings of the faith, and as such critical discourse relating to these subjects in many areas of public life will largely be unwelcome.

With regard to issues of authority having foundations in conservative Islamic societies, Reetz (2006) suggests that the Qur'anic perspectives may be afforded a higher level of authority than a religious text might normally in a modern western nation. He suggests that 'a closer look at the Qur'an and the early Islamic state...quickly reveals that...Several verses ruled relationships with non-Islamic religious traditions. While some pointed to the exclusive status Islam was afforded in society (Reetz, 2006: 22). This level of religiously afforded authority finds a strong link between religious authority and the state. For states such as the Sultanate of Oman we read 'the strong political relevance of Islam is often related to the fact that its founder, Muhammad, not only revealed a religion but also created the first Islamic state' (Reetz, 2006: 21). With

Oman being a state marked by a totalitarian leadership and the title Sultan literally meaning ‘authority’ in the context of religiously-derived power, one might expect that some issues of debate are less publicly welcome. In this way we would expect to see with some central truths of the society ‘above criticism’. In fact, Reetz (2006: 22) goes on to explain that ‘all forms of public expression had to be consonant with Islam. Sovereignty was delegated from God and did not belong to human beings who administer this sovereignty in His trust. All public articulations in society would, therefore, have to be measured against God’s will.’ These are, as he explains, to be measured against values expressed by sources such as the Qur’an, (the revelation of the Prophet) the Hadith’s (the sayings of the Prophet) and the Sunna (the life and conduct of the Prophet). Van Dijk, et. al. (1997: 147) highlight how such cultural differences would surely cause significant conflicts in communication when members of traditionalist Islamic communities engage with Western reasoning and effective engagement on issues such as power, stance and cultural attitudes, all of which are pertinent to this study.

1.7. Language, discourse and identity.

Culture is a complicated matter/topic/concept to address. In relation to this study, Norton (2000) discusses the interaction and relationships between language, discourse and identity (2000: 351). A historical approach to culture demonstrates that cultural traits evolved over a period of time can become normalised to the point that they are considered ‘natural’ behaviour. However, language does not take place in isolation and exists for many different purposes and at different social levels always within a context (Celce-Murcia and Olshtain, 2011: 3). It is the attempt to harmonise the culture of our language, with engagement within the space in which language and culture effectively meet, in particular cultural cognition which is a key factor in the creation of group discourses.

Here, the link between culture and language practice finds another dimension, as the ability to draw on elements of shared culture allows communicators to effectively find common ground with which to interact successfully with others (Kramsch, 1998: 7). Kramsch points out that the way in which members of a discourse community understand their identity (synchronic culture) and its roots (diachronic culture) will often have a strong bearing on the way in which they engage with present environments as well as preparing for the future (1998: 8). Kubota (2010: 273) discusses how this

sense of identity in language and its structure instils perceptions of self and others in interlocutors, however, these are as Norton explains an ‘imagined’ or created sense of communal identity (2000: 355). This *imagining* may be a particularly relevant factor for many Gulf Arabs wishing to engage with Western discourses as it has the potential to have detrimental effects on community members, even causing resistance to the community, as an individual perceives sometimes unsubstantiated realities of the group they are joining (Norton, 2000: 359).

As the above statement implies, the culture that surrounds us is one of the key factors influencing identity within language. As communicators, we are constantly engaged in communication with the world and this communication influences us through our engagement with it (Wenger, 2008: 45) and socialises us into Communities of Practice (Duff, 2010: 427). The communities within which communication takes place and develops, for they are not perceived to be static (Duff, 2010: 447) produce their own sociolinguistic ‘repertoires’ based on the community’s experience and requirements for their communicative practice. These repertoires are based on the shared and mutually comprehensible points of reference created historically through the experiences of the community (Wenger, 2008: 83). The repertoire of meanings in these communities is thus negotiated, and these meanings are located, or developed in the process of interaction and experience (Wenger, 2008: 52). Wenger describes three dimensions that are important when considering communities of practice, as follows:

- 1) Through mutual engagement, participation and reification can be seamlessly interwoven.
- 2) A joint enterprise can create relations of mutual accountability without ever being reified, discussed, or stated as an enterprise.
- 3) Shared histories of engagement can become resources for negotiating meaning without the constant need to ‘compare notes’ (Wenger, 2008: 84).

Further to this, social strength is generated in the sense of group identity that is also a socialising factor acting on their members (Wenger, 2008: 85). These factors, in turn help to produce visible markers for the social group (Perez, 2004a: 25) as well as to create coherence in the community, and maintain a community’s shared identity (Wenger, 2008: 73).

Literary communities of practice are based on the shared practice and socialisation that take place within such communities as schools, universities, or even academic publications (Perez, 2004b: 37). These are the places where members are socialised into the practices of the community by their very engagement with it. Reading the work of others in the academic community for example helps authors to write in an appropriate academic style (Duff: 2010: 427) and engage in the discourse of that academic community. Engagement with such communities of practice thus helps individuals develop the means of constructing academic discourses and is of particular interest to this study.

Hyland describes academic discourse as the “ways of thinking and using language which exists in the academy” (2009: 1). He goes on to state that “its significance, in large part, lies in the fact that complex social activities like educating students, demonstrating learning, disseminating ideas and constructing knowledge, rely on language to accomplish [social/academic procedures]”. In reality, the broad cognitive spectrum that exists across academic spheres means that it has become important that academic discourses are maintained in a setting of established norms of discourse by the members of a particular community. However, there is more to academic discourse than just the day-to-day business of scholarly societies, as Hyland goes on to discuss; “But academic discourse does more than enables universities to get on with the business of teaching and research. It simultaneously constructs the social roles and relationships which create academics and students” (Hyland 2009: 1). In this respect, Van Dijk (1997: 3) discussed the crucial need to help individuals access relevant discourse and as such “by accomplishing discourse in social situations, language users at the same time actively construct and display such roles and identities.” Instead finding access to the discourses of such environments can help students and academics to find their identity and voice as part of the community, or as West, Lazar and Kramarae (1997: 97) so eloquently phrase it, “...recasting the sociolinguistic notion of ‘speaker identity’. This interaction with discourse thus plays key roles in the establishment of individual academic norms such as viewpoints, actions and stances of its members. With the acquisition of discourses skills, in particular academic writing, developed through a series of ventures into a particular community with a particular set of practices, individuals can be seen as conditioned, socialised and apprenticed into knowledge of their community through active engagement.

In such a manner the effective development of stance-taking requires exposure to the norms of practice within a community. This process is described by Johnstone as "...a public act by a social actor, achieved dialogically through overt communicative means, of simultaneously evaluating objects, positioning subjects (self and others) and aligning with other subjects, with respect to any salient dimension of the sociocultural field." (2007: 52). In this manner, an evaluation of a writer's stance can help a researcher to make a judgement as to the level to which the interlocutor has successfully transitioned into a particular discourse community. Englebretson states that "stancetaking happens in discourse – in language in its natural habitat – and is thus best studied within this context" (2007: 3). Finding the context in which to investigate elements such as the closely allied elements of attitudes and identities displayed by the academic stance is thus of central importance. Research into pragmatic errors has the potential to give enormous insight into the issues associated with adopting an appropriate academic stance. In particular as Umale suggests "pragmatic errors are the errors resulting from imposing the social rules of one culture on the communicative behaviour of the other, where the social rules of another culture would be more appropriate" (2011: 19). This has particular relevance as it allows the researcher a perspective on the degree to which the interlocutors have made the transition from a passive intellectual identity to an active one (necessary for active engagement with ideas, rather than merely passively learning by rote) as well as insight into the moral and social positions held. Stating that stances are "*ethnographically emergent cultural positions*" (2005: 585). Bucholtz and Hall further state that stance will be a predictable feature of our identities. This leads us to the conclusion that if we are able to successfully make a judgement on a writer's academic stance taking, it should be possible to reflect on the degree to which an interlocutor maintains their cultural perspectives and practices within their construction of discourse. As Englebretson explains, "stance reflects the physical, evaluative, personal and moral dimensions of stance" (2007: 3).

When issues of writers' stance are investigated, it is important to consider attitudes of power and authority in the discourses the academic community practices as they are fundamentally related. This is particularly relevant in relation to the very real differences in attitudes towards features such as authority in the Arab states. Van Dyke discusses the issue of power as central to understanding the nature of the roles that are played when stance taking, especially as it is generally true that "some roles and social

relations are often relevant, such as being...powerful or powerless, dominant or dominated..." (1997: 11). In academic settings this is especially true, as failure to appear sufficiently powerful could undermine the credibility of an argument and writers need to be assured of their academic power if they are to achieve success. Du Bois states that "stance has the power to assign value to objects of interest, to position social actors with respect to those objects, to calibrate alignment between stancetakers, and to invoke presupposed systems of sociocultural value" (Du Bois, 2007: 139). We can then suppose that the heart of the matter in this context is the lack of real or perceived empowerment of Arabic academic writers, potentially resulting in failure to succeed in an academic setting where they might otherwise be presumed to empower themselves. This is the motivation for Van Dyke's demand for a deeper understanding of the power relations at work (1997: 17-19). Perhaps it would be reasonable to assume that perceived restrictions on Muslim Arab students' engagement with Western academia encounter a cultural barrier. This could thus present itself as a sentiment of disempowerment or even trespassing in a realm and a discourse deemed illegitimate.

1.8. Issues facing Omani academic discourse communities.

Such disempowerment stems from the fact that the "gate is closed" as far as the knowledge is concerned (Mehmet, 1990: 11). The effects of this decline can be seen in Oman with attitudes towards the concepts of freedom found in their society (Nasr, 1981: 7). In Islamic, Arabic countries such as Oman, perspectives of freedom focus more on the freedom 'to be', rather than the freedom 'to express', or discuss (1981: 16). Thus, the *shadow of the Ghaf tree* (see section 1.2) runs deep in the academic discourses in Arabia. Nunan and Lamb (1996: 134) describe how the interaction patterns that constrain people both originate from and cyclically reinforce the culture, in the communicative atmosphere that is created, and the roles people take in discourse communities.

That such social conditioning and expectations have profound effects on learning environments was noted by Wright (1987: 12) as influencing every level of academia. This was the case found in Al-Saadi's study (2011: 99) in which another key factor found was the underdevelopment of 'autonomy in learning', that underpins all other aspects of western academic procedure. "One of the key features that appears to be missing is autonomy in learning," he states. "It is clear then that autonomous learning... goes beyond the rote memorization of a series of facts to involve active and conscious

metacognitive knowledge (knowledge about learning) which will enable learners to exercise some control over the learning process and gradually achieve self-reliance and cut their dependency on the teacher” (ibid). This study found that despite promising commitments to see the development of students intellectually and as learners, the curricula were powerless to prevent established habits remaining deeply rooted in the classrooms. Al-Saadi (2011) found that: “Although the curriculum comprises some of the basic principles of learner autonomy...the actual conduct of lessons remains highly teacher-led and test-driven...Spoon-feeding is the prevalent practice and pupils have no say on what to study or how to study it. In addition, development of metacognitive knowledge (learning how to learn) and reflection seem to be largely missing. As for the place of self-assessment in the pre-university (secondary) curriculum” (2011: 100), the academic apprenticeship from secondary to tertiary education clearly is missing a vital stage.

In further research, Al-Saadi discusses the exasperation of University faculty members within the Arabian Gulf who admitted the shortcomings of curricula attempts to address the lack of learner autonomy and resistance towards courses with self-study (2011: 100-101). Similar findings in other key areas have been noted by Bendriss in regards to key skills with his Qatari undergraduate population: “With reference to reading strategies, fewer respondents than expected were taught how to read actively and analytically” (2011: 49). Umair working with university students from state-school backgrounds found similar difficulties, with a damning appraisal: “The students of public school background had problems such as difficulty in understanding and organizing their resources, lack of time management, lack of peer work and lack of target language and vocabulary. They were in fact passive learners” (Umair, 2011: 237). This is particularly worrying, as Richards (2010: 27-28) highlighting that these features are of key importance in academic environments (2010: 24) attributes the high proportional rate of failure of international academic-researchers to this phenomenon. This is supported by Hyland’s observation that “it is now apparent that the acquisition of disciplinary knowledge involves students encountering a new and dominant literacy, which often differs considerably from their previous experience” (2009: 151).

One of the contributing factors towards these issues in effective engagement with key academic skills is that all too often English is seen as a subject to memorise and to pass at school rather than a functional and dynamic language to be engaged with (Al-Seyabi,

1995; Al-Belushi et al., 1999; Al-Issa 2002). The absence of ‘intrinsic motivation’ needed for effective acquisition of such skills, as highlighted by Al Issa (2002) would suggest that this was recognised by staff members at every level of education in Oman, but substantial disagreement existed as to how to address these issues for effective writing development (Trabelsi, 2015: 362). The teaching and learning styles promoted throughout Omani education are dependent on the memorisation of ‘familiar repeatable utterances’ through rote listen and repeat strategies and this is highlighted as a substantial weakness in the Omani education system (NELP, 1987; Al-Toubi., 1998; Al-Belushi et al., 1999; Al-Hammammi, 1999; Al-Issa, 2002; Trabelsi, 2015). Such issues will continue to plague the development of effective writers of English in the Sultanate of Oman as they fail to equip developing writers for the dynamics of academic practice.

Findlow (2006) states that the policies of the Gulf countries allow Arabic to fulfil all the students’ communicative needs until the age of 18, through organisations such as ‘the traditionalist, largely Egyptian-run, ‘Ministry of Education and Youth’ (in Arabic: *‘tarbiyya wa ta’lim’*) [‘upbringing and education’] at which time the Ministry of Higher Education and Scientific Research takes over and requires a significant change in the cultural mindset (2006: 27). In respect of the running of these higher educational establishments, the second Arab Human Development Report published in 2003 included ‘critical assessments of the poor state of higher education throughout the region’ and urged Arab states to invest massively in a sector that, it argued, embodied the future of their societies’. This report was primarily authored by Arab scholars however it came under a great deal of criticism by other Arab intellectuals for its promotion of ‘Western ethnocentric norms’ (UNDP, 2003: 2). Nonetheless, the report highlighted an ‘education crisis’, which is largely caused by a significant ‘overpoliticization’ of the education systems (2003: 3). The report raises the issue in the Gulf governments of having ‘a primary interest in exercising political control over society, as well as in securing the primacy of’ their own citizenry...’ (2003: 5). The ability to exercise control in such areas as appointing and awarding academic positions in state universities is potentially threatened by the increasing levels of privatization in the post-secondary education sector which could be perceived as a dangerous threat to the state apparatus, with the report stating that ‘...the expansion of academe is proceeding in contradiction to the policies of nationalization of manpower that GCC

states have tried to enforce during the past decade' (UNDP, 2003: 5). In this manner, the excessive state control over academic institutions that exists within Oman and other Gulf countries effectively compounds many of the problems in implementing the intellectual reforms necessary to engage effectively with the desired academic practices within the universities themselves.

The universities in Oman and the Gulf-region have thus become typified by particular institutionalized sets of norms, culture and practice which are unlike either the local, indigenous Gulf-Arab or Western cultures. These 'third culture' institutions, in which English language, writing and academic skills are taught by Egyptians, Palestinians, Jordanians and other Arab nationals (Syed, 2003: 338) create environments that, according to Al-Mahrooqi and Tuzlukova provide 'an unstable network of professionals for building a knowledge-base and expertise...' (2014: 576). Further to this, despite more recent attempts to update both technology and syllabi, it has long been documented that within the socio-culturally orientated pedagogy and materials, appropriate resources are not generally available that will adequately meet the requirements of the students in transitioning between the students post-secondary intellectual starting point and the expectations of Western-orientated university studies which they wish to access (Al-Faruqi, 1986; Asraf, 1996; Syed, 2003; Trabelsi, 2015). This is despite the fact that such courses are 'theoretically sophisticated' and practice 'cultural equivalencing' (Lim, 1991: 66) while the many and often very genuine attempts to address these issues are frequently hampered by non-academic issues from within the academy. Syed (2003) notes that tertiary-level institutions are "chronically inefficient" and lacking in support structures (338) and this continues to be the case today. In fact, this creation of *third culture* academe means that "linguistic and cultural distances" remain significant due to the fusion of diverse and at times disingenuous academic and intellectual ideas being encouraged in students' minds (Syed, 2003: 338).

These arguments present a clear explanation for the documented pragmatic failure. Such under-preparation for engagement with academic activities has serious implications for the development of writers, especially with Al-Buainain, et. al. (2011: 153) finding that the majority of their Qatari graduates needed to use both English reading and writing skills on a regular basis within the context of their careers. However, these views are not universally accepted, with MacBeath suggesting that 'cultural nearness' was responsible for the relative success of European nations in

acquiring such skills, (McBeath: 2011: 189). Similarly, Al-Abri (2006) promotes the view that the difficulties in Omani access to academia is mostly due to the differences between Arabic and English language writing systems in addition to (historically speaking) weak foundations in English and teaching techniques and non-exposure to English outside of the classroom. However, these difficulties Bendriss assigns to a more worrying cultural phenomenon. He attributes the problems encountered in accessing literature to Arabic perceptions of reading formal texts and negative experiences of reading as typically quashing a desire to read by the time students enter university, typically between the ages of 19 and 25. This problem is compounded by the lack of encouragement to read independently in the home environment, or even in school in Arabian-Gulf societies (2011: 39-47). With a deeply entrenched cultural perspective of prioritising the study of the Qur'an, and other texts relating to particular schools of Islam (these text, written in classical or seventh century Arabic are mostly opaque to modern Omanis without significant study) it is perhaps unsurprising to find that it is well documented that Omani literary development is severely affected by 'a lack of a national reading culture, public libraries, bookshops and books in general' (Al-Mahrooqi and Tuzlukova, 2014: 475). This results in reduced literacy rates and reading skills within the speakers' home language. This is in agreement with Umair's findings that a significant "contributory factor in the performance was the difference in reading habits of the two groups of students. Students from public school background avoided reading books, magazines, and newspapers in English because of inherent difficulties" (Umair, 2011: 237).

In regard to engaging with language, Umale (2011: 19) states that, "L2 speakers of English can master the lexical and the grammatical aspects of the language, but they lack in discourse competence" and often experience pragmatic failure to communicate their thoughts and ideas, which is supported by the work of Modhish, (2012) and Trabelsi, (2015: 353.). Such problems are highlighted again and again. With high expectations of students to fulfil a wide range of tasks both in academia and later in their careers, there is a strong consensus on the need to establish strong pragmatic skills within the discourse needed for academic, industrial and other key environments that are central to the *development-drives* currently being implemented. Reddy (2011) emphasises that core pragmatic elements need to be taught, stating "in order to be good communicators, students need to know what constitutes communicative competence

and how to use language appropriately. Students should have a theoretical knowledge of pragmatic competence, as this is an often-neglected aspect of second language curricula' (2011: 186). To specify more precisely what these communicative competences consist of Kim and Hall (2002: 332) suggest that such pragmatic skills must include "knowledge of contextually situated vocabulary words, routinized language patterns, and extra linguistic behaviour," and these must be developed in order to allow speakers the ability to access and engage in relevant interactions. However, as Hryniuk (2010: 178) reminds us, it is the very act of engagement in literary practices such as *intensive* and *extensive* reading' which provides the exposure to and the acquisition of such features. This is supported by Tanveer's findings (2013) in which students were found to have difficulty transferring academic and language skills, which in suggests lack of appropriate contextualisation.

1.9. Perceptions of academic English.

The issues which the developing users of academic English have encountered in transferring conceptually between languages possibly results from the manner in which the language is perceived. It is important to remember that most Omanis will have some regular exposure to English, as in many cities in Oman and the Gulf-States, English is the de-facto lingua-franca of the working population and an often *creolised*-communication between the local and other non-native speakers of English has become the norm for much of the communication between Arabs and expatriates. There are also many English television and radio channels, with English medium music and cartoons freely available on the Arab networks, as well as English being taught in mainstream education (for approximately 12 years) (Trabelsi, 2015: 355). This access to English theoretically enables the Omani population not only to access wider career opportunities but also the significant quantity of information which is available in the English language (Tuzlukova and Al-Mahrooqi, 2010: 41) and as Altbach informs us, 'English is not only the preeminent language of science and scholarship in the 21st century, but it is the language of engagement with the international community.' (2010: 7). Thus the status and importance of English has been cemented both culturally and educationally throughout Oman and the neighbouring regions (Torky, 2006: 14).

It is in this context that the Gulf states in general have embraced a policy of 'linguistic dualism whereby English is associated with business, modernity, and internationalism, and Arabic is associated with religion, tradition and localism' (Findlow, 2006: 25;

Kazim, 2000). Clarke (2007) found that there was a very complex sociolinguistic dynamic reality taking place within this environment, with instructors ranging from 'naïve celebration' of the potential of the English language to deep seated 'cultural nostalgia' for the loss of prestige in Arabic and 'little but threats from English...' (2007: 587). Clarke's findings presented 'a vision of the world where languages and cultures are uncompromisingly opposed', where power and inequality were closely linked to the perceived ability to take on the trappings of another culture and engagement with criticality and in some quarters, are rebuked as culturally naive (2007: 588).

'Bilingualism itself is generally seen as positive and enabling tool' and like codeswitching (switching between languages in one speech act) a way of engaging with two cultures as once (Le Page, 1964). While Findlow (2006: 21) considers dual-language created in this context a process of 'creating and sustaining invented, constructed, imagined or willed identity (Anderson, 2006; Gellner, 1983; Hobsbawm and Ranger, 1983: 4). However, this good will seems to be grudgingly given in contexts such as Oman with the presence and necessity of such a language unwelcome. Fluidly switching identities, according to Findlow (2006: 23) is a 'complicated picture'. However, the Omani context is particularly complicated is because of the perceived importance of the Arabic language in the region and acknowledgment of the 'collective Arab-identity' (2006: 24). However, being associated with features such as *culture, localism, tradition, emotion and religion* (Findlow, 2006: 25) the Arabic language is almost always perceived as the culturally 'weaker' partner (Asad, 2010: 157) and seen as 'limited in its role as a tool for positive linguistic nationalism (Findlow, 2006: 24) whilst the English language is associated with elements such as modernity, internationalism, business, material status, secularism (2006: 25).

1.10. Concluding remarks.

Large sums of money have been invested for the purpose of addressing academic development and encouraging knowledge and skills for developing Oman both locally and internationally (Moody, 2009; Al-Mahrooqi and Asante, 2010; Al-Issa, 2011; Al-Mahrooqi, 2012). However, as Syed (2003) highlights, with the exception of a few small contributors, when considering the large amounts of money that have been provided for the purpose of research within the Gulf, very little meaningful research has been carried out, and consequently there is a lack of research culture in countries such as Oman. Because of this, those outside of active research activities, do not properly

understand what research actually entails, or how it is to be properly implemented. Research is not actively encouraged as a means for providing solutions to problems by key decision makers and thus no effective efforts are made to address issues within the system (2014: 340). This in turn escalates the problem still further. As Al-Mahrooqi and Tuzlukova, (2014) inform us, ‘higher education students continue to graduate with very weak oral and written communication skills...’ (473) unfit for academic studies or have ‘skills inadequate for the [Omani] job market’ (2014: 474) in which they are frequently outcompeted in key roles by highly skilled expatriates.

So, the danger here is that these key skills are often lacking or underdeveloped in the case of Arabic learners of English. It is interesting to see however which elements of these skills are particularly lacking. It seems to be a well-documented phenomenon that such elements as critical thinking and independent learning styles are problematic for students from Gulf-Arab backgrounds, as stated by Dalton: “One further factor in the lack of development of critical reading skills may be related to the issue that these skills are not widely taught and in some environments simply not effectively taught” (Dalton, 2011: 61). Here we see that, in regard to critical thinking and engagement with texts, the academic literacy apprenticeship is largely missing these critical elements, deemed so vital in western academic writing. This issue however, probably finds its roots in the philosophies of old, established and unquestioned teaching that are a founding part of some Islamic societies, as alluded to above, and as Mehmet explains: “The role of Muslim scholars and *durists*, the *ulama*, is of special importance in the explanation of Islamic underdevelopment....Especially after the fourteenth century, the *ulama* emphasized theological and speculative education at the expense of secular and empirical knowledge” (Mehmet, 1990: 35). This concept is lamented by many modern Muslim scholars, both in terms of secular and theological studies, with successive generations calling for the Islamic principles of education and enlightenment to be taken seriously (Waddy, 1982: 139-140; Ferdinand and Mozaffari, 1988: 62; Ahmed and Donnan, 2003: 160-161). The frustration is clear to see with Malik (1999) declaring there is a deep but as of yet unrealised need “within Muslim societies for an intellectual renaissance”.

Chapter 2. Literature Review.

Various issues were raised in the previous chapter regarding differences in attitudes and approaches to authority within Omani and Western academia. This chapter explores the main themes from current research relating to cultural attitudes towards authority and the dynamics of academic writing which are contextualised in a model of English academic discourse. The key discursive features of writers' *stance* and authorial *voice* are then discussed at length as means of indicating attitudinal perspectives of authority.

2.1. Academic authority.

Hyland argues convincingly that the acquisition of academic authority requires the assumption of a 'socially defined rhetorical identity' (2002a: 1092) that needs to be adopted if writers are to successfully convince readers of the merit of what they are saying. These elements are manifested in different ways in different contexts and cultures (Al-Shabbani, 2015) but within academic texts, this is realised linguistically through discursive and rhetorical features. As Hyland points out, adopting authority in a context such as academia often requires an individual changing their cultural practices and language (2004: 1098) and in doing so, the assumption of a new *authorial* identity needs to be developed.

As we have discussed in the previous chapter, assuming an academic *identity* has proved to be a major issue for the development of Omani academic writers. A growing body of work suggests that *personal identity* or lack of effective *writer* identity, in effect *sounding* like a scholar by maintaining academic authority, can prove problematic for many developing writer (Dunstan and Jaeger, 2015). In this regard, exploring the main themes and issues involved in the development of an authoritative textual presence would be an appropriate starting point in understanding the underlying perspectives of this topic.

In terms of the writer as an individual, Hyland reminds us that we are not able to simply just choose our identity (2002a: 1094) and this is especially true in terms of the identities that we bring as culturally-positioned individuals. In terms of obstacles to developing a persona of authority within the academic sphere, Dunstan and Jaeger's study (2015) found that there was significance in the link between an individual's language variety and overall novice academic participation and performance. These

differences include elements such as participation, interaction and integration on academic courses. In this regard, Dunstan and Jaeger (2015) have highlighted the need for further research on the effects of language-variety on academic integration and success, in particular with students who do not speak the *prestige* varieties used in academic communities as their native language (2015: 777). In this manner, varieties of language which show significant differences from those ‘already aligned with the preferred variety in educational settings’ may be significantly disadvantaged (Charity Hudley et al., 2011; Delpit 2006) effectively meaning that ‘standardized speakers are noted to have privileges that nonstandardized speakers do not’ (Charity Hudley et al., 2011; White and Lowenthal, 2011). This means that for the Omani student wishing to develop their English academic writing skills, the use of a regional *Hajri* dialect of Arabic may cause developing writers from this area significant difficulties in accessing the language of instruction in mainstream schools and disenfranchisement due to dialect differences, which is thus further confounded when approaching a standardised form of English as L2 after exposure to a smattering of creolised English in their local context and children’s English from the West in general media. This is likely to be the reason why Doyle and Song found that many students ‘seem afraid of writing’, in such contexts (2005: 2).

2.1.1. Cultural perspectives on authority.

In terms of better understanding how cultural perspectives of the Omani people may influence their approaches to and interaction with academic discourses, it is important to consider a number of core differences. The first of these is the Omani perceptions and orientation towards the concept of *time*. Western cultures, in particular on a macro cultural level can be seen as being *long-term orientated* in their world-view. Such thinking is described as ‘the tendency to value future concerns, such as perseverance, thrift, savings, persistence, and adapting to changing circumstances’ (Hofstede, 2015; Hofstede et al., 2010). Gulf cultures such as Oman in direct contrast demonstrate a ‘tendency to show respect for traditions, preservation of face, national pride, and fulfilling social obligation’ which are social strategies implemented to avoid the risks of *interpersonal* failure (ibid).

In this manner, Al-Shabbani (2015) describes how Arabs tend to ‘pass around a subject before dealing directly with the issues’ whilst admission of failure and error are avoided

as they are perceived as a sign of ‘weakness and failure’ (24). This factor has a dramatic influence on differences to approaches to the workplace, management styles and the application of authority in general (Al-Shabbani, 2015). Many of the social and communicative issues that occur between Arab communities and expatriates in the Gulf region are attributed to these differences (Al-Shabbani, 2015: 23). Accordingly, Arab societies are known for a desire to produce ‘quick results’ and for being ‘high context cultures’ with ‘an indirect style of communication’ which are in direct juxtaposition to Western academic norms (Deresky, 2014; Hofstede et al., 2010). Further to this, in studies into leadership styles adopted in the Middle East, some researchers stated that this often takes an authoritarian form (Gholamreza et al. 2011; Hammoud, 2011) and in this manner, Al-Shabbani (2015) states that the Islamic religious norms directly influence the followers of Muslim communities (24).

Such attitudes towards the cultural realisation of authority are related to the norms and expectations of ‘power distance’ in the culture. This is defined by Hofstede et al. (2010: 521) as “the extent to which the less powerful members of institutions and organizations within a country expect and accept the power is distributed unequally”. Put simply, in contexts where the gap in power-distance is less extreme, subordinates are less ‘dependant on their superiors’ and an atmosphere of consultation and democratised systems between the two is prevalent (Al-Shabbani, 2015: 5).

In respect of cultures with wider power distances, it has been noted that collective societies depend more largely on the organisational structures around them (Akiner and Tijhuis, 2008; Hofstede, 2001) which often results in highly formulaic and bureaucratic approaches to official procedures. Due to various factors, greater power-distances create a degree of inherent cultural insecurity and uncertainty documented in the literature that can create social disharmony. This is worked out in professional contexts in particular by those in positions of authority through ‘avoidance stratagems’, which are defined by Hofstede (2010) as “the extent to which the members of a culture feel threatened by ambiguous or unknown situations’ and how comfortable members of a community are in situations, the ways they work or live. When it comes to management and the workplace, individuals with high uncertainty avoidance culture seek details in plans and prefer strict rules and predictable routines (Duarte and Snyder, 2006). They show rule-orientated behaviours characterized by inconsistency and sometime dysfunctionality (Al-Shabbani, 2015). According to Hofstede et al. (2010)

‘the existence of ineffective rules and regulations’ is in response to a perceived need for more ‘structured’ contexts and environments, and those in authority are expected to give ‘precise instructions’ and have answers ready for those in subordinate social roles (Al-Shabbani, 2015: 6). Authoritarian leadership and expectations of high obedience for rules and high resistance to change coupled with a short-term orientated cultures mean that it is difficult for those such as Gulf Arabs to adapt to new changes (Al-Shabbani, 2015: 45). This has clear significance for our understanding of the possible approach of Omani authors to key components of academic discourse. These concepts have very real significance for research into the Omani academic context as it raises the possibility that cultural attitudes and responses towards authority may have a direct bearing on the manner in which writers manifest and relate to authority in Omani scholarly culture.

2.1.2. Issues of Authority in academia.

When we look at discourse features such as, for example, writers’ stance-taking, we must consider such attitudes to power and authority displayed in the discourses of an academic community. This is particularly relevant in the context of Oman, where attitudes to authority intermingle with religious issues, as will be discussed. Van Dijk discusses the issue of power as central to the understanding of the nature of the roles that we play when we set stance, especially as it is generally true that, “Some roles and social relations are often relevant, such as being...powerful or powerless, dominant or dominated...” (Van Dijk 1997: 11).

In academic settings this is especially relevant, as failure to seem sufficiently convincing could undermine the credibility of an academic argument. A student or researcher needs to be assured of their academic power if they are to be given any opportunity to succeed. Du Bois states, that “[s]tance has the power to assign value to objects of interest, to position social actors with respect to those objects, to calibrate alignment between stancetakers, and to invoke presupposed systems of sociocultural value” (Du Bois 2007: 139). In the context of this study, the perceived lack of empowerment of the Arabic students, is thus identified as a crucial factor in their frequent failure to succeed in an academic setting where they might otherwise be presumed to empower themselves.

Identifying the causes of such failure is the motivation for Van Dyke pressing for a deeper understanding of the power relations at work in academic writing (Van Dijk

1997: 17/19). Perhaps it would be reasonable to assume that the perceived restrictions on Muslim-Arab students to pursue academic subjects is a cultural barrier which presents itself in a sentiment of disempowerment, or even trespassing in a realm and a discourse deemed illegitimate. In this regard, Mehmet informs us that: “the Ulama (religious scholars) declared the ‘Gate of Knowledge’ closed, believing that all possible human problems had been answered, and decreed that henceforth only education by imitation would be permissible...Theology replaced rationalism and Islamic scholarship and creativity entered a long period of decline” (1990: 11).

With so many voices involved in constructing a modern academic text, and with a need to strike an appropriate stance, a writer needs to be able to be clear and authoritative, especially remembering that “recent research has suggested that...writers gain credibility by projecting an identity invested with individual authority displaying confidence in their evaluation and commitment to their ideas” (Hyland, 2002a; 1091). Discourse features which reflect attitudes towards power and authority, as we have seen, are likely to be relevant factors underpinning the written academic work produced by Omani authors. As such, an analysis of these features should help us understand the underlying attitudes of the Omani writers and be significant for our later interpretation of Omani academic writing.

2.1.3. Attitudes towards authority in Omani and Western discourses.

When approaching a comparative study of discourses, it is helpful to repeat that the discourse of any community of practice (whether academic or not) is fundamentally influenced by their culture. This, as will be further discussed, has strong implications for authors’ construction of voice, stance-taking and relationship with power and authority. One example of this is that Western academic discourses value empiricism, scientific scepticism and exist primarily in an atmosphere of post-modernism. The highest level of authority and perceived wisdom will normally take the form of the more established published experts and their writing. In this respect, ‘experts’ according to Panetta, are “people who, through their publications and research, have reached wide audiences, whose opinions and views serve as authority sources, who have produced some of the touchstones of the [discourse] community...” (2001: x). Nevertheless, Panetta proposes that there should be nobody, and nothing, beyond criticism, even for the lowliest student to engage with (2001:x) albeit with appropriately constructed argumentation supported by appropriate authoritative sources in support.

In achieving this, a key skill is acknowledging academic sources of authority such as through formally referencing the work and contributions of others. It would be the common practice in both Western and Middle-Eastern academic institutions and publications to give appropriate guidelines for the written academic conventions favoured by that particular organisation. An overview of guidelines given by a Western academic institution, such as Sussex University (Chisholm and Cole, 2013) and an equivalent Omani institution, such as Sohar University (<http://www.soharuni.edu.om/doc/student%20handbook.pdf>) shows that only minor differences may exist between institutions regarding forms of referencing work, quotations and other sources. However, allowing for these small differences in layout and ordering of information, the vast majority of such institutions require the same basic information and only differ on a superficial level.

The ability to reference information is thus a key skill that novice writers need to acquire during their literary apprenticeship. However, it is widely assumed that not all cultural approaches to referencing authorities are the same. Students' attitudes towards their referencing of perceived academic authorities, such as experts and public writers, lecturers and teachers (notably in the case of students from Asia) may well lead to issues in the way in which their writing is received in the English-speaking world (Kennedy and Lee, 2010).

In contrast to this, such experts, in more traditional, eastern cultures, tend to be held in higher regard than those in the West, and students, particularly the young, are not perceived to have the authority to hold a new or original opinion (Panetta 2001: x.). From the perspective of sources of authority in Islamic Gulf-Arab states, such as Oman, the deeply entrenched Islamic worldview is a crucial cognitive factor to consider. This sees the following as the foundation for all knowledge and understanding which contrasts significantly with Western perspectives:

- Allah ('The One God')
- The Qur'an (the revelatory book of Islam)
- The teachings of the Islamic prophet Mohammed (Peace Be Upon Him) known as the 'Hadiths',
- The Life of the Islamic prophet Mohammed (PBUH) known as the 'Sunnah',
- Those in religious and social positions of authority.

-

In respect of these culturally derived sources of authority, Nasr explains that in ‘the unitary perspective of Islam, all aspects of life, as well as all degrees of cosmic manifestation, are governed by a single principle and are unified by a common centre. There is nothing outside of the power of God and in a more esoteric sense nothing ‘outside’ his being, for there cannot be two orders of reality’ (1981:7). These perspectives have a massive effect on approaches and understandings of all elements of literacy, especially as becomes apparent from Roche (2014) from which we see that literature in general does not enjoy the same place in Islamic society that it does in Western contexts. The author experienced such negative attitudes as ‘books are full of lies’ and visiting houses and offices with empty bookshelves other than a usually ornate but often uncut copy of the Qur’an. Many Omani visitors to the West often do not understand why public transport is filled with people deeply engrossed in novels, magazines and other literature.

As we can see, there is a clash of values in the imposition of Western academic models of critical-discourse on traditional Islamic institutions. Fundamentally, Western perspectives see a lack of critical discourse on issues such as culture and religion as being intellectually limiting. In contrast to this, Islamic perspectives perceive any endeavour which does not acknowledge the Almighty as being irreverent. Panetta (2001: xii) describes a typical student from the Islamic, Gulf Arab background as struggling to even discuss the Arabic language from a critical perspective other than it being the language of Allah and the Holy Qur’an. The author’s proof reading of academic texts meant for publication has yielded similar examples of socio-religious influences. The texts frequently display casual, socially coherent features such as praise to Allah for his help in the project, in addition to more direct theological stances being expressed, such as, in one case, a warning, that all who do not do the will of Allah shall die.

The dawn of the Islamic era saw the flourishing of the arts and sciences, with the establishment of famous centres of Arab learning, such as Bagdad, Cairo, Alexandria, and Damascus and names such as Al-chemy (chemistry) Al-gebra and Al-cohol have left their mark on science globally. However, as Mehmet (1990: 35) states ‘[a]fter the fourteenth century, education had an emphasis on rote learning and memorisation.’, and as (Al-Saadi, 2011:100) continues ‘[w]ith autonomy in learning and metacognitive

knowledge disappearing altogether'. This has left a clear mark on the contemporary academic systems in the Arabian-Gulf, and as we have discussed previously, curricula are well-meaning but key aspects of literacy, educational skills and critical and analytical skills have been shown to be massively underdeveloped or effectively absent (Dalton 2011; Bendriss, 2011).

2.2. Pragmatics in written academic discourse.

Hyland describes the most important element of pragmatic competence in academic writing as 'the ability of writers to construct a credible representation of themselves and their work'. The key to this he describes as an ability to align themselves and their texts with the 'socially shaped identities of their communities'. For those who are unfamiliar or 'new' to a particular discourse community, he remarks this is a 'considerable challenge' (2002a: 1092) differing significantly from the more homogenous school discourses (Flower, 1989). Furthermore, it is difficult transition to tertiary level scholarly work even for experienced writers, as Flower states, "academic discourse values invention that occurs at the top levels of the idea structure and such writing is often difficult, even if one has practiced it" (Flowers 1989: 5 in: Hauptman, et al., 2003: 127). This is because, as Hyland states, 'we do not simply report findings or express ideas in some neutral, context-free way, we employ the rhetorical resources accepted for the purpose of sharing meaning in a particular genre and social community. Writers have to select their words so that readers are drawn in, influenced and persuaded' (2002a: 1093).

Having discussed many of the elements crucial to written academic discourses, the realities of developing and applying these elements has proved difficult for developing writers from countries in the Gulf region, such as Oman and the 'mysterious' practices of academic writing remain 'poorly understood by teachers and students alike' (Harwood and Hadley, 2004: 356). As has been discussed at various junctures, there are significant differences across the academic sphere as a whole, with 'corpus-based and ethnographic studies' Hadley (2004: 357) produced by various authors demonstrating what Harwood and Hadley (2004) among others (Hyland, 2000a, 2002; Prior, 1998) describe as 'a mass of variations in academic practices within disciplines and subdisciplines and with 'enormous variations between fields' (356).

2.2.1. Assessment of writers.

Hauptman, et al. (2003) separate developing academic writers into three categories. These are classed as *novice*, the lowest level of effective writer, *emerging* writers, who would be seen as in those in the process of development and *accomplished* writers, who are seen as capable of engaging effectively with written academic discourse (128-9). The levels of academic performance associated with these categories are discussed in the following paragraphs:

Novice level writers are deemed capable of “Knowledge-Telling” rather than ‘knowledge-transformation’ and typically lack an effective thesis. Novice writers often include extraneous source knowledge and sometimes exhibit ‘blatant misunderstanding’ of the source. Further to this, they can show an over-reliance on lengthy quotes and summaries and sometimes include unintentional copying or engage in quoting without a reference whilst exhibiting confusion of quotation and paraphrasing.

Emerging level writers are seen as capable of ‘partial-transformation’ of information, partially transforming source knowledge and only partially relating it to their thesis. This typically involves transforming and representing their source knowledge clearly and concisely, sometimes with some extraneous information, perhaps including a few instances of inexact understanding of source knowledge. This includes the skills of clarifying, interpreting, refining, expanding and evaluating, although sometimes on a superficial level. This can mean that there are a few instances of confusion between what is quoted, paraphrased and interpreted. Such writers usually show an appropriate number of interpretations of source knowledge and numbers of direct quotes from a source with the occasional inclusion of lengthy quotes. This can make the reader struggle to find the relevance of the selected source knowledge to the writer’s thesis.

Accomplished level writers are seen as capable of “knowledge-transformation”. This is deemed as transforming source knowledge and relating it to the thesis involving transforming skills: clarifying, interpreting, refining, expanding, evaluating. This involves representing source knowledge concisely, clearly and accurately. Further to this, they have an ability to interpret the source knowledge from the source showing the clear relevance of the selected source knowledge to the writer’s thesis and clearly demark the writer from their sources within their texts (Hauptman, et al., 2003: 128-9).

2.2.2. Pragmatic Failure in academic writing.

In one study, Hauptman et al. (2003) found that their “experienced” students were very aware of many of the formal elements of academic writing, such as the formatting of the various structural elements. However, when it came to the transformation and interpretation of knowledge and the very heart of engagement with critical academic discourse, these students fell short of what was required (2003: 136). Following on from this, the study found that, during the brief year of preparation, there was not enough access or exposure to the relevant elements of academic discourse that the students required to develop confidence and competence in their academic writing.

If we were to sum up the main issue faced by novice writers wishing to effectively engage with academic communities of practice, this largely revolves around the difficulties encountered in terms of taking on the collective identity that is shared by the academic community in question. This is even more pronounced for those as Hyland describes, ‘whose identities as learners and writers are often embedded in very different epistemologies’ (2002a: 1094). In practical terms, understanding why these elements are so pronounced, we can see that a large body of authors have identified that there are specific elements that reoccur in pragmatic failure of students from L2 backgrounds. Appropriate topic-related content knowledge and accepted schema have been identified as significant by various authors such as Hauptman et al. (2003) and Ackerman, (1990).

However, Hauptman, (1990) promotes additional factors affecting pragmatic failure in novice writers, as discussed below;

- (a) often had no previous courses [of study] about their chosen research topic,
- (b) had done only limited in-depth reading of academic sources about the topic when they wrote their final research papers.
- (c) did not allow enough time to digest the material that they had read (Hauptman, 1990: 127).

Adequate knowledge of what they actually had to do and how they were to achieve it, the tools that they needed and how it was supposed to look when completed were seen as a rather ‘nebulous’ concept for both students, and critically, their instructors. The

reality of the expectations in grasping another academic culture in these instances can be seen as inadequately understood by all involved and preparation thus poorly managed.

Such difficulty can be understood in instances where critical culture and world views are not the norm, such as in honour-shame cultures typically found in Asiatic and tribal cultures, however, the differences in the processes in knowledge-transformation found in oral cultures, such as amongst the Bantus of East and Southern Africa and the Semites of the Arabian Peninsula may also be an issue in effective engagement in a particular academic culture (Ige, 2010; Al-Harthi, 2006; Ayoubi, 2001). The underprizing, utilisation and preparation of literature as a resource by Omani novice writers for imparting knowledge and transformation of information, could reduce the exposure to genre specific literature which is seen as a prerequisite for success within academic communities of practice (Roche, 2014; Torrance and Thomas, 1994; Hauptman et al., 2003: 126).

Pragmatically speaking, there are various issues in the acquisition of discourse features. Novice and student writers have been shown to usually avoid the most authoritative functions of personal interactions, wishing to deny ownership and responsibility (Hyland, 2002a: 1107). Students understood the rhetorical effects of the authorial pronoun but they were reluctant to use it, as the values of personal commitment and authority were seen as inaccessible (Hyland, 2002a: 1110). This means that students underuse the features in terms of pronouns and determiners to 'down-play' their role and construct 'less clearly independent' stance. Candarl (2015: 193) notes that in many cases academic novices in the EFL context demonstrated a higher level of certainty to making propositions than their L1 novice writers. This is supported by various authors who have identified the 'over-use' of first person singular pronouns by students from Middle Eastern backgrounds. (Adel, 2006; Bayyurt, 2010). This was theorized as having roots in a number of sources, such as the following:

- i. Influence of L1 writers (in non-native writers).
- ii. Lack of register awareness.
- iii. Writing instruction
- iv. Local institutional contexts

- v. Lack of knowledge of/ exposure to the practices in a particular community of practice.

Further to this, additional discursual considerations that are lacking in the writing of developing Omani academic authors have been identified by various researchers, as touched on briefly in the previous chapter. These are summarised as follows:

- i. Autonomy; an ability to present writers' own ideas. Failure to or challenge the ideas of others. (Al-Saadi, 2011: 99, Dabashi, 2002: 17-32).
- ii. Analytical and critical skills; there may be issues in particular regarding criticism of sources, especially a lack of ability to critically engage with those sources of an authoritarian nature (Bendriss, 2011: 49, Dalton, 2011: 61).
- iii. Organisation of ideas and resources; difficulties in presenting ideas in a coherent and logical manner (Umair, 2011: 237).

In respect of these difficulties, there have been a number of different solutions suggested to resolve the problems in Arabic writers accessing the key pragmatic elements of English-medium academic discourse, with Al Kilabi and Al-Salmi (2011: 48) suggesting the replacement of internationally designed proficiency testing and other material, with locally designed ones, with Malik (2010) suggesting in his paper a variety of helpful factors in designing such material. This however seems to be simply sweeping the problem under the Arabian carpet, as the international perspective surely needs to be maintained in the teaching of the academic pragmatics of English, especially with Al Kilabi and Al-Salmi's (2011: 62) finding that local institutions often received results with highly inflated student abilities from their own testing systems. Using the *Pragmatic Competences from the Central European Framework*. (McBeath: 2011: 199) to give a standardized, goal orientated system is a workable solution, however this is possibly a case of the pendulum swinging too far in the other direction, with a Europeanised framework being introduced that probably would not accurately represent the idiosyncratic needs of Arabic students. Furthermore, it would seem that the suggestion does not really address the root problems we have been discussing. Nunan (1992: 160) discusses the issue of whether this is an element that is functionally linguistic, or a cultural area to be analysed. In this vein, Ali helpfully suggests that: "One solution may be for teachers to better understand students' different learning style preferences and address these in the classroom to meet students' different learning

needs” (Ali, 2011: 72). This is an important factor in any classroom environment; however, it seems apparent that the current students’ learning styles are maintained within the context of the academic system and culture itself. In addition to this, simply adapting the instructors to the educator does not help to develop the students further towards a critical approach to their literacy skills or develop a comprehensible English academic written discourse, which are the real issues that need to be addressed. Clarke (2008: 83) however found that addressing perceptions of academic practice and of English language use was vital here, with interaction with western-styles of practice being the key to changing the paradigm of those wishing to develop an English academic discourse (Clarke, 2008: 117) especially regarding issues of power and authority that were the key to unlocking autonomy and motivation (Clarke, 2008: 122/3).

Unfortunately, what is often missing from the literature is practical tools for students and teachers to identify the criteria and levels of competence in writing from sources. As Flower (1989b) said, “Educators do not work with abstractions; they work with students” (284). If these competence levels were known by students and instructors, then perhaps we could help college writers produce a better written product and instruct them in “what we know about the seemingly mysterious process of scholarly writing” (Caffarella and Barnett, 2000: 40) and equally important, help students assess their own performance (Solomon, 1998).

One suggestion for this is the ‘Pragmatic EAP’ approach to pragmatic literary development. This is primarily concerned with teaching developing students a set of dominant academic norms which relate primarily for the ‘dominant conventions’ in ‘Anglo-American writing’ (Harwood and Hadley, 2004) This relates primarily to *exposure* to models of practice, (356) This would include the ‘Noticing Hypothesis’, which aims to draw the attention of developing users of a language to linguistics features, which has been called ‘necessary for pragmatic success’ (Schmidt, 1993) demonstrates the necessity for exposure, Schmidt calls this a ‘consciousness raising approach’ (Martinez-Flor and Alcon Soler, 2007) which as described by Doughty (2008) comprises explicit teaching such as directing learners’ attention towards specific forms, concepts and ideas. One potential issue with this model, according to Alcon Soler and Guzman Pitarch (2010: 67) is that authentic pragmatic material to encourage developing writers’ competencies is difficult to come by, which is problematic as they

themselves have noted that ‘leaners’ awareness of *pragma-linguistics* and *socio-pragmatics* ‘increase after instructional treatment’ (76) whilst in their study, Martinez-Flor and Alcon Soler (2007: 62) found that students who received explicit teaching showed improvement in their awareness of pragmatic and metapragmatic awareness of suggestion.

Another alternative model is that of ‘Critical EAP’ (English for academic practice) which is particularly relevant given the lack of criticality discussed in previous sections as this methodology is concerned with *critiquing* existing educational institutions and practices’ (Harwood and Hadley, 2004: 356) and thus ‘transforming both education and society’ (Hall, 2000: 3) this form is critical of the *pragmatic EAP model* for not actually reflecting the reality of practice but instead for unquestioningly imitating a theoretical model. Although a focus on developing criticality in novice writers may go some way to address issues of texts being built from overly structured formulas, the overreliance on perceived ‘models’ of practice would in itself foster still further problems for the developing Omani writers, such as student accounts that they are ‘straightjacketed’ by their courses into an academic style which denies them the ability to adequately express themselves. (Harwood and Hadley, 2004: 361).

In this manner, developing writers need to be aware that there are different ‘possibilities’ with which to explore and engage (Harwood and Hadley, 2004: 358). The ‘critical pragmatic EAP’ model of academic development acknowledges the importance of exposure to academic sources and material but also that writers need to be able to have the freedom to develop and explore writing to meet their own academic requirements (Harwood and Hadley, 2004). Harwood and Hadley (2004) discuss how this critical pragmatism, seeks to promote academic competences very much in line with what Hauptman et al. (2003) have proposed as competences associated with accomplished writers as discussed in the sections above. In this manner they highlight key elements:

1. The writer is showing that there are spaces in the research literature which need to be filled. They are emphasizing their own work is worth reading because it fills this space.
2. The writer is using a personal pronoun near the end of their paper to emphasize how much their research has achieved.

3. The writer is providing the reader with the structure of their paper, telling them what is coming next/later.
4. The writer is showing their paper is methodologically sound.
5. The writer is explaining and defining the specialist language they are going to use.
6. The writer uses a personal pronoun to promote their work, [although the writers' name is not included] to show their research technique is original and that they 'own' it.
7. The writer is describing the methodology they used to do their research.

There is a need for developing writers to have access to 'standard forms' of the language linked to social and economic prestige, this must be in conjunction with an understanding of the varying and different status of linguistic forms. In this manner, by raising awareness through exposure to different contexts and genres of the language this understanding will be developed (Harwood and Hadley, 2004: 358) and empower authors to utilise their discourse to write authoritatively.

2.3. Model of academic practice

When it comes to producing a systematic overview of the features of a particular form of discourse, the scale of the task soon becomes apparent. Not only are there numerous interrelated features that span different linguistic categories to be taken into account but there are also the key factors of the genre context (in terms of the writer, the reader and of course the setting in which the text is situated). Such an undertaking would be too large for the scope of this project, however there have been various papers which have either attempted to produce an overview of a particular area, or to research the findings of a particular element of written English academic discourse either to establish general principles, or to ascertain what is taking place on a practical level. In the following section, these elements are laid out in a systematic overview as a model of English academic discourse from which the methodology of this project was developed

However, before we can look at the specific discursive features found in English-language liberal arts genres such as English Language Teaching (ELT) it is helpful to see a framework of characteristics of academic English such as produced by Uribe (2008). This framework identifies three different umbrella dimensions that are present in

academic discourse that any systematic overview would need to consider. These are as follows:

- Linguistic
- Cognitive
- Sociocultural/Psychological

i. The Linguistic Dimension:

When considering *the linguistic dimension* of academic discourse, Uribe (2008: 2) deepens our perspectives of this dimension by identifying the following five linguistic components, namely, the Phonological, Lexical, Grammatical, Sociolinguistic and Discourse Components. In terms of our particular interest, there are four of these components that have some relevance to this project, those being all except the first, as phonology being an element primarily of spoken discourse, and thus of little interest to a study in English written discourse. Functionally, however, these elements come down to ‘knowledges’, and the other four components we shall investigate in the following.

The following two elements can be seen in terms of word level competences, or knowledges. These are elements which can be learnt in terms of vocabulary. Typically, academic preparatory material approaches typically take the form of large vocabulary lists. In terms of the *Lexical Component*, Uribe (2008: 2) discusses the following three different types of lexical ‘knowledges’. Firstly, knowledge of the forms and meanings of words that are used across academic discipline’s such as *assert*, *hypothesis*. Secondly, knowledge of the ways academic words are formed with prefixes, roots, and suffixes, the parts of speech of academic words, much in keeping with more generalist language knowledge. Thirdly the grammatical constraints governing academic words such as the contexts and registers with which they are typically employed.

In relation to the Grammatical Component, Uribe (2008: 3) discusses a further three types of associated ‘knowledge’. Namely, the knowledge that enables writers to make sense out of and use the grammatical features (both morphological and syntactic in nature) such as those associated with argumentative composition, procedural description, analysis, definition, procedural description, and analysis. Next, the knowledge of the grammatical co-occurrence restrictions governing words, such as collocations. Finally, Uribe discusses the knowledge of grammatical metaphor; which is

described as knowledge of more complex rules of punctuation: and less commonplace grammar (2008: 3).

Functionally speaking, these two components are the most simplistic and well understood of components, as the basic concepts of grammar and vocabulary are well documented and significant volumes of preparatory material are at our disposal. However, the second two components in this list come down to much deeper issues of linguistic knowledge. Both Sociolinguistic and Discourse knowledges are areas that need to be learnt in context, differing fundamentally in the way in which they are constructed *through* the grammar and vocabulary components, according to different communities of practice.

The Sociolinguistic Component, Uribe (2008: 3) describes as the following knowledges: firstly, knowledge of an increased and relevant list of language functions. The functions include the general ones of ordinary English such as apologizing, complaining, and making requests as well as ones that are typical in every academic field. Secondly, Uribe also highlights knowledge of an increased number of genres, including expository and argumentative text, this being language not only useful to a specific literary or academic context (2008: 5).

The final discoursal component as described by Uribe (2008: 3) consists of knowledge of the discourse features used in specific academic genres including such devices as transitions and other organizational signals that, in reading, aid in gaining perspective on what is read, in seeing relationships, and in following logical lines of thought; in writing, these discourse features help EL's develop their theses and provide smooth transitions between ideas. Examples would be: nevertheless, 'in this study...' and so on. In terms of these two components, the interaction between these elements would seem to be key to a project of this type. As they deal functionally with many elements on a deeper level than just lexical knowledge.

ii. The Cognitive Dimension.

The second dimension identified by Uribe (2008: 3) is that of the *Cognitive Dimension* of academic discourse. This dimension he identified as having four key components essential to any form of academic discourse. The first two of these components can be seen as general knowledge and intellectual resources that the individual brings to a situation, or their general schemata. Firstly, the *Knowledge*

Component, which essentially deals with knowledge of the ideas, concepts, definitions and stories that they can draw upon to make sense of text and explain themselves based upon personal experience and internal knowledge structures (*schemata*). Such schemas involve knowledge of the location of a particular country or facts about a particular demographic. The second area is the *Higher Order Thinking Component*, which relates to knowledge of the higher order thinking (interpreting, analysing, evaluating, synthesizing, citations in reading) at the advanced level. These include skills such as interpreting a chart, determining the credibility of a source, supporting thesis statements, and remaining focused.

The second set of components could be seen as ‘practical’ or stylistic knowledges, which would share a similarity in the fact that they are both strategic, big picture component. The first of these is the *Strategic Component* which refers to knowledge of the advanced strategies (organize study, monitor errors, assess progress) that enhance the effectiveness of communication or compensate for breakdowns in communication due to limiting factors in actual communication or to insufficient competence such as formal presentations or official memoranda. The second is the *Metalinguistic Awareness Component*, which is knowledge of the advanced functions which allow improved linguistic performance and is particularly useful in editing and revising texts such as cover letters for a job, applying online for a grants and invitations to companies.

iii. The Sociocultural/Psychological Dimension.

It is also useful to include Uribe’s third dimension, as this is linked in terms of being practical knowledges. Although described as *sociocultural*, this description is relevant to and needs to be situated in the academic context of this study. This is more comprehensive if we understand the sociocultural aspects as *psychological* components, which are of course nurtured in a sociocultural domain, rather than a purely *sociocultural* set of values, which would have greater affinity to the *Linguistic Dimension*. Of these elements, Uribe (2008: 6) discusses four components of sociocultural dimension of discourse. These are described as follows:

- i. Values: Empirical research is valued; anecdotal information is questioned
- ii. Beliefs: A researcher’s work is respected if it informs or tests theory, advances knowledge in significant ways, and influences practice. A researcher’s work is reputable if it cited in peer-reviewed, scholarly journals

- iii. Attitudes/Motivations/Interests: Alternatives perspectives must be considered;
- iv. Behaviours/Practices/Habits: Researchers review the literature to establish what is known about a problem and how other researchers have studied the problem to avoid mistakes.

From the perspective of this project, these components offer a useful overview of how language can be understood and analysed from a motivational perspective. Practically speaking, producing a thorough overview of the behaviours of a particular community of practice would be, as we have mentioned, a very large task, certainly larger than the scale of this project, however, it is the linguistic and discourse features that are of particular interest to this project.

A. The Discourse Component.

Text types have developed conventionalized shapes, with personal and cultural envelopes (Reilly et al. 2005: 186). This means that we must first and foremost consider the required '*shapes*', which are formed, and the linguistic resources used to form them. This is especially important as in any engagement in a community of practice, messages will be conveyed carrying certain intrinsic information, both in terms of content and relationship to the audience. Firstly, that of content, which can be identified as either *personal*, or *social* in nature. Secondly, in terms of audience, it will either be *explicit*, or *implicit* in nature. (Reilly et al. 2005: 186). This has real significance in terms of the manner in which an author relates to their potential readership through the use of their textual discourse and the nature of the relationship which the writer develops. Continuing this thread, we can identify two different forms of text of interest with very different manners of construction. Both *expository* and *descriptive* texts are typically found in academic writing and this has particular significance for this study as it concerns the manner in which an author relates their research and project more generally to their readership. The construction of these two forms of texts is laid out in the table as follows:

Table 2.3.1. Textual purpose and concern of expository and descriptive texts.

<u>Expository texts</u>	<u>Descriptive texts</u>
--------------------------------	---------------------------------

<p>Textual purpose and concern</p> <p>These present a theme or argument. Concepts and ideas.</p> <p>Grammatical forms</p> <p>Generic time references. Future tense verbs to show progress of arguments. Logical connectors to link arguments.</p> <p>Stance Construction</p> <p>Detached stance. Passive structures. Impersonal and universal pronouns. Heavy use of distancing devices through hedging (Reilly et al. 2005: 187).</p>	<p>Textual purpose and concern</p> <p>These present a theme or argument. Concepts and ideas.</p> <p>Grammatical forms</p> <p>Generic time references. Past tense verbs – showing ideas of others. Temporal Conjunctions.</p> <p>Stance Construction</p> <p>Personal and involved stance (Reilly et al. 2005: 187). Use of active voice. High proportion of personal pronouns (Reilly et al. 2005: 188).</p>
---	--

Furthering our understanding of the construction of *stance*, Ochs (1996) classifies *stance* as one of four dimensions of culture, and highlights two forms of stance construction. These are as follows:

Epistemic stance – Socially recognized way of knowing a proposition.

- Direct (Experiential) knowledge.
- Indirect (Second hand) knowledge.
- Degrees of certainty.
- Specificity (1990: 2).

-

- Affective Stance – A socially recognized feeling,
 - Attitude.
 - Mood or degree of emotional intensity.
 - Deontic/ obligatory force. (1990: 2).

When discussing the construction of stance, Lyons (1997) noted that logicians have been primarily concerned with the necessity or contingent truth of propositions whereas linguists have more typically focussed on the differences between epistemic and deontic modality (Reilly et al. 2005: 190). In terms of the use of 'attitude markers', Reilly et al. (2005) identify two different stance-based positioning, epistemic and deontic (2005: 192) and these are laid out in the following table:

Table 2.3.2. Epistemic and deontic positioning.

<p>Epistemic modality focuses on signalling the following values;</p> <ul style="list-style-type: none"> i. Level of knowledge. ii. Degree of certainty. iii. Possibility of given state of affairs. <p>These values can be realised through uses of the lexical and grammatical resources as follows:</p> <p>Modals: May, might, can, could, will, would</p> <p>Verbs: Appear, seem, look, able to,</p> <p><u>The following must contain an embedded clause:</u> Think, suppose, believe, know, suggest, recommend, realize.</p> <p>Adverbs: Certainly, possibly, maybe, probably.</p> <p>Extraposition: It is possible that...</p>	<p>Deontic positioning signals the following values;</p> <ul style="list-style-type: none"> i. Necessity ii. Obligation <p>These values are typically constructed through the following lexical and grammatical resources:</p> <p>Modals: Must, should</p> <p>Verbs: Imperatives + Deemed, need, have to, require, ought to.</p> <p>Adverbs: Forcibly, necessarily, obligatory.</p> <p>Extraposition: It is necessary that...</p> <p>Other: The need,</p>
---	---

Other: probable	The possibility, possible, (Reilly et al. 2005: 190).	necessary, requisite (Reilly et al. 2005: 190-194).
--------------------	--	--

Modality is a key component in helping shape a proposition. There are a number of elements which would be seen as key elements in shaping such a proposition. These elements have been identified by various authors as follows:

- Attitude.
- Certainty.
- Desirability. (Reilly et al. 2005: 190).
- Credibility.
- Dialogue engagement.
- Marks authorial presence (Candarl et al. 2015: 192).

C. Voice structures.

There are a variety of ways to realise the authorial voice, and self-reference in an academic text with a variety of *personal*, *impersonal* and *other* pronouns available for this purpose. Firstly, in terms of discussing personal pronouns, English has an incomplete set of pronouns. This means that there is some potential for confusion. Pronouns, in particular personal pronouns, are usually used in reference to specific people. Impersonal pronouns however are used on the contrary to facilitate universal, generic or unspecified references on the part of the interlocutor (Reilly et al. 2005: 187). This can add some potential ambiguity, especially as a pronoun such as ‘we’ could be used to state a ‘universal’ us, the reader and the writer, the ‘royal us’, or another, as yet unspecified grouping (190). Brown and Yule (1993) state that this is comprehended widely, although not necessarily effectively recreated. An in-depth list is laid out by Reilly et al. (2005: 189) as follows:

Instances of personal pronouns (and determiners).

- 1st person singular pronouns; I, Me, Mine (my).
- 1st person plural pronouns; We, Us, Ours (our).
- 2nd person singular pronouns; You (both as a subject and object)., Yours (your).

- 3rd Person singular pronouns; He, Him, His (pronoun and determiner) She, Her (pronoun and determiner) Hers

Instances of Impersonal pronouns (and determiners).

- 1st person plural pronouns; We, Us, Ours (our).
- 2nd person singular pronouns; You (both as a subject and object) Yours (your).

3rd Person Pronouns.

- Impersonal 3rd person; One, You
- Existential pronouns; there
- Extraposition pronouns; it
- Partitive pronouns; any, anybody, anyone, anything, some, somebody, someone, something.
- Universal pronouns; All, Both, Every, Everybody, Everyone, Everything.

Other pronouns.

- Relative pronouns; That, what, which, whom
- Demonstrative; That, these, this, those

Pronominal replacements.

- The third person descriptor (e.g. the author has written)
- Replacement of the author with their product (in which the author is replaced with their product but demonstrates their ownership e.g. *my* paper/ *our* book)
- Depersonalized replacement of the product (in which the author is replaced their product but depersonalised e.g. *this* book / *the* book)
- Indirect position of the author (though use of passives) (Reilly et al., 2005: 5-86)

Use of passive construction.

Furthermore, in addition to the construction of voice by means of lexical choices, we may remember that there are grammatical options as well. Any transitive event, linguistically speaking will demonstrate rhetorical choices, such as elements of grammatical voice. These elements are typically lumped together under *BE* or *GET*

passives. MacDonald, (2015a) demonstrated a greater spectrum of forms and meanings, however, Reilly (2005) uses the following functional approach:

- Full (verb to BE) passive: (i.e. with ‘by’).
- Truncated (verb to BE) passive: (i.e. without ‘by’).
- Full (verb to GET) passive: (i.e. with ‘by’).
- Truncated (verb to GET) passive: (i.e. without ‘by’) (Reilly et al. 2005: 195).

Such choices are used to help craft the interlocutor’s perspectives. Elements such as the *passive* and similar voices are used to add the following rhetorical features:

- i. Agentless.
- ii. Detached.
- iii. Impersonal.
- iv. Generalized.
- v. Without attribution (Reilly et al. 2005: 191).

Self-mention:

Self-mention constitutes a central feature of academic discourse, since it contributes not only to the writers’ construction of a text but also to the rhetorical self. This is often achieved through the authorial pronoun, which promote the following identities:

- i. Competent rhetorical self.
- ii. Competent scholarly identity necessary to be effective.

To these effects, the use of self-reference provides a number of discourse functions. These are laid out as follows:

- i. Firstly, that of Self benefits. Expressing; Personal gain,
 - The least threatening form of self-reference function.
 - Found in small numbers.
 - Not found in professional research. (Hyland, 2002a: 1100).

- ii. Next, that of Stating a purpose. Expressing Revealing the discourse purpose,
 - Signals intention.
 - Provides overt structure for the text.
 - Demonstrates a higher degree of personal procedure (Hyland, 2002a: 1101).

- iii. Explaining a procedure. Expressing; Revealing the discourse purpose.
 - Metatextual variation of stating a purpose (explained above).
 - Demonstrates a lower degree of personal of personal exposure (Hyland, 2002a: 1102).

- iv. Elaborating an argument. Expressing; Setting out a line of reasoning.,
 - High frequency found in professional academic texts.
 - Very limited use in student writing.
 - A high risk function (Hyland, 2002a: 1103).

- v. Stating results/ claims. Expressing; Making claims.
 - The most self-assertive function.
 - The most-high risk (face-threatening danger of interpersonal failure).
Due to high risk, only usually found in professional academic texts (Hyland, 2002a: 1103).
 -

- vi. First person acknowledgements. The acknowledgement of the contribution and support.
 - A sporadic use of 1st person.
 - Considered peripheral. (Hyland, 2002a: 1106-7).

- vii. Personal Interactions. In terms of use, 1st person pronouns are typically used in 2 different cases, according to Vergaro (2010:124). These are listed as follows:
 1. Stating the purpose of the paper.
 2. The Metadiscourse function.

- Where the purpose of the paper is not always stated, and the outlining of the paper takes place instead.
- This feature is found typically in papers, throughout the body of the text.
- In these cases, pronouns are commonly found, with no need for evaluation, or high-risk strategies.

2.3. Academic Discourse:

Ken Hyland describes academic discourse as “ways of thinking and using language which exists in the academy” (2009: 1). He goes on to state that “its significance, in large part, lies in the fact that complex social activities like educating students, demonstrating learning, disseminating ideas and constructing knowledge, rely on language to accomplish”. Academic discourse is a very wide cognitive field, and, as such, it is important for an academic environment to maintain norms of practice amongst practitioners of the academic community. However, there is more to academic discourse than just the day to day business of a scholarly society, as Hyland claims, “academic discourse does more than enable universities to get on with the business of teaching and research. It simultaneously constructs the social roles and relationships which create academics and students” (Hyland, 2009: 1). In this respect, Van Dijk (1997: 3) discusses the crucial need for individuals to access the discourses of their intended communities and, suggests that; “by accomplishing discourse in social situations, language users at the same time actively construct and display such roles and identities.”

Finding access to the discourse of academic environments is essential for developing writers and is key to developing identity and voice as part of that community, as West, Lazar and Kramarae (1997: 97) so eloquently phrase it, they are; “...recasting the sociolinguistic notion of ‘speaker identity.’” According to Hyland this is because “academic writing is not just about conveying an ideational ‘content’, it is also about the representation of self” (2002a: 1091). This interaction with discourse thus plays a key role in the development of the individual academic elements such as viewpoints, actions and, crucially, the stance of its members.

2.3.1. Acquisition of written academic discourse.

Academic discourse does not refer just to academic style, or “register” (Sperling, 1996). Higher education students learning to enter an academic community of writers

need to learn both the conventions and genres of their discipline (Bizzell, 1982) and the current issues important to the field of study (Bazerman, 2011). Academic discourse involves using academic sources to create knowledge through constructing contribution to the understanding of a topic, for example by offering new concepts and understanding (Hauptman et al, 2003; Sternberg, 2010; Veit, 1998;). Findlow(2006) highlights how academic education has an important role in ‘classifying, defining and forming bodies of knowledge that rely on ‘the interconnectedness of language and mindsets, medium and message’ (20). The need to develop discourse skills in English academic writing as well as grammatical efficiency as a means for entry into discourse communities is well established in literature (Trabelsy, 2015: 353; Modhish, 2012). For Hyland the centrality of a writer’s pragmatic competence is the ability to construct representations of themselves in their work, which are both credible and aligned with pre-existing social identities in whatever community the writing takes place (2002a: 1091). Despite the expected similarities between different communities of practice, working within the same linguistic or cultural area, Koutsantoni, (2003) and Hyland (2000) found that real pragmatic differences exist in the way in which academic discourse is constructed between publications from different subject areas.

Hyland goes on to discuss the inherent challenges encountered by new practitioners of a discourse community, as they seek to recreate themselves in new roles and identities, which may well differ from those which they bring with them. These particular rhetorical identities, which are defined by a writing community, will accomplish a commonality in written practice through various rhetorical and interactive elements. Visible examples such the use of first person pronouns and possessive determiners, which distinguish successful practice, are examples of features that novice members of the community may find most difficulty acquiring (Hyland, 2002a: 1092). In this way, a writer needs to gain control of the many voices present in their text, especially their own authorial voice, which is both able to guide the reader through the strands of consciousness represented by the voices of others in the text but also to speak with appropriate authority and reassurance. As Hyland explains; “writers have to select their words so that readers are drawn in, influenced and persuaded. Our use of these resources, and the choices we make from the alternatives they offer, signal who we are” (Hyland, 2002a: 1093).

Literary communities of practice are based on the shared practice and socialisation that takes place within the context of schools, universities, or even academic publications (Perez, 2004b: 37). These are the places where community members are socialised into the practices of the community by their very engagement with it. Our interaction with a discourse, especially regarding academic literacy, is therefore something that is developed through a series of ventures into the community that practices that discourse. We are therefore conditioned and socialised, or ‘apprenticed’ into our knowledge of academic discourse over time and through our very engagement with the practices of the academic community. For example, reading the work of others, helps writers to write in an academic style (Duff: 2010: 427) and engage in the shared academic norms. This is of particular interest to this project and requires further investigation into different constructs of discourse in academic communities of practice.

2.3.2. Modality and Discourse.

Modality can be described as a form of *interpersonal* meta-function (Halliday, 2014) and is thus an important consideration when dealing with the complex web of interpersonal relations within texts, such as those established between the writer and their audience and other textual participants. This is particularly important given the failures in these areas demonstrated in constructing academic texts within Gulf states such as Oman (see section 2.2.2.) in addition to well documented differences in interpersonal relations with authorities from Western norms (Al-Shabbani, 2015) and an underdeveloped literary culture in which writing skills are poorly developed (Al-Mahrooqi and Tuzlukova, 2014). Deontic modality is thus a key point of language with which to understand the interpersonal application of *obligation* relating to academic authority.

When discussing the role of *modality* in discourse, much of the work that has taken place in this regard has been within the realm of philosophy, which although useful is not the context of this study. Another alternative source for developing concepts surrounding modality is that in the English language teaching communities which, although relevant and providing practical solutions to issues such as language development and difficulties, is often manifested without sufficient theoretical depth, being in the form of educationally orientated teaching material in which modality is typically reduced to the teaching of lexical features. What is certain is that when

considering the nature of modality in English discourse, we are approaching a highly complex semantic and lexical field.

Over the last half century there have been various attempts to systematise our knowledge regarding lexicalised modal features. Lassiter argues that some approaches to modality are too restrictive in several ways (2001, 20) and as such, it is important that the use of modality and related features represented lexically are carefully considered. In this respect, Kratzer (2012: 4) and Lassiter (2014: 1) define a difference in the manner in which deontic modality is realised in comparison to that of epistemic modality. From this perspective, when identifying the presence of a large range of semantic diversity within the same sets of lexical items, (Lassiter, 2011) identifies the following four semantic functions found associated within the semantics of modal verbs:

- i. Epistemic modality: When something must be so given what is known, e.g.
There must be alien lifeforms given the sheer size of space.
- ii. Deontic modality: when there is obligation that something must be done, e.g.
You shall not steal.
- iii. Teleologic modality: when something must be done to accomplish what needs to be accomplished, e.g. *Before we can see the results, we will process the data.*
- iv. Bouletic modality: Nonbinding social obligations or personal desires, e.g. *we simply must visit London.*

Although these could all be seen as very specific areas of modality, there is a significant amount of semantic overlap between some of these elements. Looking at the above the *bouletic* category could be seen as a form of *non-binding* social deontic modality. In the same manner, *teleological* forms could be seen as self-imposed responsibility and as such would also include part of the deontic modal spectrum.

2.3.4. Deontic Discourse:

In terms of understanding different forms of discourse, and the roles which they can fulfil within a text, Ochs (1996) identified a number of *attitude* categories that are of interest to this project. Although there are further classifications suggested by various authors, this simplistic breakdown of main attitudinal categories allowed me to choose an appropriate discursive context with which to focus the study:

- i. Epistemic attitude: Fundamentally concerned with the transfer of knowledge, Ochs relates this to ‘cognising’ interlocutors expressing evidential features establishing the level of truth of their proposition.
- ii. Deontic attitude: Primarily relating to prescriptive propositions which promote or impose a degree of obligation.
- iii. Affective attitude: Discourse concerned with the emotional stance taken by an interlocutor in relation to a concept or stance.

Although each of these categories is distinctive in nature, there are certain similarities between *epistemic* and *affective* discourse categories. Epistemic and affective stance is described as having an “especially privileged role in the constitution of social life” (Ochs 1996: 420) being used in general social contexts found in everyday life. This in effect means that they are generally considered, less formal, social oriented forms of communication. In this manner, the deontic category is unique in the fact that it deals with discourse concept that while still an inherent part of academic practice (being prescriptive in nature) is significant as a means of demonstrating and exposing overt and more deeply rooted attitudes towards authority and power.

In terms of approaching deontic discourse from the perspective of modality, there have been several models which have attempted to break this category of discourse down into different illocutionary types, with categories such as *expressive* modality (indicating a subject’s state of mind) (Searle, 1969) and *dynamic* modality (indicating the internal capability of a subject) (Palmer, 2001). These forms of modality may also be more typically associated with the two non-deontic discourse categories. However, several elements are relevant to this project and deontic discourse more generally. These are laid out in the foundational work of Searle, (1969) and Bach and Harnish, (1979):

- i. Assertive modality: An imposed commitment by an interlocutor. In academic contexts, these can be instances in which an author may suggest a course of action on the part of a reader or a more generalised audience.
- ii. Directive modality: An interlocutor’s commitment. The role of directive modality is less commonly associated with academic discourse as it may contain commands as well as requests, which can be viewed as less in keeping with Western academic values.

- iii. Commissive modality: Commitments by an interlocutor imposed by themselves, either of social or formal nature, which could be seen as more typically associated with reflective discursual functions in Western academic contexts.

2.4. Critical Stance.

A major part of the discourse discussed in the section above has touched on elements of stance construction, especially in relation to modality. In this regard it would be appropriate to discuss this key discourse feature in more detail. Ochs sees “stance” as one of four dimensions that relate to language and culture and defines it as “a socially recognized disposition” (1996: 2) which refers to a supposed universality within a specific social context. Stance is one of a number of important aspects in the construction of genres of academic writing. Despite the fact that academic writing aspires to objectivity, stance-taking reflects critical attitude and is still a major aspect of the construction of an academic text. Grey and Biber (2012: 15) state that stance is the linguistic mechanism that conveys personal attitude and assessment, and although being the subject of a variety of studies and being an area of substantial interest over the past twenty-five years, it is still a subject deemed contentious and ambiguous (Guinda and Hyland 2012: 1). In all genres, including those considered more impersonal, there are indicators of stance. Verschueren observes that ‘In spite of the overall descriptive purposes... the texts are full of expressions that reveal beliefs, goals, aspirations, intentions etc...and topics are often clearly anchored into concerns that are ‘personal for the author’. (2002: 93). In this respect, writers will have strong opinions linked to the themes in their research and as Hyland informs us, stance taking enables a writer to ‘get behind’ their propositions and demonstrate their personal view towards them. (2002a: 1094).

2.4.1. Expressing stance in academic writing.

As a key element of academic writing, stance can be realised in a variety of different manifestations depending on the culture and the nature of the discourse community of which the stance-taker is a part. According to Grey and Biber in English there are, “no obligatory grammatical elements to express stance” (2012: 190). Instead, they draw attention to the fact that English uses a range of grammatical devices and word choices to fulfil the function of stance-taking. Grey and Biber (2012) among others, also highlight a number of related threads of research that have been

demonstrated as functional approaches to analysing stance-taking in written academic discourse. These approaches are outlined by analyses as follows:

1. Lexical level analysis.

A number of approaches to analysing stance in discourse can be described as lexical-level analyses which primarily focus on analysing propositions by the lexemes chosen to denote the attitudes and levels of certainty with which a writer may wish to present in their text.

a. Hedging.

Hedging, as discussed by Hyland (1998) refers to linguistic markers that are applied to limit a speaker's commitment to a proposition. This form of stance-taking takes place primarily through linguistic items such as modal verbs (such as might, may or could) adverbs of modality (such as possibly, certainly and obviously) and stance adjectives (controlling extraposed to-clauses). Hedges, as described by Biber (2006) have two major functions, firstly they indicate the accuracy of a proposition and secondly, they limit the writer's commitment to a proposition.

b. Labelling Nouns.

Another area of *stance-taking* in discourse that has begun to attract attention from researchers is the use of *nouns* to construct discourse. Such nouns (e.g. claim, evidence, failure) enable a writer to take a stance within discourse. Halliday and Hasan (1976: 274-284) identified a class of '*general nouns*', which they describe as allowing 'an interpersonal element into the meaning' (1976: 276). Developing this further, Ivanic (1991) later described a class labelled 'carrier nouns', whilst Hunston and Francis (1999: 185-188) prefer the term 'shell nouns'. Francis uses the term label nouns for 'inherently unspecified nominal elements' that require lexical realisation (Francis, 1994: 83) and which have an inherently nominal purpose. Francis goes on to describe the labels that refer to forthcoming propositions as 'advance labels', and those which refer back to previous propositions as 'retrospective labels' (1994: 83).

c. Lexical Bundles.

Lexical Bundles, as described by Biber and Barbieri, (2007: 263) are 'recurrent sequences of words'. Such elements are commonly taught in academic preparation materials within ELT (ibid) and as such are an easily analysed area of language. Such multi-word sequences can include lexical phrases, set formulas or routines such as fixed expressions, and 'pre-fabs' (pre-fabricated expressions). These can serve a number of

important discourse functions, namely, *stance expressions* (which are of interest to us in this project) *discourse organisers* and *referential expressions*.

2. Structural Analysis.

On a deeper, textual level, there have been a number of established methodologies which have proven useful in analysing stance-taking within a text, at a more structural level. These would look at the structure of a proposition, statement, or other stance-bearing constituent as a whole, with often very differing approaches and a selection of them is discussed below:

a. Non-veridical rhetorical relations.

The use of *veridical markers* to analyse *stance-taking* in academic discourse, is primarily concerned with the acknowledgement of *existence* (Montague, 1969) or *truth* (Giannakidou, 1995; Zwarts, 1995). Thus, *non-veridicality* deals with the negation of these concepts (Trnavac and Taboada, 2012) referring to notions which are either not possible, non-existent, or untrue; and in this way veridical operators demonstrate the certainty with which an individual holds towards the truth of their propositions. There are a number of parallels with the concept of *hedging* as discussed above as can be seen in a list of textual features used to evaluate these relations:

- Negation,
- Modals,
- Imperatives,
- Questions,
- Protasis of conditionals,
- Habituals,
- The subjunctive (Giannakidou:1998; 2002; 2009; Zwarts:1995).

b. Argumentation Structure.

The analysis of the Argumentation Structure embedded within a text has been demonstrated to be an effective method for analysing *stance-taking* within different forms of discourse. In basic terms, this involves analysing the structures used to *justify* or *refute the* standpoints taken within a text (e.g. argument or debate) as discussed by Van Eemeren et al. (1997: 208). Cohen discusses the importance of identification of

argumentative indicators (1987:15) which Teufel et al. explain as ‘explicit statements about the textual section structure of the paper’ (1999: 112). Cohen (1987: 12) goes on to discuss that these structures can be either *pre-order* (i.e. before the standpoint) or *post-order* (i.e. after the standpoint). Furthermore, it has been shown that such rhetorical and argumentative organisation structures take place throughout all stages of academic texts (Swales, 2004; Swales and Feak, 2004, Toulmin, 2003).

3. Motivational Level Analysis.

A number of well-established procedures analyse stance taking from the perspective of gaining an understanding of the emotive and attitudinal perspective of an author towards the statements that they make. These try to understand the underlying thoughts and feelings of the author towards the stance constructions, rather than attempt to simply identify the individual elements which can convey stance in written discourse. As such, although they are not expressly used to show where stance taking occurs in a text, they are of enormous value in analysing the motives and perspectives that are taking place in a piece of writing. They are thus an important consideration in any framework for analysing written stance-taking.

a. Evidentiality.

Evidentiality, as proposed by Chafe (1986) is concerned with the status of knowledge contained within a proposition, and the attitudes towards that knowledge (epistemic stance). Key elements of *evidentiality* would involve the following:

- The degree of reliability afforded to proposition knowledge.
- The source of this knowledge, such as the evidence offered in its support
- The *mode of knowing* or the manner in which the knowledge was acquired, including the beliefs, inferences, deductions and hypotheses involved in its acquisition
- The appropriateness of the language used to present the evidence, in particular in respect to the actual status of the knowledge.

b. Evaluation.

Several other studies of academic research articles have focused on special classes of verbs that function to express evaluation or stance (Downing, 2002; Hunston and Thompson, 2000; Hunston, 1995). For example, Thompson and Ye (1991) and Hyland (2004) describe the use of reporting verbs (like state, consider, find) and the

different kinds of stance meanings expressed by those verbs (e.g. 'factive': acknowledge, identify, prove; 'counter-factive': confuse, disregard; and 'non-factive': claim, propose). Although most studies in the field of English for academic purposes (EAP) have focused on written academic discourse, more recently researchers have begun to turn their attention to university classroom discourse, including the study of stance and evaluation. The MICASE project (Simpson et. al., 2002) has been one of the most productive efforts to describe spoken university registers. Recent studies in this line of research include: Poos and Simpson (2002) on the uses of kind of and sort of as hedges; Lindemann and Mauranen (2001) describing the functions of just for metadiscourse and hedging; Swales and Burke (2003) on the functions of evaluative adjectives and intensifiers; and Mauranen (2003) describing the expression of evaluation and other kinds of metadiscourse.

c. Appraisal.

Appraisal, as a method of evaluating stance-taking in discourse, was first proposed by Martin (2000). Appraisal, which can be seen as the *attitudinal system* of discourse, is conceived as consisting of three elements (White, 2015, Martin and White 2005):

A. Appraisal of attitude present in propositions. This in itself is seen as having several distinct elements:

i Affect, as discussed by Ochs and Schieffelin (1989) can be described as attitudinal positioning of an utterance or statement. Affect is seen as having three subtypes of positioning; emotional, ethical and aesthetic. These subtypes can be either explicitly or implicitly realised. Such attitudinal stances, levelled at the subject of attitudinal evaluation (attitudinal targets) can be both *asserted* (in which case such attitudes can be directly questioned or challenged) or *presupposed* (which are less overt in nature). Determining the evaluative responsibility (or who takes responsibility for the evaluation) is an important consideration when assessing the affect present in a text, particularly in light of the multiple authorial voices typically present in academic writing. Some examples denoting an attitude of affect would be adjectives such as sad, cheerful or anxious.

ii. Judgement is any form of ‘moral evaluation on the part of a stance-taker, applied to a proposition within a text. Discourse markers that may indicate an author’s attitude of judgement could be adjectives such as ‘lucky, tragic and powerful’.

iii. Appreciation can be described as capturing the author’s attitude towards aesthetic qualities of object and phenomena. Evidence of appreciation could be gaged from adjectives such as ‘engaging, lovely and dull’.

B. The Engagement system, in essence, could be described as the context in which a proposition is formed. It draws a distinction between two features. Firstly, heteroglossic expression, in which inter-subjective positioning, or multi-view openness is permitted. This is contrasted to monoglossic expressions, in which only one viewpoint is offered for acceptance. In the case of heteroglossic propositions, there is the additional consideration of whether the opinions offered take the form of *disclaim*, which are propositions which are seen as either at odds with or a rejection of another suggested concept. In this case, the expression is said to *contract*. Alternatively, if a proposition is perceived to be extremely well grounded and worthy of further development, it will undergo *expansion*.

C. Graduation refers to changes in intensification attributed to a proposition which may be captured by intensifiers which denote a *graduation* of either *force* or *focus*. Examples of graduation can be seen in the following labels; ‘somewhat pretty, extremely boring’ (Martin and White, 2005).

2.4.2. Stance as an indicator of academic values and perspectives.

Bucholtz and Hall (2005) state that stance will be a predictable feature of our identities, stating that stances are “ethnographically emergent cultural positions” (2005: 585). This leads us to the conclusion that, if we are able to successfully make a judgement on a writer’s academic stance, through means of perspectives and attitudes towards features such as power and reference to authority, it should be possible to predict what academic issues are likely to arise more generally amongst writers of a given demographic (such as Omani academics). In this respect, Englebretson explains: “stance reflects the physical, evaluative, personal and moral dimensions of discourse” (2007: 3) because “stancetaking happens in discourse – in language in its natural habitat – and is thus best studied within this context” (2007: 3).

Research into pragmatic errors has the potential to offer enormous insight into issues of adopting an appropriate academic stance. In particular, as Umale suggests: “Pragmatic errors are the errors resulting from imposing the social rules of one culture on the communicative behaviour of the other, where the social rules of another culture would be more appropriate” (2011: 19). This is particularly useful as it facilitates assessing the degree to which the interlocutors have made the transition from a passive intellectual identity (which, as has been discussed, is likely to be the case amongst novice Omani writers) to an active one (which, as discussed, is highly valued in western academic cultures). In addition to this, a study into the stance-taking norms of a group of writers (such as aspiring Omani academics) should give valuable insight into the moral and social positions held by such individuals and the degree to which such writers feel they have authority to present them.

An ability to actively take a clear stance and demonstrate confidence in a piece of writing shows that the writer is an individual and distinctive creator, taking a trustworthy position and clear ownership of their perspectives and texts. It has been noted that these values of English language academic discourse are not shared universally by all cultures. Scollon (1994: 34) states academic writing is “as much the construction of an authorial self as the presentation of fact”. Similarly, for Hyland a “uniquely individual writer is a product of culturally specific ideology” (Hyland, 2002a: 1110). To put this in context, it has been noted (Ohta, 1991: Scollon, 1994) that the authority and individualistic nature of the first-person pronoun is largely unacceptable in many Asian cultures, because of their strong reliance on collective identity.

2.4.3. Divergence in stance taking in academic discourse.

This suggestion has strong ramifications in the context of Omani literacy culture, in which a more collective identity exists, rather than the more individualist self-perceptions valued in Western cultures. In the Islamic Gulf Arab context, examples of these would be the membership of tribal society (Al-Qabila) the brotherhood of Arabs (Al-Ikhwaan) and the global membership of Islam (Al-Umma). This would suggest that collective thinking and corporate identity, with a strong sense of shared values and norms, and adherence to values, underpin every level of the Omani Arabic (concept of the) self.

Leading on from the above, as we would expect, several relevant studies have uncovered widespread pragmatic failure in the stance-taking in academic discourse by writers in the Gulf States. These studies concluded that the particular areas of dysfunction were caused by the factors listed below:

- Autonomy; as ability to present writers' own ideas. Failure to rely on or challenge the ideas of others. (Al-Saadi, 2011: 99; Dabashi, 2002: 17-32).
- Analytical and critical skills; there may be issues in particular regarding criticism of sources, especially a lack of ability to critically engage with those sources of an authoritarian nature (Bendriss, 2011: 49; Dalton, 2011: 61).
- Organisation of ideas and resources; difficulties in presenting ideas in a coherent and logical manner (Umair, 2011: 237).

The reasons for pragmatic failure in these areas have been proposed to be due to the following reasons:

- The underdevelopment of the academic environments (Wright, 1987: 12).
- An academic culture lacking critical skills (Dalton, 2011: 61).
- Lack of preparation for, or interaction with academic culture and groups (Umair, 2011: 237).
- Adherence to socio-cultural norms with different values from English academic discourse, requiring 'replacement' of cultural concepts and values. (Donn and Al Manthri, 2002: 24).

We can see that these areas of pragmatic failure in academic discourse relate closely to the attitudes towards the attempted stance taken by the writer. Analysing the areas of limitation in respect of critical and analytical skills, as well as the autonomy of a writer, is thus a means to demonstrate how the stance of Omani academic discourse, found amongst writers, is constructed.

2. 5. Voice.

Alongside *stance* as a means of indexing critical-positioning, there have been a number of studies which have successfully proven the effectiveness of using voice level analyses in written discourse. The author's 'Voice' is a component of written academic

discourse which, despite being a linguistic element of considerable academic interest over the last few decades, has proved controversial and difficult to assign precise meaning to (Guinda and Hyland, 2012: 1). This means that writers engaging in academic practices often experience difficulty finding a ‘Voice’ appropriate to their genre (Tardy, 2012: 34) which can reflect negatively on their authorial credibility and authority as writers.

Matsuda and Jeffery (2012: 151) describe voice in written language as a ‘concept capturing a sense of author identity that comes through when readers interact with texts’. It is an important skill that requires development and tuning through a process of ‘apprenticeship’, being developed as novice writers learn their trade. It is a key academic skill for writers to incorporate the many voices, ideas and arguments coming from various sources and academics, in order to effectively support the opinions and concepts they wish to communicate. Knowing how to effectively orchestrate the many competing voices and construct them into a clear and logical series of arguments, is essential for any writer. This is especially the case in the academic context, where constructing both the individual authorial voice, as well as the collective voice of academic opinion, requires time and training through teaching, reflection and feedback.

It has been noted (Prior, 2001; Elbow, 1994) that there are two central aspects of authorial ‘Voice’. Firstly, in regards to a writer’s individual identity and style, writers may develop the ‘individual aspect’ as unique, and stylistically recognisable. The second, which is drawn from the work of Bakhtin (1981) is the ‘social aspect’ of voice, which is referred to as being a ‘multiplicity of voices within a text as writers resort to blend many voices’ (1981: 294) (for example, quoting and referencing other sources) in a manner quite distinct from spoken discourse. In addition to this Ivanic (1998) promotes the ‘dialogic aspect’ of Voice and is thus *heteroglossic* in nature (see 2.4.1.B.). This is presented as an entanglement of the ‘autobiographical self’, the ‘self as author’, the social or ‘discoursal self’ and the ‘possibilities of selfhood’ and is thus related to the notion of writers’ *identity* (see 1.7.). As such, the dialogic element of ‘Voice’ complements and ties together both the ‘individual’ and ‘social’ elements of the author’s Voice.

Further to these elements which are widely discussed as intrinsic parts of academic discourse, a further element which is more commonly associated with other discourses

and is interesting to consider is the role of the *narrative* voice. This is widely discussed in the literature of ‘fictional discourse’ however the ‘implied self’ described first by Booth (2010) is realised when the author creates in their texts, ‘an image’ of both themselves as a ‘second-self’ as *narrator* as well as their reader as audience (2010: 138).

2.5.1. Expressing *voice* in academic writing.

It is important to realise that the construction of academic voice, like stance, differs in form and structure across different academic disciplines and genres of writing. Silver (2012) found that academic authors writing in different fields tend to demonstrate highly paradigmatic norms in their writing, with relatively little variation within the framework of a particular genre. Gong and Dragga (1995) among others (Hyland, 2002a) discuss how, there would be less call for clear authorial representations in texts in pure science genres, with preferences for a sense of the more abstract and empirical passive voice structures found more typically in such communities. In terms of this study, with the construction of academic voice differing substantially in the various genres of English written discourse, it is reasonable to conceive that profound differences exist between different language and writing cultures as is evidenced in this study.

Further to this, both Silver (2012) and Bruner (1986: 13) found the presence of voices, such as the anecdotal and narrative voices used by authors. These voices attempt to place often ‘anecdotal descriptions’ of incidents and acquired knowledge in the context of experience, time and location. This can be referred to as the ‘narrative mode’ as described by Bondi (2012). With this in mind, the appropriate and effective use of different voices may demonstrate the level to which developing writers from different cultural backgrounds have been successful in constructing appropriate academic voice in their texts.

Hyland’s position (Hyland, 2002a: 1095) challenges the idea of an ‘author-evacuated’ prose as proposed by Geertz (1988) which is found in the work of many textbooks and style guides that attempt to steer novice writers away from personal intervention (Lester, 2012; Spencer and Arbon, 1996: 26). The reality is, as Hyland argues, that pronouns are used not only to announce and represent the writer in the text but also occur in thematic positions, i.e. typically to identify the subject of the sentence or clause

(Hyland, 2002a: 1093). With an education system in a state of development, it may prove to be the case that taught generalisations such as the textual ‘absence of author’ (which may not accurately reflect the practice of a particular community of practice) may be prevalent in the writing of Omani authors.

In his research into the presence of voice in academic textbooks, Verschueren (2012) found that the use of author self-reference within a text differed according to the part of the text in question, stating that ‘direct first-person reference in the singular is exceptional but can be found in some prefaces, and quite prominently so... This preface contrasts sharply with the remainder of the book’. (2012: 84). In terms of personal pronoun use, when taking an academic text as a whole, the third person pronoun is more commonly found as a form of reference for both the author and the reader (Verschueren, 2012). However, the first-person singular is more commonly found employed in the background of a text (2002: 84-85). In this regard, Verschueren (2012) found that, the greatest frequency of author self-reference was in the form of ‘indirect first-person reference’. Examples of these are as follows:

- The third person descriptor (the author has written).
- Replacement of the author with their product (our book).
- Depersonalized replacement of the product (this book / the book).
- Indirect position of the author (though use of passives) (2012: 85-86).

In her study of discourse components in new electronic environments within the academic context, Hewings (2007) investigated the way in which pronoun use demonstrates something of individual or corporate identity. She found that the pronoun ‘I’ was used to denote the thinker’s personal identity and thoughts, while ‘we’ was used as a collective term for the voice of collaborative peer groups and also used for the more authoritative opinions of teachers/educators. Silver and Bondi (2004) describe the co-mingling or ‘weaving’ together of voices. These are usually those of academics and established researchers, and of course the reader, described by Silver (2012) as the ‘communal voice’, and such voices are realised according to differing stylistic conventions.

Along with the presence of the voice of the author in a text, and the voices that the writer chooses to include in the form of references and quotations, there is also the

presence of the reader (or intended audience) within the text. As Verschueren states, ‘both utterer and interpreter, author and reader, are present in the discourse, though under different guises and to different degrees, and with clear differences between prefaces and the main body of the texts’ (2012: 84). Verschueren classifies the readers’ voice as targeted to a ‘primary’ audience (or main intended readers, reading for the intended information and purpose) and a ‘secondary’ audience (or others who may read for other reasons, such as reviewers) (88). In the referencing of the readers’ voice, Verschueren identifies three primary ways in which the reader is represented in the text:

1. Firstly; ‘...the reader is addressed directly...by means of a second-person pronoun (e.g....before you can understand...)’
2. Secondly; ‘As with the utterer’s self-reference, interpreter-reference takes an indirect third-person form more than a direct one (e.g. look at the map...and you will see).’
3. Thirdly; ‘...and sometimes this type of indirect reference gets somewhat personalized (e.g. our children)’ (2012: 87).

2.5.2. Self-Reference in academic discourse.

Hyland (2002a) promotes self-reference as a key pragmatic element and also as an effective rhetorical tool in authoring a text. He highlights the importance of the ‘*authorial pronoun*’ in clearly connecting authority and personal commitment within a text, and thus gaining acceptance for one’s ideas. Having discussed the insecurities and under-preparedness in many academic writing novices, Hyland goes on to discuss the feelings of inequality in key identities within a text, specifically the role of writer, and a sense of powerlessness in the relationship with the target readers. It is interesting to see that Hyland found in his 2002 study of students in Hong Kong, that many such developing writers see self-reference as ‘a marker for self-assurance and individuality which they did not feel when composing, preferring to take refuge in the anonymity of passive forms’ (2002a: 1109). This demonstrates the under preparedness that the students feel in their *nebulous* knowledge of the pragmatics of writing as part of an effective member of their chosen community of practice.

2.5.3. Voice as an indicator of writer identity.

In the assessment of an academic text, as discussed, the ability to effectively (and appropriately for the genre) develop the two ‘modes of voice’ (narrative and communal

as briefly discussed above) would determine the level of success with which a writer is able to manage the different sources of opinions and findings in their writing.

Flottum (2012) sees voice as the author's mark of visibility in academic discourse. She analyses 'self-projection' (both covertly and overtly in research articles) and finds that divergence of voice projection (author visibility) exists between English, French and Norwegian. English, for example, has a much higher frequency of first person singular pronouns ('I') than the other languages, and thus a higher author-visibility. According to Flottum this can be explained with the fact that the presence of the arguer (i.e. the person who puts forth a given point or argues a claim) is more explicit in English. In an Anglo-Saxon academic context, the author appears to be acting as a guide for the reader, making the text more accessible and comprehensive (Flottum, 2012: 227). Verschueren describes the effect of this on the reader as 'a personal connection [that] is established between the author and the target audience.' (2012: 87). We can contrast this, for example, to the French use of the pronoun 'on', corresponding to the English pronoun 'one', which is used to help maintain a more detached and abstract quality to the text.

Flottum's findings illustrate how there are distinct and definable differences in the construction of academic voice (as theorised above) in the writing practices in different languages and cultures. This would lead us to predict that there should be similarly distinct and definable sets of academic norms between the realisation of voice in British-English and Omani Arabic academic writing.

2.4.4. Academic voice as an indicator of writers' authority.

In his study of final year reports, Hyland (2002a: 1107) finds that the pattern of markers denoting the presence of the writer suggests that students deliberately try to avoid authoritative stances and, through the use of rhetorical features, seek to 'deny ownership and responsibility for their views'. The writer's voice, in the case of Hyland's students, is greatly reduced and also shows a greater reluctance to use first person pronouns. Hyland believes that there are a number of possible reasons why students should not wish to take direct ownership of their views, these beliefs being highlighted in the students' feedback he received. I will discuss these elements in regard to the developing academic writing cultural context of Oman. One of these relevant elements Hyland describes as 'culture specific views of authority' (2002a: 1107) which is a perspective that may have similar resonance in Omani academic culture.

Another key factor Hyland raises in this regard is that of the effectiveness of instruction and 'culturally shaped epistemologies' (2002a: 1107). Hyland and others (Bizzell, 1992; Lemke, 1990) note that "reluctance to stake out a firm authorial identity stemmed from the inequalities of power in the writer-reader relationship which many students experience when writing in the academy" (Hyland, 2002a: 1109). Based on an analysis of the writing, coupled with the student feedback, Hyland concludes that Asian students, albeit fluent bilinguals, seem very uncomfortable with both the assertive nature and expressions of subjectivity associated with the use of first person singular pronouns. Instead they seek the rhetorical distance afforded by other, more general, terms. Hyland highlights how "academic literacy is a 'foreign culture' to students of all backgrounds" (2002a: 1108).

2.6. Concluding remarks.

Having discussed many of the potential pragmatic problems, in addition to the cultural and linguistic difficulties that need to be addressed, the issues in the development of Omani-authored academic writing should not be seen as insurmountable. Further to this, it is necessary to consider whether what is currently taking place within Oman and the Gulf-region as a whole in the context of the development of academic writing communities needs to reflect that of current Western academic norms, or whether it should be afforded the privilege of developing along its own course. Nasr (1981: 9) informs us that Islamic history documents various instances where Western secular ideas have been incorporated into the Islamic worldview. This is despite Donn and Manthri's reservation that this is 'cultural replacement', as opposed to 'policy borrowing' (2002: 24). Instead, we find ourselves in the place of Griffin, who gives the following perspective 'The really big issues then are first, finding a balance between Western cultural pressures in education and defending the great Muslim traditions...' (2006: 73). Griffin's understanding suggests that we should expect to see the emergence of a new 'dialect' of academic discourse in Gulf countries such as Oman, where Western practices and values are adopted, although viewed through the prism of deeply-rooted elements of that culture (Kennedy and Lee 2010: 53; (Donn and Al Manthri 2002: 19). This case has already been observed by Mahboob (2013: 26) in Saudi Arabia, with something of an academic 'Creole' seeming to develop, with a distinctive set of English practices, as governments and academic institutions strive to produce global workers with local values. It is reasonable to expect that such a dialect

would be replicated throughout the Gulf region, especially during this period of academic development and, as such, similar practices could be anticipated in the context of Omani institutions.

In light of this anticipated divergence in practice, having systematically reviewed the major features found in written English academic discourse, the resulting model provided a framework from which this project was able to construct a methodological system with which to evaluate and compare attitudes towards authority within the writing of Omani and *established* academic writers.

The existing literature has highlighted the fact that many novice academic writers from Arabian Gulf states such as Oman experience significant difficulty in engagement with academic writing practices and accessing academic communities. Although visible cultural features such as linguistic and orthographic differences have been mooted as potential causes for failures in this regard, there have been many studies which have demonstrated that there is a general lack of initiative and permission displayed amongst novice academics of these demographics the reason for which have not been fully explored. In this regard, this study's exploration of underlying attitudes towards academic authority investigated the approach taken by Omani academic authors in constructing the language of obligation within their academic texts. This involved developing an understanding of the relationships between elements such as subjects and predicates involved in deontic verb phrases and the manner in which Omani writers manage the lexical resources in their texts as part of their wider discourse strategies.

The methodology chapter which follows will discuss the processes carried out in this project to address the research questions laid out in chapter 1. In this manner, the processes were able to demonstrate the perspectives of the writers on authority by providing a framework for evaluating key considerations of how these writers view themselves as authors as well as other sources of authority and knowledge used within text. These processes involved cataloguing and comparing the functions in which deontic verb phrases (the language of obligation) are employed in the corpora along with an analysis of lexical *stance-modifiers* used to shape the propositions and an appraisal of the manner in which the writers represent both themselves as authors and external sources of authority.

Chapter 3: Methodology.

3.1. Rationale for methodological framework.

As discussed in depth in the survey of the literature (chapter 2) studies on the analysis of written discourse features, such as voice and stance, have focused on a wide range of topics and have explored a broad spectrum of methodological approaches which may be of value for a project such as this. Studies exploring elements such as ‘exposition’ and ‘argument’ in texts (Bondi, 2012) and the ‘encoding of positive and negative values’ (Hood, 2012) can fruitfully contribute to the assessment of elements of a writer’s stance. However, other proposals such as Gross and Chesley’s (2002) model for assessing hedging in stance analysis is especially relevant to this study which focuses on lexical discourse features. With these considerations in mind, adapting aspects of these proven analytical frameworks to investigate lexical features enabled me to develop a bespoke methodological system which would prove suitable for the desired analysis.

To investigate the objectivity of academic writing (medical research articles) Gross and Chesley (2002) used a corpus-based approach to the analysis of the construction of ‘hedging’ in terms of both stance and voice structures in their texts. An analysis of features such as modal verbs (e.g. may, might) adverbials (e.g. apparently, possibly) and lexical verbs (e.g. suggest, believe) through the use of an automatic program helped to create a ‘hedging-score’, in order to determine the degree of hedging taking place in a genre normally considered to prioritise *objectivity* in its discourse. These authors found this approach to give a highly accurate representation of how objective the claims and propositions were in the studied articles. The researchers found the analysis of such ‘hedging markers’ to be a sufficient method to identify the level to which the articles’ authors displayed their stance on given issues, while also revealing instances of authorial presence through voice constructs. Their study showed that the use of discourse features such as hedging, in large scale contexts, as well as discursal classes such as *epistemic* functions in scientific genres, could be analysed effectively with the use of such methodologies. Following Gross and Chesley’s approach, this study was able to search for elements such as modality, broadly interpreted as comprising adverbs, adverbial phrases, modal verbs and lexical verbs (e.g. suggest, believe) (Hyland, 1998) and lexical markers denoting writers’ voice, such as personal pronouns and grammatical voice structures such as *passives* in a particular discursal context (as will be discussed shortly). Further to this, the work of Lassiter (2011: 6) developed systems for

comparing the values of such lexical features, such as *scaling*, (the ranking of such features according to semantic values) *functionality* (variety in semantic functions of lexemes according to function) and identifying *thresholds* of meaning (identifying where the semantics of a lexeme starts and finishes). A similar approach was developed to interpret the key discursual features of this project and as instruments of measurement and gradation for the semantics of these features.

Further to this, a project involving lexical discourse features found in written academic projects (MacDonald, 2015b) showed that a number of other linguistic elements present in the texts could be measured within the context of a wider proposition. In this manner, weighing the strengths and semantic values of lexical items such as adverbial, adjectival and verbal elements as contributing components of a central verb cortex was also included as a feature of this project. In this manner, instances of hedges and modifiers (such as modal verbs) and lexical and grammatical voice features (such as personal pronouns) were compiled and quantified to provide insight into how such features are comparatively employed.

In respect of the research material, a corpus-based approach was the logical choice, as it provided the opportunity to work with genuine critical written academic language in an authentic context. Key elements taken from a corpus of Omani authors' academic writing was therefore compared with a corpus of internationally published texts that could reflect a model of normative practice in the construction of critical academic discourse features by authors *established* in the ELT community of practice. The choice of papers from the English language teaching (ELT) genre meant that the research would be investigating a key component of the processes of academic development within Oman as well as providing an opportunity to analyse the material of those at the forefront of this development. The articles were converted to an electronic format, and processed through ANTCNC software, which is available online (www.antlab.sci.waseda.ac.jp/software.html). With the use of this software, all relevant data was extracted and analysed accordingly. Verschueren states that, 'when making a detailed analysis of personal deixis in a given text...the most interesting observations tend to bear on apparent breaches of expected or discovered patterns.' (2012: 88). This was to be the case as it was then possible to assess the Omani authors' divergence in

practice from the established academic norms according to the cultural and linguistic paradigms of the two communities of practice.

3.2. Methodological approach.

3.2.1. Deontic versus epistemic discourse.

Academic discourse is a broad topic and highlighting of systematic practices amongst a given demographic in this respect needs careful consideration. However, as discussed in the literature review, understanding the construction and role played by *deontic* propositions within a text can be a useful tool for interpreting this field of discourse as it inherently requires the use of authoritative stances which involve deeply held views and perspectives that writers encapsulate in their work, and for constructing their role as authors in their writing (Hyland, 2010: 1096; 2002: 1098; Hyland, 2000) whilst particular lexical bundles have been connected with different forms of textual authority (Chen and Baker 2010: 31).

With this in mind this study focuses on the construction of verb phrases as its central unit of language to academic writing (Hinkel, 2013: 8). This is because, with the nature of deontic structures, verbs are a central part of the transmission of values and as the heart of a phrase, the verb is the key determining feature of the nature of the proposition. In addition, verbs can be quantified as well as semantically analysed and thus are an accessible feature for a project of this nature. Furthermore, verbs are regularly associated with other key discourse elements such as those denoting the presence of authorial commitment, including voice construction such as passives (Baratta, 2009) in addition to those other features used for stance construction, such as hedging through modals and other modifiers. Crucially, unlike the previous studies, this project took a *bottom up* approach to the research, looking at the language that the groups of writers actually use, as opposed to the language that, according to academic instructional material, they should be using. In this regard, the verb phrases analysed were identified according to their discoursal function within the texts, as opposed to their lexical form.

Deontic language is at heart the language of obligation and can be manifested in a number of ways and for a number of purposes in the construction of a piece of academic writing. How and why an academic writer chooses to use deontic structures in their

texts is likely to be highly indicative of the perceptions and motivations of a group of writers from a particular demographic. In terms of the social applications of such language, the analysis of the deontic language structures within a text is likely to be highly insightful due to the fact that it has the potential to highlight the underlying social and academic perspectives that are likely to be hallmark features of discourse difference. Depending on the purpose of a piece of deontic language, semantic modification through lexical features is a frequent feature which enables these propositions to be suitable to a particular context. Both Western and Omani deontic writing has already been shown to be frequently associated with a range of predictable lexical and grammatical stance taking and authorial voice features used for such purposes (MacDonald, 2015b).

In this previous research, my approach to the corpus analysis was a *top down* approach, in which I used a list of anticipated deontic verbs as suggested by academic instructional material. However, for this study a different approach was employed which looked specifically at the language actually present in the texts, rather than searching for the presence of expected features. In this manner, a corpus software was used to create a list of all of the verbs present within the texts that were then categorised according to semantic function, with due care taken to guarantee that the actual semantic use in each instance was deontic in nature. This was particularly important as on occasion, a particular verb structure had been bleached of meaning, or recast in a different discourse role, such as the modification of a phrase built around another central verb (see discussion on dynamic modality below).

In the present study, once the appropriate verb structures were categorised, each of the lexemes present was recorded in the context of the complete *verb phrase* in which it was found, along with any supporting phrases that might help to analyse the context of a particular proposition. The phrases for each instance of the verb, regardless of the lexical form (for example, past forms, participles and third person conjugations where appropriate) were listed in a spreadsheet. However, each individual verb was thus required to be carefully checked for semantic and pragmatic usage of the word as in many cases verb forms can take identical morphology to other lexical forms, such as adjectives, e.g. the following instance, ‘Students need to review the criteria *demanded*’. In some cases, they may exhibit other phenomena which will require consideration such

as semantic bleaching (a process in which the wider semantics of lexical items are eroded by time and context) which effectively changes the meaning of the lexical item, when a perceived deontic verb plays a non-deontic semantic role in a phrase, or when the verb does not carry out a central function in the phrase (e.g. acting as a modifier for another verb).

In this regard, and as discussed in the previous studies mentioned above, there were a number of verbal elements present that fitted the semantic category of being *deontic* in nature but were also multi-word verbal constructs with their own established syntactic and semantic fields. Two such elements were the ‘ought to’ and ‘have to’ forms. These verbs are regularly associated with deontic modality and are commonly interpreted as playing similar semantic roles similar to ‘should’ and ‘must’ only in a non-modal verbal form (Quirk et al., 1985; Piqué-Angordans et. al., 2002). However, these elements are important aspects of deontic language and as such were included with other verb lexemes, albeit with proper consideration for their true semantic context.

Once listed and checked through in the spreadsheet format, these verb phrases were then further organised according to their particular semantic functions within their deontic categories. This was necessary, as it became apparent as the verb forms grew, that there was a wide range of semantic deontic options present within the texts, each occupying a different degree of *strength* in the discourse spectrum. Having discussed in detail both the likely difference in Omani social prerogatives present in their texts and the importance of the role of *modifiers* exhibiting such characteristics as stance and voice structures within academic discourse, such categorisation allowed the different semantic forms to be seen according to their semantic force and would prove to be a valuable addition to the project.

Taking a simplified form of Coates’ (1983) scale of deontic modality as in the model laid out below, certain aspects are particularly relevant to this study.

1. Pure deontic obligation was to be a central semantic theme of the verb phrases investigated by this project.
2. The semantic presence of semantically strong and weak obligation in deontic verbs was particularly relevant to this study and can also be realised through the

use of modal verbs and other modifiers, although they play different semantic roles within a proposition.

3. Deontic permission was also a feature relevant to this study, is present in roles such as ‘requesting’ and is important for understanding culturally relevant factors at work.
4. Volition, or the expression of the ‘will’ was a feature present at times affecting the semantic association with phrasal verbs and other lexical items.
5. Prediction and hypothesis were elements occasionally realised semantically in association with phrasal verbs.
6. Quasi-Subjunctive modality: expected to be incorporated within the modality structures as in instances above and associated with the ‘should’ lexeme used to enact a semantic mandate (Mitchell, 2009).
7. Dynamic modality relates to factuality especially in respect of the semantic variation of modal verbs such as ‘can’ and ‘will’ which can be used for both deontic and epistemic purposes (Gisborne, 2007).
8. Epistemic modality would primarily be concerned with the transmission of knowledge rather than obligation, however, this was at times present in the semantic variation relating to dynamic modality in modal verbs discussed above.

Recasting the relevant elements of the above model into the context of this study, we can identify five deontic *sub-categories* according to strength. These can be graded in terms of these features discussed by Coates, to enable the measurement of a proposition according to the recommendations of Lassiter (2011: 6). Firstly, pure *obligation* in the above scale was realised by any elements that would be seen as having *intermediary* deontic strength. However, we can also differentiate the *softer* deontic force of weak obligation into *requests* and *suggestions* which would offer a decreasing level of deontic strength. Finally, the scale’s higher semantic strength values were constituted by the categories of *requirement* and *demand* which covered the higher echelons of deontic force. These categories were arranged as follows:

- i. Force (strongest deontic force)
- ii. Obligation (strong deontic force)
- iii. Requirement (intermediary deontic force)
- iv. Request (soft deontic force)

v. Suggest (softest deontic force)

It must be stated however that some of these elements have the potential to roam into the semantic territory of other discourse elements. Examples of these would be verbs used for *requesting*, which are commonly associated with deontic language, coming very close to the semantics of simply *asking* for things. It is true that it could be argued either that the verb, ‘ask’ for example could be categorised as being deontic in nature due to its similarities in meaning, or that the verb ‘request’ should not be categorised as a deontic form. However, there are significant semantic differences between these two seemingly similar forms, and as discussed in the literature review (see section 2) *requests* along with *demands* are well established elements of *directive* deontic language.

As discussed below, *bouletic* (boulomaic in Fintel, 2006) and *volitive* modality have particular semantic and lexical spheres relating to *desire* (Fintel, 2006: 2) and as such they are not primarily concerned with the pure transmission of *deontic force*, however these elements are of interest and were considered in terms of overall semantic function of propositions where necessary.

Event modality:

Deontic: speakers express conditioning factors that are external to the relevant individual.

- o Permissive: permission is given on the basis of some authority, e.g. rules, law, or the speaker.
- o Obligative: an obligation is laid on the addressee(s) also on the basis of some authority.

o Commissive: a speaker commits himself to do something; the expression may be a promise or a threat
Dynamic: speakers express conditioning factors that are internal to the relevant individual

- o Abilitive: expresses the ability to do something
- o Volitive: expresses the willingness to do something

In terms of how these elements are organised in the coming chapters, the data was analysed according to the five deontic categories discussed above, with the associated

discursive features discussed in relation to the semantic nature of the verbal matrix. Further to this, in terms of the *overall* data, that comprised all of the categories as the holistic use of deontic verb phrases provided a general overview of the use of deontic discourse in the texts of both local Omani and established academic writers.

3.2.2. The role of additional textual features.

In order to further our understanding of discourse within the text, as mentioned earlier in this chapter, it is necessary to include the larger context of what is taking place in the use of deontic language. This would include elements such as the associated voice and stance constructions in the texts, as well as how they are used. In this regard, the verb data spreadsheets were widened to create a means to log this information in the context of the appropriate verbs. These elements included the following:

- The nature and purpose of the propositions.
- The number of propositions (quantified and as an average per text).
- If and how the propositions are qualified and the forms of hedging and other modifiers that take place.
- Authorial visibility associating the writer with their proposition.
- The references and sources of the information evident within the text.

These elements can be broken down into lexical and discursive features and require careful consideration to quantify. In terms of collecting data on elements of a discursive nature, such as determining the *nature and purpose* of a proposition and at times evaluating the *reference and source* of information, this requires an evaluative approach. In this way, the analysis of the wider context in which a phrase is found is often necessary to gain a proper understanding of these contextual elements and thus a more *qualitative* element to the project is required in addition to quantitative analysis.

Following on from this, when we focus on the evaluation of the *purpose* of both epistemic and deontic verb phrases, as previously discussed, the project will analyse each of the propositions individually and quantify them according to the following categories from Hyland's identification of key discoursal contexts (2002a: 1099):

- i. The stating of academic goals.
- ii. Explaining procedures.
- iii. Stating results and claims.

- iv. Expressing self-benefits.
- v. Elaborating arguments.

The use of these categories provided insight into both the manner in which the groups use deontic discourses and highlighted the underlying perspectives on the nature and function of the contributions made by their research.

3.3. Sources of material for analysis.

As we have discussed, this study investigates Omani writers' approaches, and attitudes to authority revealed by the construction and use of their deontic verb phrases. In achieving this, two corpora were constructed. The papers constituting each corpus were drawn from the publications in the English language teaching (ELT) genre and published in the English language. The only differences of significance between these corpora were the *origin* of the authors and the *context* of their publication. The first corpus was constructed from the work of Omani authors which were published *locally* in Omani government journals but not available at the time outside of the country.

The fact that the Omani authors' work is published *locally* within the Sultanate of Oman is important. Firstly, this is due to the development realities of the Omani academic contexts, many of the academic products currently being published from universities and research organisations in Oman are actually being written by *non-Omanis*. Many of these academics originate from the Indian subcontinent, North Africa, the Levant and with a smattering of Westerners are theoretically there as part of the development plan for the establishment of these institutions and academic cultures within the country. As we have discussed within the previous chapter, the increasing, but still limited number of Omani academics producing publications means that to create a systematic corpus of successful international publications of a homogenous nature would prove very difficult. Instead, looking at local Omani publications, in which Omani authors who, presumably found no other context able or willing to publish their writing provides an excellent opportunity to analyse for key differences within the texts especially as factors which may have prevented their publication more widely would likely be present.

There are a number of peer reviewed journals published within Oman. However, many of these are tied to specific institutions, often have limited circulation, are of varying

quality and cover very distinct, specialised fields. As alluded to above, these publications cover a large range of disciplines, from medicine (Oman Medical Journal, available online at www.omjournal.org) to Omani cultural development (the Journal of Oman Studies, available at www.squ.edu.om). In constructing a corpus of a homogenous nature, in which factors such as difference in practices due to *genre* would not be a consideration the work of ELT authors was chosen, to alleviate the need to try to create a corpus with material taken from varying genres and qualities of sources.

Develop further?

When promoting the use of English as a motor for development, the Ministry for National Economy (MONE) (as discussed in chapter 2.1) encourages teachers and academics to publish research in the field of English Language Teaching (ELT). The Ministry itself has, in recent years, published a significant quantity of academic research, on an annual basis, in this field. This is published as a large body of work under a single editor. Being situated in Oman allowed me access to these publications which proved to be a suitable source for building a corpus for analysing Omani writers' approaches to authority. Furthermore, having undergone a local editorial process, the sources will not necessarily have conformed to a Western academic style in the same way as papers published by Omani authors who write in international journals.

One of the advantages of using work published by the Ministry of Higher Education is that we would ensure that the material is of the highest quality available (when compared to publications of local educational institutions) and is, from a national perspective an official product. Such a source also guarantees an accurate representation of home-grown Omani writers at their best. In addition to this, it was important that the author only selected single-authored publications. This was because writing produced by co-contributors would inevitably show divergence of academic practice and literary form, particularly in the area of forming an academic voice. Furthermore, it was necessary for the study to filter out any publications which are not written by Omani authors. This was accomplished by a simple analysis of the names of the authors, which in Oman signify regional tribal identities which are very distinctive and easy to link to a specific town or area of origin within the Sultanate. These names were checked through by academic colleagues from Oman, who were able to confirm the origins and often were aware of the individuals, as the Omani academic communities of practice are small. A further consideration was that there was a

possibility that some of the writers could have been raised and educated in Western, English-speaking environments, and, as such may not demonstrate any significant divergence in their writing from expected Western academic writers. However, such instances would likely be rare anomalies due to the insular nature of Omani society and the recent opening up of the country and would likely stand out as distinct from their colleagues during the process of analysis.

In contrast to the gathering of Omani publications, the choice of material for the *established* authors' corpus, required academic papers to be written by *non*-Omani writers verified by a name and background check and published *outside* of the Sultanate. The choice of papers also met the criteria of being sourced from legitimate, recent publications (such as *The ELT Journal*, 2014) and papers which were in current use by Omani academics working within the Omani ELT community. The fact that the local academics were reading their papers and using them in their own work and research was particularly important as it meant that these documents could theoretically be of influence on the work of the Omani writers in question.

I aimed to construct a corpus of more than 50,000 words, drawn from the most recent publications available from the Ministry of Higher Education (MOHE) in practice this was realised with an approximately 61,000-word document to compare with circa 63,000 words in the established community of practice corpus. This second (or reference) corpus was used to create a comparative academic source with which to see a model of normative, international academic discourse of written English in the field of ELT. As previously discussed, this was drawn from work published in international journals.

In this study, each article, both Omani authored and those from the corpus of internationally published work were subjected to a thorough review of their use of pronouns and indirect personal references and other areas as relevant as discussed in detail in the various sections above. Through the use of the ANTCNC software package, all the instances of deontic verb phrases with their associated lexical and grammatical features in use throughout the articles were catalogued and quantified. Following this, the material abstracted from the two corpora was compared and contrasted, and conclusions were drawn. In respect of the dissemination of the data,

there followed a qualitative analysis of the findings to contextualise the discourse and give a comprehensive insight into the construction and precepts of the writing processes. Further to this, there are various elements that we have discussed above that required a degree of qualitative investigation as will be discussed in the following sections.

The *Antconc* software provided a systematic list of all the lexical items found within the two corpora, presenting each individual lexeme within its immediate textual context. Each of these lexemes were then classified according to their word-class in order to highlight each of the instances of verbs present within the texts which were then categorised in turn according to the semantic purpose for which they were employed. Those verbs of a deontic nature were then extracted for the purpose of the study, with a thorough qualitative inspection carried out in order to guarantee that each of these verbs was genuinely employed in a true verbal context as opposed to a past tense adjective or other modifier as demonstrated by the example in which the *demand* lexeme plays a non-verbal role; '*to add to the list of information demanded*'. Further to this, the list of deontic verb structures was checked thoroughly to guarantee that each of these verbs was truly used as part of a deontic context within its phrase (as opposed to an *epistemic* modality) and acted as the *head* rather than modifying verb. This was important as there were various instances of verbs usually associated with deontic modality employed in alternative discursive roles.

Once this list was compiled, each deontic verb phrase (and wider context where necessary), was added to a detailed spreadsheet designed to highlight and quantify the various discursive functions of the phrases and classify and quantify any relevant lexical features with which they were associated. This included such elements as voice features and stance modifiers, organised according to both their lexical form and semantic role. This spreadsheet also provided space for additional relevant phrases from the text allowing further relevant links to be made with the wider context in which the deontic verb phrases were embedded. This allowed a greater overview of the true semantic and discursive roles which each component in the deontic verbs phrases played and how the various lexical components related to each other.

Although, as discussed above, careful and well-informed qualitative evaluation was necessary to guarantee the accurate identification and classification of genuine deontic verb phrases in the texts, the use of an automated software programme provided the precision required for accurate quantification and presentation of the material for analysis. These procedures guaranteed that the material used in this project presented a highly detailed and accurate account of the use of deontic language found within the two corpora. As each verb phrase was added to the spreadsheets, macros automatically quantified the data with the highest level of accuracy and reliability, not being reliant on human calculation as graphs were populated automatically to present the data in visual formats.

3.4. Modifying stance.

3.4.1. The textual use of stance modifiers.

Stance modification can be realised through a number of forms in English, with modality a key feature of how *stance* can be constructed in texts. Modality is a system by which an interlocutor expresses their attitudes by means of “the contents of the sentence” (Palmer, 1986: 14) or the more general proposition expressed (Lyons, 1977: 452). Modality is constructed in English through lexical features, regarding which *modal* verbs play a significant role (Palmer, 1986: 21) which contrasts to the concept of *mood*, which is realised through verbal morphology. In this manner, modality can be used as a process of “constraining factors of meaning” (Quirk et al. 1985: 219) by which the semantics of a verbal structure can be altered. It is important to make the distinction that although English has *modality*, there is a distinction between this *lexical* system and the *morphology*-based system *mood* found in many other Indo-European languages (Palmer, 2003: 4). Instead, the semantics of mood is lost in favour of semantic subjectivity (Palmer, 2003: 3) and the replacement of elements such as the *subjunctive* in English (Plank, 1984) which has significance for this study.

Various authors have highlighted different forms of modality (Kratzer, 2012, Fintel 2006) which can be realised through the English modality system, however there are five key areas of which are outlined as follows:

- Epistemic – concerned with knowledge transferal
- Deontic – concerned with duty and obligation

- Bouletic – what is possible given someone's desires
- Circumstantial/dynamic – necessary given circumstances
- Teleological – necessary for a task or goals

It is important to remember that modal verbs have a noted weakness in distinction of semantics and can take on different semantic shades (Coates, 1984: 65; Fintel, 2006: 2). In this manner, a modal device which may be associated with a particular form of modality may be used in a different manner according to its context especially when through features such semantic bleaching (Haskell, 2013: 6; Sweetser, 1988: 390) *distance* is created by the use of the past-tense (Coates, 1984: 65) and the narrative structure creates a semantic shift in universals (Anderson, 2006: 212). The practicalities of this means that speakers exploit modality according to their discursual needs (Coates, 1984: 65) rather than keeping to a predefined set of modal formulae.

Deontic modal features have been identified as 'doubly relative' (Fintel (2006: 4) meaning that they need to be interpreted according to their *modal base* (the accessible words in which they are present) and the ordering of these words (ibid). In terms of *deontic* modality, this has been identified as having a circumstantial base that requires the obligation to be abstracted from the circumstances of the utterance (Fintel, 2006: 11) and thus the wider *circumstances* in which the proposition is employed, and it is vital to note that obligation is not always expressed by forms often associated with deontic force (Fintel, 2006: 6).

Palmer (2001: 7-10) distinguishes between propositional modality and event modality, which are important considerations for an analysis of such features. *Propositional* deontic modality is thus described as being obligation which is necessity against current circumstances or a prescribed body of ethics. Event modality can be understood through *predicate* level modality in which two things stand in a certain modal relation with one another. There are natural links here with *circumstantial* and *dynamic* modality and further consideration needs not be given to the role of the textual subject as either agent or patient of a proposition.

In the discussion of hedging, (see section 2.4) an analysis of an author's use of modality, either through modal verbs or adverbs of modality, can give an insight into his/her stance taking, as such features demonstrate an author's willingness to, or

strength in, making a commitment or proposition. modifiers of many categories may be referred to as hedges, including adverbials and verbal modifiers not just modal verbs. As previously discussed (see section 2.4.2.) stance-taking in academic discourse has often proved problematic for developing Omani writers, and as such this is an area that proved to be insightful to this project.

Disciplinary differences in hedging have been highlighted in various studies (Piqué-Angordans et. al., 2002; Hyland, 1994; 1996) and as such it was reasonable to assume that developing Omani authors writing in English may at times take particular, perhaps formulaic or local Omani cultural approaches, to stance taking due to the likely influences of their education system. An analysis of these instances, when taken into account as part of a wider analysis inclusive of the aforementioned elements, proved to be useful in interpreting many of the underlying social and cognitive perspectives and motivations. For example, as discussed, many authors from the Omani demographic may feel that they lack the authority to express critical judgement on the work of others in their text, and this lack of *permission* may be highlighted in such features as their use of modality in their texts. An inappropriate use of modality could signify a number of issues that would need to be analysed. In some cases, a writer, although attempting to hedge a proposition, or create social distance from themselves and the reader, through the use of linguistic modality, may fail to create the intended sense. Instead, the writer may simply succeed in undermining the strength of their argument by weakening the strength of the prose and therefore the impact that the proposition may have upon the reader (Chisholm and Cole, 2013).

In light of Gross and Chesley's successful study (2002) when approaching the analysis of such hedging markers within the corpora, I categorised the various modifiers according to their lexical form during the analysis of the main verbal elements of the phrase, as listed below:

- a. Modal verbs (e.g. can/could).
- b. Lexical verb modifiers.
- c. Adverbials of modality (perhaps, potentially etc.).
- d. Adjectives with semantic modality (possible, potential etc.).

In terms of these forms, these were categorised into the broad spectrums according to their semantic purpose, the modal verbs were given particular attention due to the dynamic nature of many of these lexemes, as discussed in the previous section. In this regard, the precise semantic value of some modal forms, many ‘true’ modal verbs cover a much broader semantic spectrum than their non-modal equivalents. This becomes apparent when we consider examples of statements such as the following:

1. The students must complete a form before... (i.e. Obligation).
2. Surely students must be tired of reading the same old stuff (i.e. certainty)

Although both of these forms are of a modal nature, the differences in semantics require that we consider the precise meaning of a particular modal verb in its individual context and ascribe its meaning to the correct semantic field. In this manner, it is necessary to appreciate the difference in ‘semantic feel’ between different lexical choices. In a similar manner, when we consider the difference in formality between a true-modal verb, such as ‘should’, and a lexicalised equivalent within the same semantic field such as ‘ought’, the use of ‘true’ modal verbs is often used in a lower register, and its use would thus add a further dimension of formality to a proposition that will require consideration.

Another important consideration for such an analysis is that we could expect to see the different social strategies in use by the groups of writers, as the local authors writing in a local context, could be presumed to display local social practices due to an awareness of their likely audience who will be familiar with particular discursual approach to discussion (see section 2.2.1.). As such, this may have a bearing on the way in which propositions, suggestions and statements of obligation are framed. An analysis of the structure of such elements would likely prove of interest to this research.’ Having analysed the semantics of these modal verbs, I was confident in classifying these forms under the following semantic categories:

- i. Modal forms of intention, such as ‘will’.
- ii. Modal forms of ability, such as ‘can’.
- iii. Modal forms of possibility, such as ‘may’.
- iv. Deontic modal forms, such as ‘should’.

As discussed, it was necessary to pay particular attention to the precise role of the modal structure in the proposition, as many modals can cover a wide semantic spectrum which is revealed by other semantic, discourse or lexical features in their given context. Conceptually, there was also the expectation of the presence of more informal lexical verb structures with similar semantic values, such as ‘going to’, which although a verb structure in its own right, is used as a modifying device within a verb matrix. This all means that categorisation of these elements required a high degree of *qualitative* analysis due to the many semantic variables discussed in this section. In addition to this, the project’s inclusion of bouletic modality occurred through the use of such modifiers as lexical verbs, which played supportive functions as modifiers within the target phrases. These and related forms of modification will be addressed in the next section.

3.4.2. Non-modal modifiers.

As highlighted at various junctures in the sections above, other lexical forms of hedging were taken into account as key elements of the deontic phrases in the texts. Often, only adverbial forms are understood to modify verbs, however it should be stated that other lexical forms are frequently used to support the central verb structure in the text in different ways as other lexical and discursive elements of the text may affect the manner in which a reader understands the strength of a proposition, such as the level of authorial commitment. When considering the nature of verb structures in English, verb clusters with associated supporting verbs are frequently used to add further semantic elements, such as *bouletic* force to a proposition. Further to this, adjectives may modify other relevant elements of the proposition, such as authorial reference, and general pronoun use.

This being said, the non-modal lexical forms used to hedge and modify the central verb phrases are as follows:

- i. Adjectives,
- ii. Adverbial Intensifiers,
- iii. Verbal modifiers.

To understand the contexts in which these forms of hedging were used, a list of the semantic functions of non-modal modifiers was produced by labelling the roles which these lexical items played within the discourse. The forms were further noted as having

positive or *negative* values, as this information may prove to be useful for interpretation of data. These functions fell into the following semantic categories:

- a. Attitudinal (including bouletic forms, such as the verb ‘want’)
- b. Quantitative (for example the adjective ‘basically’)
- c. Verification/supportive (for example the adverb ‘definitely’)
- d. Regularity (for example the adverb ‘often’)
- e. Possibility (for example the adverbial ‘maybe’)
- f. Ability (for example, verb structures such as ‘able to’)
- g. Degree (for example ‘limited’)
- h. Obligation/ deontic (for example the adjective ‘obliged’)

The various non-modal hedging forms were allocated to a category as appropriate during the processing of the verb phrases. The precise meaning of the forms at times proved to be complex and from time to time required a careful qualitative evaluation on the part of the researcher. Once the function was determined, it was then quantified appropriately and a frequency given based on its presence as a relative frequency (as a percentage) of the total verb phrases in each deontic sub-category.

3.5 Authorial voice, self-representation and reference to sources

3.5.1. Key elements of academic voice

Matsuda and Jeffery (2012) describe voice in written language as a ‘concept capturing a sense of author identity that comes through when readers interact with texts’. Appropriate use of voice features is an important skill that requires development and tuning through a process of ‘apprenticeship’ as a writer learns to find an appropriate sense of self within their texts, whilst, at the same time, entwining the voices of other experts and sources to construct a meaningful text. We have noted previously, (section 4.1) that Prior, (2001) and Elbow (1994) discuss how a writer’s voice within a text is usually formed of two elements. Firstly, the *authorial voice* (the individual aspect of voice) which is often perceived as the manner of self-representation through the use of features such as personal pronouns and related linguistic markers. Secondly, the ‘intertwining of other voices’ (the social aspect of voice) usually those of academics and sources of expertise, to help support and give weight and validity to an author’s

propositions. These two different elements will be valuable concepts to investigate and will be dealt with separately.

As previously discussed (see section 2.5.) the manner in which an author constructs his/her authorial voice will differ depending on a number of factors. Firstly, it has been noted that a key factor critical to defining the stylistic conventions of features such as authorial voice is the genre in which an author is writing (see section 2.3). Stylistic conventions have been demonstrated as varying significantly, particularly in the cases of the pure sciences and the humanities (Silver 2012). A second major factor in the construction of authorial voice is the medium of instruction used to teach novice writers. The content of such material has been shown to often generalise all academic writing towards one set of prescribed norms, which do not accurately reflect the writing practice in different fields and genres (Hyland 2012). However, as pointed out previously, it should also be noted that these factors are highlighted within current English writing practices and that there is significant divergence in practice across language and cultural backgrounds (see section 2.3). A lack of authorial voice may lead to pragmatic failure in some cases however and could demonstrate an unwillingness or inability to take credit or responsibility for thoughts and ideas which would be consistent with much of the theory on novice writers and the use of authorial voice as outlined by Highland (2002).

3.5.2. Voice analysis framework.

There have been a number of approaches to analysing the elements of *voice* in a text (see section 2.5.1.). I have grouped these together in a three-part model that will allow a holistic approach to the analyses of voice constructions in the texts under investigation. These are as follows:

1. Author visibility in the text: The manner in which authors represent themselves and present their ideas in their texts.
2. Grammatical voice: The use of 'passive' and 'causative' structures as opposed to the 'active' voice.
3. Referencing of other voices: The manner in which the authors represent other participants and associated ideas in their texts.

A. Grammatical voice.

It has been observed that the active voice is the preferable voice in most English academic communities of practice, in particular the liberal arts genres (Gong and Dragga, 1995). As discussed previously (3.2.1.) an author's use of the *passive voice* can be used to analyse a writer's commitment to a proposition, and thus a measure of a writer's presence within their writing. The use of non-active grammatical voices within a text can, nonetheless, give us valuable insight into how and when an author chooses to reduce their voice, presence, visibility and commitment within a text. This is of interest as the analysis of these grammatical voice structures such as the *passive* can be contrasted with the authorial presence found in pronoun-loaded structures incorporated within active voice arrangements.

It is worth stating at this stage that certain verbal elements relate differently to different grammatical structures. Verbal structures such as the '*have to*' form are very seldom, if at all placed in the *passive* voice as they add a *reflexive* quality towards the subject of the phrase. Other elements however, such as the verb 'oblige' are very frequently found in the passive form due to their register and range of use and as such there are certain ramifications for these considerations that need to be considered during the analysis of the data.

B. Author visibility in the text.

As discussed (section 3.2.1.) the presence of first person pronouns associated with a proposition would likely demonstrate a high level of commitment to a proposition, especially when contrasted to passive constructs and was particularly insightful for highlighting socio-cultural perceptions of academic authority and role within writing.

In the case of the construction of authorial voice, the use of personal pronouns (first person singular pronouns i.e. I/me, followed by first person plural pronouns i.e. we/us, second person plural pronouns i.e. you, and, finally, third person polite i.e. one) will be analysed through the ANTCONC software. The visibility of the article authors will firstly be represented through an analysis of their use of personal pronouns.

A competent and experienced writer will select different pronouns in order to achieve different rhetorical goals. Some examples of this that are relevant to this study, are as follows:

1. First person plural and singular pronouns denote individual or collective identity.
2. Use of the pronoun 'one' within a text denotes social distance, creates an abstract quality and realises generalisation.

In addition to this, we have seen how the author of a text can represent themselves through indirect personal reference (see section 2.5.1.).

3. The third person descriptor (nouns such as the 'author').
4. Replacement of the author with their product e.g. their book (signified by possessive determiners/ pronouns).
5. Depersonalized replacement of the product (this book / the book).
6. Indirect position of the author (passives constructions). (Verschueren: 2012: 85-86).

To produce a truly accurate assessment of the manner and effect of the authors' self-representation in their texts, we will require a detailed analysis of the presence of all of these elements associated with the relevant categories of verb phrases found in the texts. These are laid out systematically as follows according to (Verschueren's model (2012: 85-86):

- i. First person singular pronouns, such as 'I', 'me' etc.
- ii. First person inclusive pronouns, such as 'we', 'us' etc. used to represent collective identity only, which were decided on a case by case basis (caveat, not all plural pronouns are used in this manner).
- iii. 3rd Person descriptors, such as 'the author', 'the researcher' etc. although it is of note that these forms were absent from the relevant parts of both corpora.
- iv. Personalised replacements with the product, such as 'my project' etc.
- v. Depersonalised replacements with their product, such as 'the project' etc.
- vi. 3rd person impersonal pronouns, such as the pronoun 'one' etc.
- vii. Passive constructs.
- viii. Causative constructs, ('get' passives) which were absent from the relevant parts of both corpora.

There are some elements here that require a special caveat in terms of how we interpret them. Lexical elements such as the pronouns *we*, *you* and *one* can be used in a number of semantic functions such as *singular*, *plural*, *collective* or *impersonal* or *non-pronoun* use. This is particularly important given the use of plural pronouns that can perform an *inclusive* or *exclusive* function in which an interlocutor can either include or exclude the audience. With this in mind, these features will require particularly careful evaluation of the discursal purpose which they intended to create. Once these items have been quantified, their frequency as a percentage of use amongst the categories of verb phrases will provide insightful data into the authorial representation taking place in the corpora.

C. Analysis of the use of other voices and sources of authority within the texts.

In their approaches to the analysis of voice within a text, van Dijk (1997) and Du Bois (2007) acknowledge that there is a difference in the manner in which authors relate to intellectual power and academic authority in all languages and cultural backgrounds. However, as has been discussed (see section 2.1.) in Islamic Gulf Arab contexts, religious sources, possess a cultural dominance over every other intellectual pursuit. As such, the project's investigation of textual references and acknowledgements to power and authority manifested was to prove fruitful in a number of ways.

Although it was not expected that there would be direct reference to Allah as the starting point for intellectual positions (Allah/the Qur'an as the source of all wisdom, knowledge, truth and understanding in Islam, see section 2.1.3.) within the Omani corpus some degree of attitudinal position representative of deeply engrained Islamic cultural stances would prove difficult to eradicate from an intellectual text (Panetta, 2001). In this regard, the texts being exposed to a thorough editorial process, in addition to the Omani authors' academic apprenticeship and their exposure to Western socialisation, which may have eliminated the more extreme examples of socio-religious references. I expected that references of these forms may manifest themselves to some degree. In this respect, elements such as direct and indirect quotations from the Qur'an and other religious texts, the precepts of the religion itself and other relevant authorities as well the precedence of authorities of an Islamic or cultural nature may be present. Furthermore, they may be allowed textual preference over those of Western academic

precepts, or show aversion, or even aggression, towards concepts and ideas that could be seen as a challenge to religious or cultural standpoints.

With this in mind, the deontic verb phrases identified from the two corpora were categorised according to the source of the knowledge, idea or suggestion that is made. In constructing this list of categories, I compiled a list of expected sources based on the literature. In addition to this, any sources which did not fit accurately into one of the categories would open up a new category as appropriate, which would be added to this list. The final list of source categories is as follows:

- i. Social Sources.
- ii. Students.
- iii. The author.
- iv. Other teacher/professionals.
- v. Official sources.
- vi. Referenced academic source.
- vii. Unreferenced academic source.
- viii. Religious sources.
- ix. Project data.
- x. No source offered.

There are a number of elements in the above list that will require careful consideration. Firstly, as can be the case in the construction of any form of discourse, referencing ideas can be a complex process, and referral to sources for the deontic force manifested by a verb was often found outside of the immediate phrase, perhaps in the preceding passage or earlier in the paragraph. When this was the case, I was required to exercise judgement in the allocation of sources during the investigation to make sure that this aspect of the research is accurate.

Furthermore, we would expect to see different forms of references in different parts of an academic text. As discussed, it would be more usual to find references to *project data* during the analysis and discussion of results in a research project, while the formal *referencing of academic sources* might be more typically found in a literature review. The number of sources allocated to each category would thus likely depend upon the manner in which authors use their epistemic and deontic verb phrases. In this manner,

the results would not just be insightful, they would also help us in the interpretation of other data within this project.

Finally, in terms of other textual elements playing other discursive functions, such as various forms of non-personal pronouns, these were all noted down in the relevant spreadsheet according to their category. However, we were not specifically looking at these non-personal or non-voice functioning elements as the interest was primarily in the relationships of the main actors within the text. However, there were instances where it was of interest to make reference to specific functions and frequencies of these elements at various stages of the analysis.

3.5.3. The presence of authorial narratives.

The idea of a narrative structure being used as a discursive vehicle within a text is not a new one and a variety of different forms of narrative have been identified in different genres (see section 2.5.1). Ivanic's discussion of the 'dialogic aspect' of voice (1998) proved particularly relevant to this study, with the 'second self' of the author (Booth 2010: 138) or the 'self as author' (Ivanic, 1998) being manifested in highly insightful ways within the narrative structures of key parts of the corpora. This was to be especially true of what has been described as the anecdotal (Silver, 2012) or narrative voice (Bruner, 1986: 13). In this manner, *narrative* is defined as a 'discursive schema' (a pattern of thought and behaviour) located within a given context (Anderson, 2006: 213) and can take on many characteristics according to how and where the context is located. Čmejrková and Daneš (1997: 46) identified a significant difference in the structural styles of this narrative depending on the text.

In this manner, the construction of English academic discourse has been discussed in various studies and papers and the approaches to describe it systematically have often produced very varied results (Hinkel, 2013; Flottum, 2012; Hyland 2002a) which may suggest that the differences are not always due to genre but also context. In Reid's analysis of the construction of verb phrases in academic writing, (2000) it is highlighted that the present tense is used primarily in the background and other preliminary areas of a text whilst past and present perfect are used for the main body of the research. The difference in discursive function within a text thus has a significant effect on the narrative structure of the writing and this semantic shift in universals from one area of a

paper to another can have a significant effect on the *mood* of the narrative (Anderson, 2006: 212).

Although the authorial presence will always inevitably contribute elements of the human condition such as culture and *beliefs desires and hopes* (Bruner, 2003: 73) the essence of a successful narrative relies upon touching upon the '*common experiences*' within a given community (Lin, 2014: 33). A Narrative can act as a textual element independent of the author (Gergen and Gergen, 1988) as Lin (2014) goes on to explain that this is encapsulated in what is described as a *stability narrative* (25) and that the author 'remains essentially unchanged with respect to evaluative positions' within their text, which takes on its own '*narrative truth*' and requires the selection of different lexical and grammatical forms for different situations and contexts (33). Čmejrková and Daneš (1997: 46) discovered that, while some texts aim to be *expository* in tone, others can carve a more *descriptive* form, in which the more familiar and relational textual approach highlighted by Reilly et al. (2005) produces a form of discourse very different to the *expositional* approach normally associated with academic writing (see table 2.3.1.) to produce a '*narrative*' style or *retelling* of the procedures, which is '*contemplative*' and features what Lin (2014) describes as a '*story like tension*' in which the discourse takes place within a narrative. Lin (2014: 52) goes on to argue against dismissing 'storytelling as an inferior form of academic discourse' as it can be a key feature of 'argument, informational/explanatory text, and narrative' (54) and in in this manner, it allows novice learners to value dialogized, 'multivoiced thinking' (70).

As we have already discussed, English uses a modal system as an equivalent system to that of *mood* found in many related languages. Moods can be used to express many syntactic and discoursal elements such the indicative, subjunctive and conditionality amongst other phenomena within a text which can also be expressed lexically (Bybee and Fleishman: 1995: 2). Although in terms of English, the *indicative* can be seen as the default narrative structure, the subjunctive is poorly described as a narrative feature and is better understood and expressed in other European languages than in English, with Kreutz and Harris (1997: 188) stating that this mood is a component of many academic discourses (such as German and Bulgarian) whilst also identified as having *evaluative* functions (Lunn, 1995). Although Hinkel (2013: 13) suggests that subjunctivity (such as *if...then*) is rare in academic English, there has been a *quasi-subjunctive* modality identified within academic English (Mitchell 2009) which may

represent itself at various textual levels. However, the use of *conditionality* has been noted to be an important feature of English academic writing (Hinkel, 2013:6/11) although mostly in terms of grammatical features and less so in terms of a wider discursive context. Individual elements of the subjunctive tend to be realised through the syntactic arrangements, such as '*if I were...*' or through the use of the naked infinitive *should it be...*' (Hinkel, 2013:13).

Although very different to the *lexical* approach to analysis, this understanding of the narrative voices within the corpora allowed for a *structural* level appraisal of the deontic verb phrases in the texts. This understanding of the narrative structures and the textually-constructed moods present within the text was to be a key factor in understanding many differences within the deontic discourse produced by the two groups of writers.

The results of the methodological procedures outlined above will be discussed in the results chapter (chapter 4) that follows. These findings will discuss the quantities and modal functions of the deontic verb phrases and their discourse functions, in addition to the sources of knowledge, the presence of voice features and lexical stance modifiers with which they are associated. These results provided a detailed description of the writing practices with which to address the research questions outlined in the introduction to this project (chapter 1).

Chapter 4: Results.

The study the of deontic verbs phrases found within the Omani corpus has provided evidence of cultural attitudes towards academic authority which underlies many of their practices within their texts. In the following chapter, I will discuss the results of data analysis from both the Omani and *established* corpora in order to contextualise the Omani approach with the conventions of the established community of practice (ECP).

In this chapter, we see that significant differences exist between the established community of practice and Omani authors in both the lexical range and frequencies of deontic verbs in their texts. Furthermore, the manner in which the groups of writers modify these deontic utterances and associate them with sources or voice structures contrasts greatly and this is highly suggestive of differences in socio-cultural pressures, perspectives and practices.

4.1. An overview of Verb choices.

The study of deontic verb phrases proved to be conducive to this project as it provided quantifiable lexical bundles for analysis. To contextualise the findings of the study, the data was quantified, and the instances of deontic verb phrases categorised according to the different deontic categories to which they belonged (as discussed in section 3.4.1). Once quantified, the total raw frequency and relative frequency (as a percentage) were recorded for each verb lexeme, deontic category and the corpora as a whole.

4.1.1. Deontic verb quantities and modal functions in the established community corpus.

Before looking specifically at the details of the corpora relating to the established authors it would initially be useful to compare the overall frequencies of all the deontic verb phrases in the two corpora. The data (see figure 4.1.1. below) demonstrates that the Omani writers used a significantly larger quantity of deontic verb phrases in their texts than their colleagues in the established community of practice. Approximately 275 different deontic verbs were present in this Omani corpus with deontic verbs accounting for 0.45% of the total words present in the texts. The established community of practice writers however, showed a significantly reduced number of instances by comparison with 221 tokens constituting a proportionately smaller amount of their texts accordingly with 0.35% of the total words in the corpus

consisting of deontic verbs (see figure 4.1.1. below). Although the ramifications of this will become apparent later in this chapter, the fact that the Omani demographic employ deontic verb phrases much more regularly within their text suggests that this group of authors find it appropriate to employ such obligation-imposing structures very regularly within their texts.

In terms of the nature of the deontic verbs used by these authors, the predominant verb categories used shows significant areas of difference which allow us to see what semantic requirements and to what degree are selected for their propositions. The established community authors predominantly use lexemes drawn from one deontic verb category, that being requirement, which includes the lexemes *need* and *require*. These forms accounts for over half the total number of deontic verbs present within their texts, with 53.59% of all the deontic verbs present drawn from this category (see figure 4.1.1. below). These are predominantly in the form of the *need* lexeme. The fact that this lexeme is a general service list verb of frequently used, non-academic words (Browne, Culligan and Phillips, 2013) but not present in the academic word list (Coxhead, 2000) demonstrates the informality of this verb lexeme and suggests a *general* purpose semantic function for this verb within these texts. This certainly appears to be the case in the following examples (i. and ii.) in which they are employed within a fairly low-formality narrative structure, as will be discussed later:

- i. *'An advantage of this activity is that students do not need identical copies of the authentic material.'*
- ii. *'Only in this way will students learn how to function in the language as they will eventually need to do in the foreign culture.'*

This use of less formal deontic language is of interest as it suggests that the established writers are not particularly interested in constructing a formal tone within these parts of the text, that would be more appropriate to engaging with interlocutors of higher levels of authority.

When considering the functional classifications described by Fintel, (2006) and Palmer (2001) we can see from the above examples that these semi-modal deontic forms show a range of both propositional and predicative modality as elaborated previously (see section 3.2.1.) and are typical of the deontic phrases found in this corpus. In this manner, from the first example (i) aided by its negative particle, it is clear that the

deontic verb is expressing that a *relationship of necessity* exists between the subject (students) and predicate (material) rather than the imposition of obligatory force. This can be seen as an example of *teleological* use of deontic verbs, which as explained previously, relates to the *explaining of procedures*. The second example (ii), however, shows an instance in which (heavily hedged) obligation is imposed on the subject (students) of the phrase in an example of *propositional necessity*, which can be seen as a form of *circumstantial/dynamic* modality (concerned with what is necessary due to circumstances. Coates, 1983; Palmer 2001). These phrases, typical of the instances of this lexeme found with the (ECP) corpus, show a range of lexical features present in their texts and the relating semantic modification is a constant theme throughout this corpus. This suggests that the central functions of the most commonly used group of verbs is not specifically *deontic* in nature (the imposition of obligation or duty upon a recipient) but concerned with the necessities of carrying out procedures.

However, in addition to the *need* lexeme, there are two other categories of which these *established* authors register significant numbers within their texts (figure 4.1.1.). The first of these is the *suggestion* lexemes, of which there are 45 instances which account for 20.36% of the deontic verbs in the corpus (figure 4.1.1.). Of the four lexemes present in this category, 64.44% are the verb to *suggest* (see figure 4.1.1.) which is the *weakest* strength of deontic verb present registered in any of the texts (see section 3.4.3.). It must be said at this stage that the semantic nature of this verb lexeme, in which a concept or ideas is contributed by a textual agent would likely be a significant motivation for the selection of the verbs of this category. In this manner, as could be expected, a significant number of these verb phrases are engaged in the proposing of contributions of textual participants and other sources (see 4.4.1.). The following examples represent phrases typical of this group (iii. and iv.) in which we can see that the verb selected is to denote the contributions of external sources:

- iii. *'many accounts of lessons and actual lesson plans available on teacher's blogs suggest this is a distinct possibility'.*
- iv. *'Manteghi (1995) suggests another e-mail task to build on an in-class reading task.'*

In these instances, despite the complexity of the narrative we can see examples of both predicative (*event*) and propositional (*imposed*) deontic values (as discussed by Fintel,

2006; Palmer, 2001) with one example (iii) showing a (weakly possible) relationship in an instance of *circumstantial* modality (Kratzer, 2012; Searle, 1969) while the second (iv.) shows low levels of obligation which are transmitted through a *teleological* context in which the proposition plays a part in the explanation and justification of project methodology. The use of this weak verb in conjunction with a *high* authority source would suggest here that these writers are more concerned about following certain prescribed formulas in presenting this knowledge than in addressing specific power relations. In this regard, it would seem that interactions with *authority* are low in the consciousness of these authors.

The third deontic category which is present in significant frequencies in the ECP texts is *obligation*, which consists of the *have to* structure and the lexical verb *require*. Found in slightly lower frequencies than the *suggest* category discussed in the paragraph above, there are a total of 40 instances of these verbs in these texts which constitute 18.10% of the deontic verb phrases found in this corpus (see figure 4.1.1.). The majority of these lexemes (95%) are the '*have to*' semi-modal structure (Fintel, 2006) as demonstrated in the following examples:

v. *'I have to admit that I was skeptical [sic] at first wondering whether the discussion board would be just another "gimmick".'*

vi. *'...there have to be strong language learning components.'*

These two typical phrases (v. and vi.) show examples of *propositional necessity*, in which the actual presence of obligation is the key semantic purpose of the lexeme and phrase. However, again we see that the first example (v.) is an example of *commissive* modality, in which the author imposes social obligation upon themselves (Abdel-Fattah, 2005; Searle, 1969). The association of *commissive* modality associated with this verb category demonstrates the difference in modal nature from the other two major deontic categories, which relate primarily to circumstantial and predicative modality. These forms of modality are also associated with these verbs however, as demonstrated by the second example, which presents an instance of circumstantial/dynamic modality relating to the necessities of the situation at hand (Coates, 1983; Palmer 2001) albeit as part of a teleological narrative. In this manner, we see the author putting strong emphasis within the context of the methodological requirements of the project (Fintel, 2006).

Further to the use of these three, more prominent verb categories, it is worth noting that the ECP data also shows the presence of verbs from the two *directive* categories of deontic modality (*demand* and *request*) albeit in considerably smaller numbers than the other categories. These *established* academics use these occasionally and very sporadically for particular purposes within their discourse. The three *demand* category lexemes appear a total of 9 times throughout these texts, which together manifest 4.07% of the total deontic verbs found in this corpus (see figure 4.1.1. below) and as such can be considered a *minor* used deontic category. The following examples show a range of semantically tailored phrases, often heavily invested with other lexical features to precisely tune the semantics of the phrase for a specific meaning. The two instances of the strongest verb lexeme present in this corpus '*force*', as with the majority of these deontic verbs are found within a teleological narrative in which the author specifies requirements. Despite the importance of surrounding *events* in the discourse of these phrases, the modality of these phrases is of a *propositional* nature. The first of these verbs primarily acts to pass obligation in the first instance (vii) albeit via the structure of the narrative (with the 'project' acting as agent) while the standpoint of the author in the second is due to the ethical standpoint of the author (viii):

vii. *'This project forces students out into their communities'.*

viii. *Teachers should not force upon themselves a content area with which they are extremely uncomfortable.*

The second verb lexeme of this category as laid out as follows (ix and x) also imposes a *propositional* modality as part of a *teleological* function. This is manifested through a strong obligation in terms of procedural transactions, which thereby limits the social impact of the strong deontic force that the verb lexeme would otherwise carry.

ix. *'Memorisation, often unfairly characterised as involving exclusively 'rote' methods, does demand repetition'.*

x. *CALP English used in context-reduced academic learning demands high cognition on the part of the ESL student.*

The third and weakest deontic verb lexeme in this category shows some occasional divergence from this pattern with an example of predicative modality (context-based)

used once more as part of methodological discussion (xi). However, propositional modality is still a major modal function as might be expected from verbs of this category, and this extract demonstrates a presubscribed ethic employed in justifying the project procedure (xii):

xi. 'Order could be insisted on by allowing only one group-to-group movement on each round.

xii. 'As Lather insists, our goal was "to search for pattern and meaning rather than for prediction and control" (1992, p. 92).'

The propositional nature of this category of verbs, which has the potential to create difficulties for interpersonal relations with the readership is offset in these contexts by the textual features, such as modifiers, and the discursive context, in which these propositions are included as a part of a wider *teleological* narrative and the outworking of these dynamics will be discussed later in this chapter.

In respect of the second form of *directive modality*, the *request* category, the verb *to request* is the only lexeme present in the *established authors'* corpus. Like the previously discussed *directive* category, 9 instances of this verb form were present in the ECP texts, making up 4.07% of the deontic verb total within the corpus (see figure 4.1.1. below). In this manner, this category could also be considered a *minor* category used for specific situations. These verbal elements, as demonstrated below (xiii and xiv) are used exclusively in the *propositional modal* contexts, in which the teleological (instructional) circumstances dictate the methodological processes that need to be followed to recreate the study.

xiii. 'The teacher requests information from a student...'

xiv. 'Their function is not simply to request information, but to request the service of the other(s) to consider, reflect upon'.

The teleological structures present in all of these phrases creates a sense of *abstraction* in which the project is detached from reality by means of the narrative structure of the text. The project described is not the one carried out by the author per se but a

theoretically implemented study which follows the same procedures. Key elements such as the use of the *present simple*, as demonstrated in extract xiii, show how the use of the grammar is employed within the wider passages of writing to contextualise the modality of the phrases it contains. In this instance, the *generalised/ indefinite* feel created by the use of the present simple (Swann, 2005: 1984) has an *aorist* nature which has the potential for *subjunctive possibility*. In this case the textual *mood* of the phrase, whether *predicative* or *propositional* in nature, appears to be permissible due to this theoretical understanding of the wider texts and the possibility of interpersonal failure is averted.

There are several lexical/ syntactic techniques that the *established* authors use in constructing their *subjunctive* discourse, which are worthy of note. Firstly, the use of the present tense within the deontic verb phrases prevents them from being identified as part of an actual retelling of the narrative and they are thus of a hypothetical nature. Further to this, the use of actual *subjunctive* grammatical forms is another important aspect of present within these text (see section 2.4.1.). Although these forms are incorporated more generally within the teleological discussions, there is a number of phrases which show the presence of *English subjunctives* actually within the deontic phrases themselves, as the two examples following demonstrate:

E1: '*Leh (1999) strongly recommends that e-mail exchanges be integrated into course instruction*'.

E2: '*They can require that the content be related to the current lesson*'.

Within this context of this deontic narrative these *established* authors use an extensive range of deontic verb categories and lexemes with a considerable diversity of semantic applications and have adopted a means of making even the strongest deontic pressures permissible. Although the verb choices and the structures which contain these verbs are sometimes specifically tailored to particular contexts with different modal applications, it is apparent that the majority of these verbs employs a general sense of teleological modality rather than true *deontic* nature in which obligation is imposed by one textual actor upon a predicate. The relatively high use of three separate verb categories, including those of a fairly informal nature (see notes on the *have to* and *need* structures

above) hints at a fluidity and dynamism in these texts, as does the presence of small numbers of the two *directive* categories, which include verb lexemes of potentially very strong obligatory force.

4.1.2 Deontic verb quantities and modal functions in the Omani corpus.

There is a number of very clear differences in respect of the quantities and frequencies of the deontic verb phrases used by the Omani authors within their corpus. The first feature that is worthy of note is the significantly higher number of deontic verb phrases present in these texts, with 275 in the Omani texts compared to 221 in the ECP corpus (see figure 4.1.1. below). These are also much more frequent in terms of the relative frequency or percentage of the text, with deontic verbs accounting for 0.45% in the Omani texts compared to 0.35% of the words in the ECP papers (see figure 4.1.1. following). This demonstrates that the Omani authors use deontic verbs to a significantly larger extent when compared to their *established* colleagues, although, as will be discussed shortly, with considerably less diversity in terms of the lexemes and categories they employ.

However, despite the fact the Omani writers use deontic verbs much more regularly, they predominantly use lexemes from just two verb categories (instead of the three major categories found within the ECP corpus). These two categories account for almost all of the deontic verbs in the corpus, with 135 tokens each and both categories of verbs accounting for 49.09% of all the deontic verb phrases in present in the texts (see figure 4.1.1. below). The first of these two groups of verbs is the *requirement* category, of which over three quarters (76.3%) are composed of the *need* lexeme (see figure 4.1.1. as follows). The high frequencies of this verb suggest a similarity in practice to the *established* authors, and as discussed previously in this section, these verbs can be considered *informal* in nature by their absence from the *academic word list* (Coxhead, 2016) and high presence in the *general service* vocabulary list of high frequency general English vocabulary (Browne, Culligan, and Phillips, 2013). However, it is worthy of note that, unlike the *established community* practice, the Omanis only employed two verbs of this category, compared to the presence of four in the ECP corpora. In the use of these forms, like their established colleagues, the Omanis also demonstrate subtle differences in the deontic nature of their phrases, as shown below:

xv. *'This might be because at elementary level teachers feel their learners need more feedback...'*

xvi. *'Teachers who taught the old curriculum for many years and who are now being moved on to teach the new curriculum will also need to change the way in which in they...'*

In these instances, we again see the first instance (xv.) is demonstrative of a *predicative* relationship between the *learners* and their *feedback* with which the relationship of requirement exists (Fintel, 2006: 6). The second extract (xvi), however, shows a form of *propositional* modality which relates to the requirements of systems being implemented which rests upon textual participants. In this manner, the modal nature of these deontic verb structures behave much in the manner of their *established* counterparts. The key difference here is the main purpose for which these phrases are composed. The first example (xv) highlights shades of meaning more in line with the *circumstantial/ dynamic* modality (Kratzer, 2012; Fintel, 2006; Searle, 1969) that is present in many of the *ECP* texts, while the second extract (xvi) incorporates a higher degree of what can be called true *deontic* modality in which there is genuine obligation imposed upon a textual patient. The *teleological* role that is the primary function of these verbs in the *established authors* texts is absent in this context, as these verb phrases are not found in the same *methodological* contexts, as will be discussed later in this project (see section 4.3.2.).

Unlike the *established* authors however, the Omani writers use a very large frequency of verbs from the *suggestion* category, of which a highly significant relative frequency of 82% comprise the *weakest* deontic lexeme *suggest*, making this the most widespread deontic verb present in either of the texts with 111 individual instances (see figure 4.1.1. bellow). This is far higher than is the case in the *ECP* corpus and matches the high frequency of the *requirement* category verbs as discussed above. The Omani authors, like their Western colleagues, use many of these forms to present the ideas and contributions of externally published authors, such as in the following cases which display a *propositional modality* (xvii and xviii):

xvii. *'Gattullo (2000) suggests that evaluative feedback is dominant in second and foreign language classrooms.'*

xviii. *'Tsui (1995) suggests that using strategic feedback may enhance learning'*

The presence of the external authors in these contexts shows that the contributions of these writers are used in collaboration with the very lowest level of deontic strength. However, unlike the ECP examples shown previously (vi) the main modal purpose of these verb phrases is not *teleological* in nature, meaning that they are not concerned with explaining methodological procedures. Instead, these very weak deontic verbs use the authority of these external experts to convey a *dynamic* modality due to the context of discussion (Coates, 1983; Palmer 2001). However, this being said there are also shades of *deontic* semantics present, as these external sources are being used to add weight to the force of the argument which these authors are making.

Further to being used as the primary means of introducing the contributions of external authors, the Omani academics also use this *suggest* lexeme to introduce their own thoughts and ideas, as is demonstrated in the following extracts (xix and xx):

xix. *'This study suggests that learners are not being encouraged to develop these skills...'*

xx. *'but the findings here suggest that more research into this issue would be interesting.'*

In this manner, these verb phrases show examples of predicate modality (Fintel, 2006) of which a large part appears to be more concerned with the transfer of knowledge normally associated with *epistemic* modality (Coates, 1983; Lassiter, 2006). However, the use of the *suggest* lexeme does imply a degree of *deontic* force by its very nature and presence as does the association with external sources of authority, albeit at a very minimal level. The fact that there are so many *suggest* verbs in the Omani corpus implies that the purpose for which they use these lexemes is fundamental to the deontic discourse which these authors construct in their texts. This extremely weak verb with a very specific semantic role is used as a means of introducing ideas with the minimum level of stance taking. In this manner, it can be seen as having a *formulaic* use within these texts in which this structure is the *general* verb used for introducing of contributions towards the intellectual developments within the text.

A further important difference regarding textual frequencies is the very low levels of verbs of *obligation* category employed by the Omani authors. These are the lower formality *have to* lexemes discussed previously (see section 3.4.3.) and are found only in the text of one Omani author whilst being entirely absent from the rest of this corpus. This is particularly interesting seeing that this same verb structure constitutes roughly twenty per cent of the ECP corpus and the significant role that it plays in their texts. The fact that only *one* author is found to be using these lexical items raises the prospect that these Arab academics might not be a homogenous group in terms of practice, in that they show significant differences in the approaches to the construction of their texts. The fact that the text of only one Omani author has been found to contain these verbs would suggest that at least one of these Arab authors has been exposed to the practices of the *established* authors in their community of practice and thereby that the writers of this group may be at various stages of transition in their academic development from novice to established members of the community, with some writers having been shown to have adopted some of the practices of the rest of the ELT community, whilst others have not.

The final relevant area of difference between the two corpora is the fact that the Omani authors show a complete absence of verbs from either of the two *directive* deontic categories. There is a marked absence of these two categories when compared to the work by the *established* authors. The lack of verbs from either of the *directive* categories (demand and request) in the Omani texts suggests a number of things. Firstly, the absence of deontic forms which are normally an important feature of both English and Arabic discourses (Abdel-Fattah, 2005) suggests that the functions for which these verbs are employed within the ECP texts do not fit the purposes for which the Arab authors use their deontic verb phrases. In this manner, we have seen that the presence of the *request* lexeme, for example is found often when giving a voice to textual participants such as the students or teachers that were the subjects of study within the *established* authors' research projects. This textual feature is largely absent from most of the Omani corpus. A low level of academic authority and weight associated with such voices by the Omani demographic will be discussed as a probable contributor to why these voices are absent later in the project (see section 4.5.2.).

Secondly, the absence of directive verb categories such as the *demand* category lexemes from the Omani publications is suggestive of the fact that the Omani writers may feel

these verb forms are inappropriately direct for academic writing. This may reflect something of the teaching material, in which the author of this paper has never seen such verb structures overtly taught, and the limitations of the teaching of modality in such material has been widely noted (Swan, 2005: 93; Elenizi, 2004). However, the socio-cultural and linguistic perspectives which the Omani writers bring to their texts I would suggest would provide an answer to this phenomenon. The *directive* forms of modality are well developed in the Arabic language, these are portrayed in a manner closer to an epistemic directive (e.g. you will do this...) (Abdel-Fattah, 2005) which in Omani culture is more typically associated with high degrees of authority, and which these Gulf Arab writers may feel they do not have in this context. This is particularly pertinent given the local contexts in which these authors are writing in which the potential audience is the governing academic bodies who hold considerable sway over their careers and the institutions in which they work. In this manner, as we have seen (see section 2.1.1.) the Omani culture appreciates a greater degree of delicacy in its power relations than the Western academic practices (Al-Shabbani, 2015: 45). As such, deontic roles such as *suggesting* may seem far more appropriate given the social philosophies of these writers than those of *demanding*, no matter how heavily these strong lexical forms are hedged or modified within a proposition. With the importance of *directive* modality in Arabic (Abdel-Fattah, 2005) as well as English, semantic equivalence needed to be constructed in the Omani corpus through other means, as will be discussed later in this chapter.

Figure 4.1.1. Raw frequencies of deontic verbs by categories:

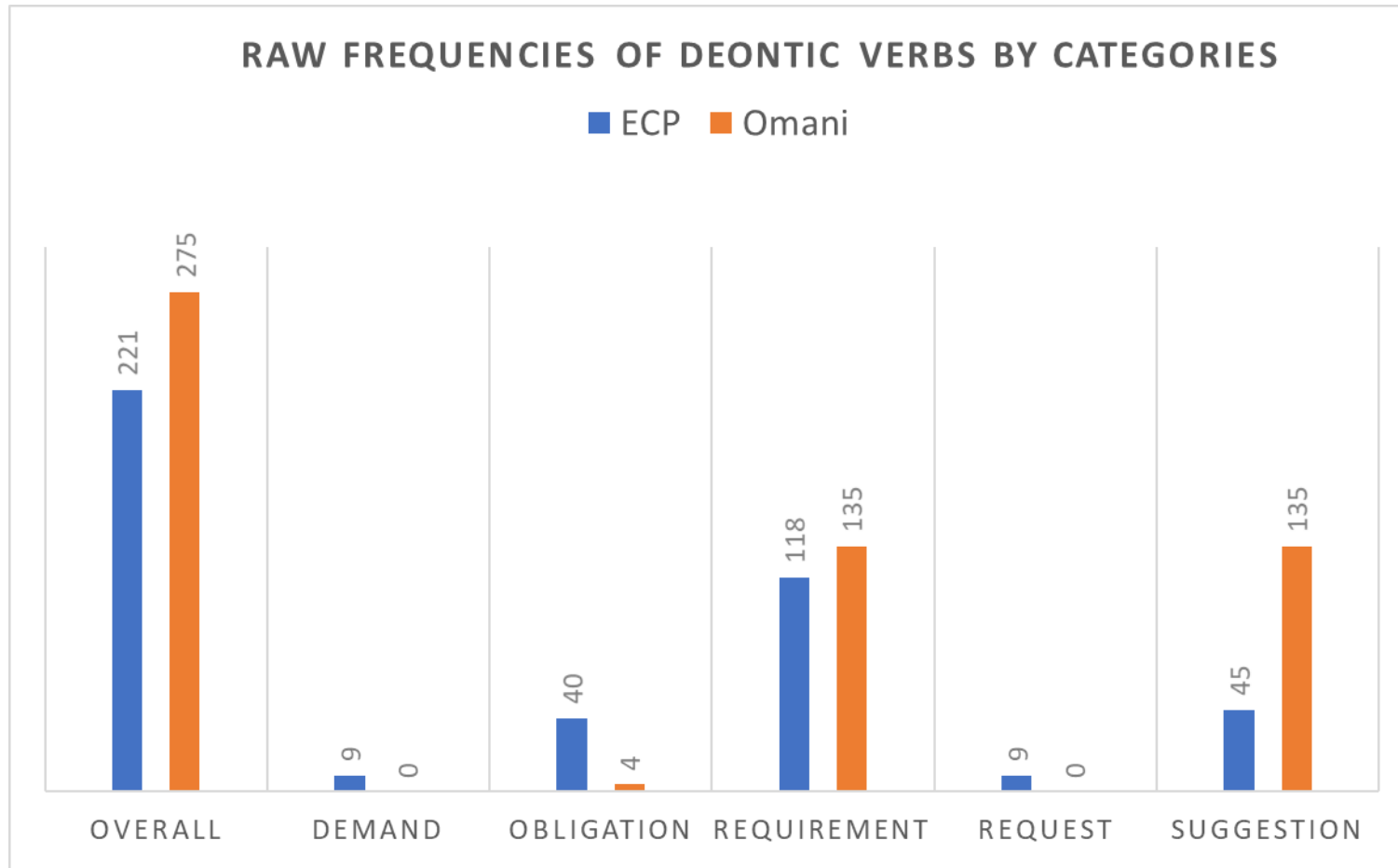


Figure 4.1.2. Relative frequencies of deontic verbs by category.

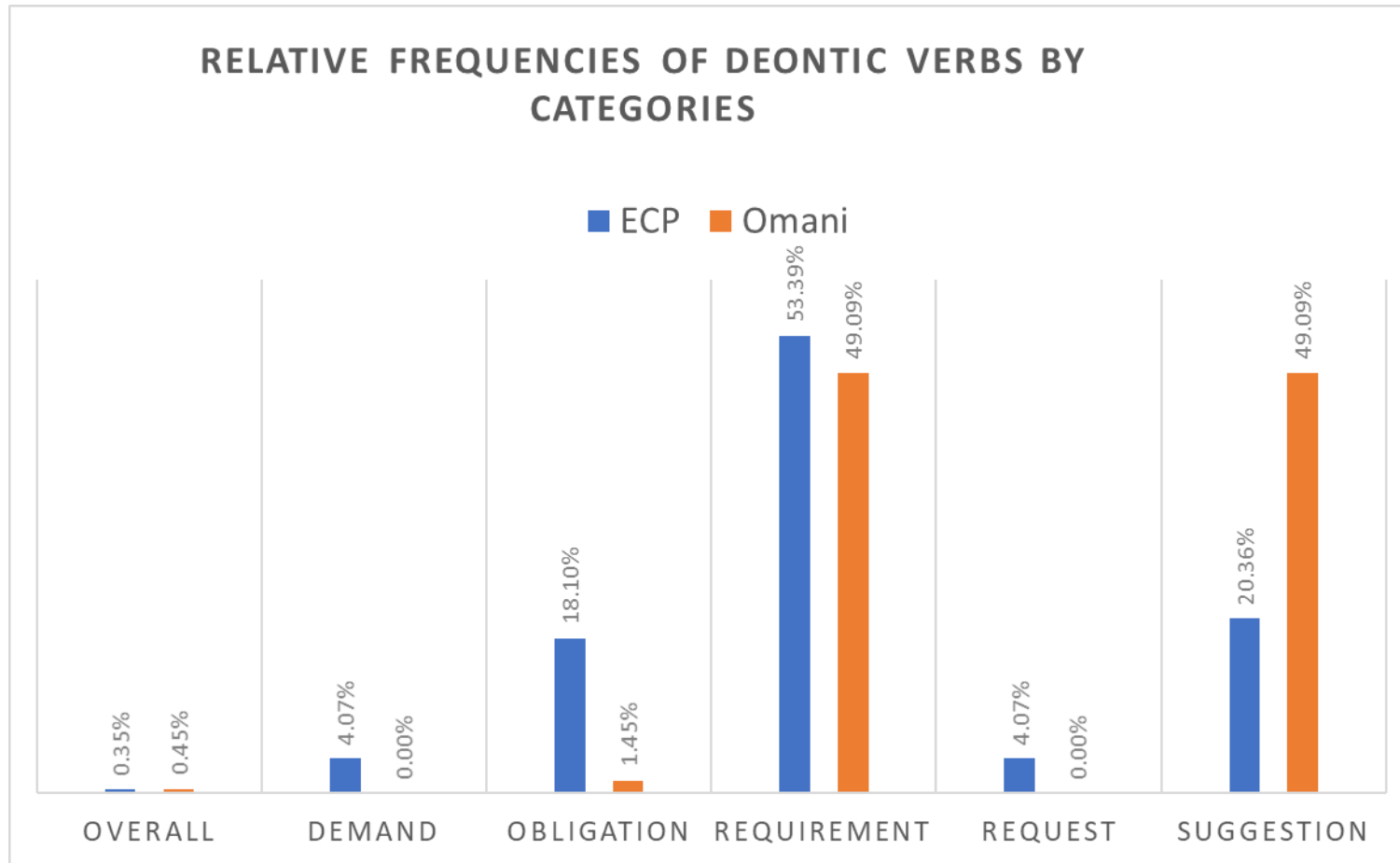


Figure 4.1.3. Relative frequencies of deontic verbs by lexeme.

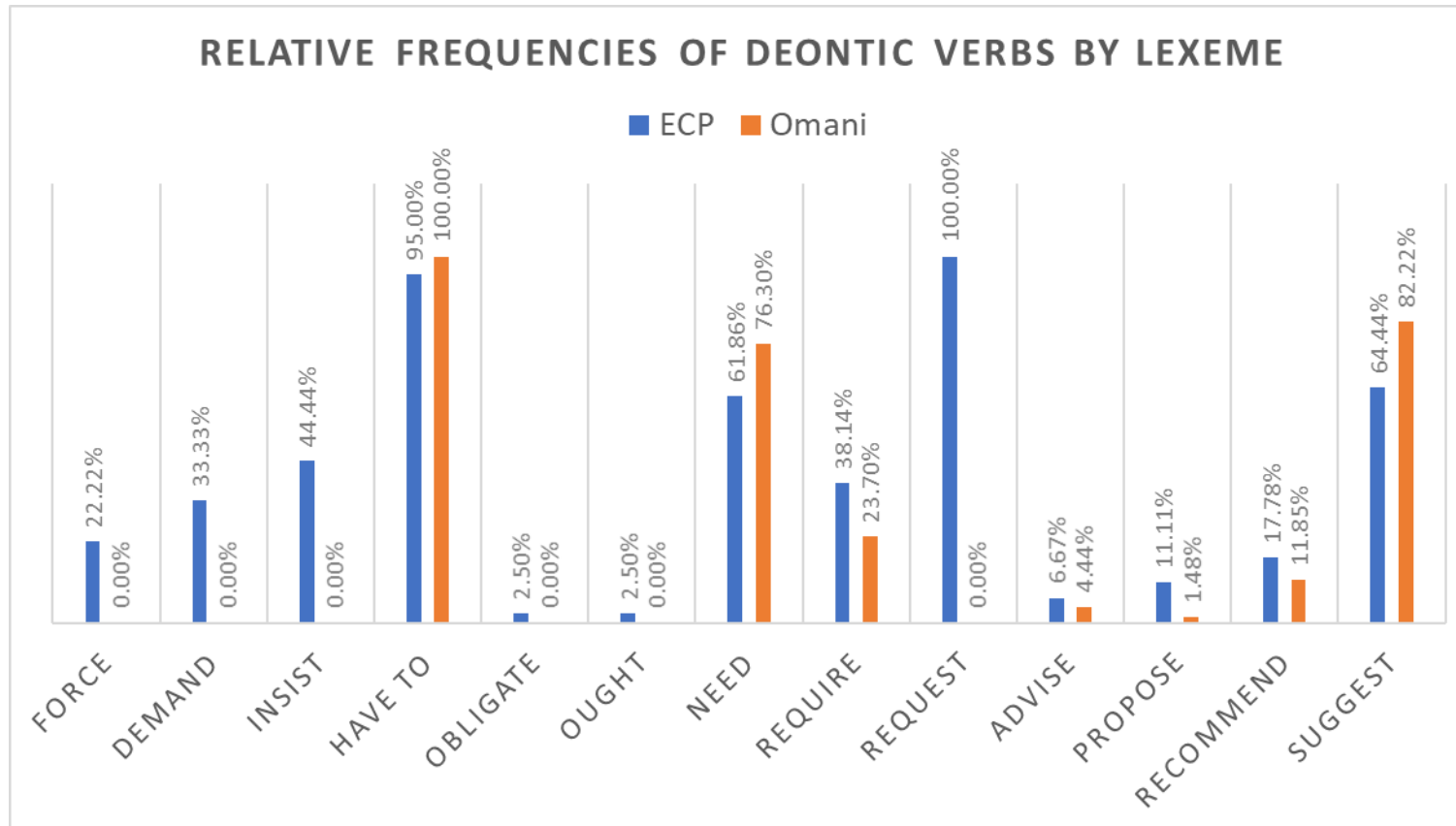
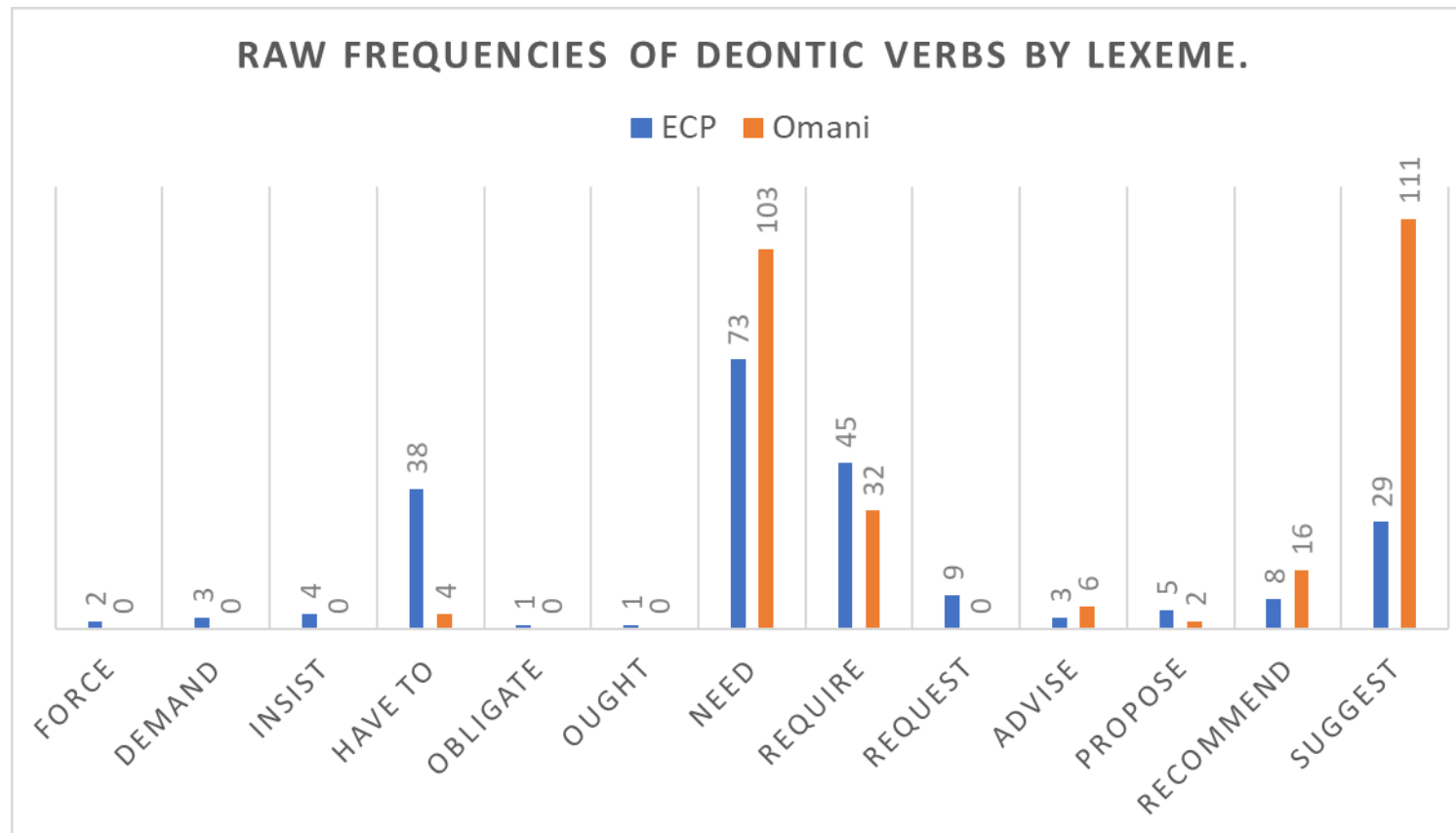


Figure 4.1.4. Raw frequencies of deontic verbs by lexeme.



4.2. An overview of the functions of deontic verb phrases

We have already discussed the elements of difference in the *modal* functions for which the two groups of authors employ their deontic verb phrases in the section above. However, the data relating to the *textual* functions in which verb phrases are employed shows considerable differences between the two corpora, as alluded. An understanding of how these functions are used and the perspectives behind these practices between the two groups gives insight into the motivations and the writers' motivations behind the use of verb phrases in particular contexts in their writing. This provides a source of data for answering the question; '*what do the functions for which the authors employ deontic verb phrases reveal about perception of the authors' role within their texts*' (see section 1.1.). In this respect the data relating to the functions of deontic verb phrases employed within the corpora will be discussed in terms of actual quantities of verbs (see figure 4.2.2. below) and as relative frequency (%) of the verbs employed in each context (see figure 4.2.1. as follows).

In terms of identifying the categories of discourse functions, Hyland (2002a: 1099) suggests the following categories:

- vi. *The stating of academic goals.*
- vii. *Explaining procedures.*
- viii. *Stating results and claims.*
- ix. *Expressing self-benefits.*
- x. *Elaborating arguments.*

4.2.1. Functions of deontic verb phrases in the *established community authored* texts.

As has been highlighted in the previous section (4.1.1) many of the *modal* functions associated with the deontic verb lexemes found within the *established community* authors' (ECP) corpus demonstrate a *teleological* modality. This form of modality, associated with the necessities of following procedures, is supported by the analysis of the primarily textual role for which the *ECP* authors employ deontic verb phrases. In this manner, the primary purpose of these elements is associated with the *explaining of procedures*, with 57.47% of all the deontic verb phrases in this corpus being used for this function (see figure 4.2.1. below). It is worthy of note that this is higher than the overall frequency found in Hyland's study of ELT (2002a: 1099)

These ideas are supported from a review of the actual phrases in context. The examples, in the section above (4.1.1.) reinforce the *teleological* nature of this discourse and relate to the narrative discussions of the methodological procedures. The first example (xxi.) is used to explain a process involved in their methodological procedures whilst the second (xxii) carries out the function explaining the rationale behind the methodology that was carried out. In this manner, the narrative, or *retelling* within the texts is varied and incorporates different perspectives of this same function, with some phrases *explaining* and others *elaborating the argument* of procedures within the projects' methodology sections. This suggests that although the purposes of the construction are essentially the same, these writers are not relying on presubscribed strategies but capable of producing novel phrases for the specific constructs within their texts.

xxi. *'Both air and shipping methods basically require the same means of preparation...'*

xxii. *'There is a general belief that aptitude for developing a second language dissipates as a learner gets older, contrary to the results of some studies....Linked to this notion is the intelligence and aptitude of the learner, as active learning of a second language in a classroom context requires the use of cognition and intelligence.'*

In this manner, although we see the discursive function of *elaborating the argument* as the secondary function of deontic verb phrases within this corpus we can see that it is actually closely related in terms of its textual role to the primary purpose of *explaining procedures*, playing a complementary role, which supports these propositions in establishing their academic value.

Furthermore, it is noteworthy that the data from the strongest deontic verb categories demonstrate a higher relative frequency (%) of the verbs allocated to *explaining procedures* than to other functions. (see figure 4.2.1. as follows) here we see in excess of 77% of the *demand* and 62% of the *obligation* categories being employed in this textual function. Despite the relatively low numbers of the *demand* verbs, these findings suggest that despite their relatively high deontic strength, these verbs are used in the

manner in which they would seem entirely appropriate to this context as we can see from the following extracts (xxiii. and xxiv.):

xxiii. *'This project forces students out into their communities'.*

xxiv. *'Teachers should not force upon themselves a content area with which they are extremely uncomfortable.'*

From these examples it becomes apparent that the contexts and the grammatical constructions (such as the presence of negative particles in extract xxiv.) enables these forms to be perceived as acceptable academically as the full strength of the deontic force is either entailed as part of the larger theoretical narrative or inverted through negation or other devices as discussed later in this project (section 4.5.1.). This demonstrates that this group of *established* writers are capable of including highly specified deontic phrases to fit the needs of a particular teleological context due to a range of strategies.

Generally speaking, the deontic categories of *suggestion* and *requirement* in the ECP texts are used in a more generalised, less specific manner, incorporating a wide range of functions (see figure 4.2.2. as follows). The wider use is not representative of the fact that they are the more frequently used deontic verbs but should be seen in terms that being the more general (catchall) in nature of these forms means that they are more frequently used within the texts. These are fairly typically found in both the primary and secondary deontic verb textual functions within the ECP corpus. This secondary role played by deontic verbs in the *established* community corpus, that being *elaborating arguments*, as we have seen are primarily used in the same teleological contexts of the methodology as phrases fulfilling the primary function of *explaining procedures* (see figure 4.2.1. below). This argumentation as shown in the following examples (xxv. and xxvi.) is closely linked to the wider description of the methodological processes undertaken during the course of the project, however the addition of such features plays a more elaborative role, often invoking obligation to *reflect* rather than action, as can be seen from the extract as follows:

xxv. *'we need to take seriously the questions What? When? How much? and How?'*

- xxvi. *'Only in this way will students learn how to function in the language, as they will eventually need to do in the foreign culture.'*

In the case of the *weakest* verb categories such as *suggestion*, and *request* in the ECP texts, we see that the *Elaboration of arguments* becomes the major function for which these lexemes are employed in the texts. However, it is worth remembering that although these phrases seem to be employed in a different textual role, the context in which they are found is still primarily used in *teleological* roles as part of the methodological narrative (see figure 4.2.1. below) which is highlighted in the following extract (xxviii.) in which they play a role as part of the wider narrative discourse.

- xxvii. *'Their function is not simply to request information, but to request the service of the other(s) to consider, reflect upon, and indeed, play with possibilities rather than to request information.'*

In this particular example, we can see that the function of this phrase is not only reflective due to the *commissive* nature of the proposition but also serves a metatextual purpose as It casts a specific reflection on other areas of the text.

In many examples, such as in the following extract (xxviii.) the two functions, are blurred by the author in constructions in which the argumentation is used not only to justify but also describe the procedures of the methodology.

- xxviii. *'Leh (1999) strongly recommends that e-mail exchanges be integrated into course instruction so that instructors can link course content and daily class work to the questions which can be posed in the correspondence with the native speaker.'*

In this manner, the narrative is structured in such a way as to present these ideas as one coherent structure, in which both the rationale and explanation of a particular process are incorporated into one seamless construct.

As we have highlighted previously, the lesser used verb categories classified as *directive deontic* verbs (*request and demand*) show very limited use within these texts and although they follow the same basic *overall* discursive patterns (see figure 4.2.2 below) these verbs would seem to be employed in specific contexts. *Directive* categories are used in specific contexts to *embellish* and enrich the narrative discourse through a means of allowing direct communication and deontic force between textual

participants to be visible. This is particularly true in terms of the *request* category as we can see from the following extracts (xxix. and xxx.) the first of which shows the imposition of potential force of obligation upon a textual participant (in this case the students):

xxix. *'Students could be encouraged to request the kind of news from which they wish to study.'*

The above example shows a very unusual construct, in which the author is essentially stating that a *hypothetical* group of students, potentially could have deontic force put upon them to put deontic force upon a *hypothetical* reader. This is a very complex structure and the lexical arrangement of modification features makes this possible, however it is through the teleological narrative that the complexity of this structure is realised. The second of these phrases (xxx.) presents us with another detailed interplay of what takes place in the hypothetical enactment of the methodology.

xxx. *'During interaction, students and teachers are exchanging information or goods and services through requesting and giving. The teacher requests information from a student... Similarly, the teacher requests students to move into small group formation;'*

In these examples, we see that the author is again interested in the interplay and transmission of deontic force from one textual participant to another and the use of this specific lexeme provides the semantic option for achieving this. It is also worthy of note from this particular example (xxx.) how the deliberate use of the *present simple* verbs, once again prevents the narrative from being viewed as a specific reflection of the actual events carried out in the project but allows the author to construct a *hypothetical* narrative which the reader could adopt.

This narrative that occurs through many of the ECP methodology sections appears to be a key context in which the deontic discourse is employed and would seem to justify the presence of this *directive* form. We see further instances of this with the manner in which the *demand* category is employed. This following extract (xxxi.) shows a situation in which the author suggests a *hedged* teleological course of action, which possesses *certainty-reducing* lexical modification structured in the passive voice. This heavy hedging aside however, this phrase is also presented as an *example* only, through

the use of the *'for instance'* structure which reinforces the understanding that this is a *hypothetical* discussion.

xxxi. *'For instance if everyone is assigned a line from one of six four line stories they could move from group to group finding the other people 'in their story'. Order could be insisted on by allowing only one group-to-group movement on each round.'*

Through the use of this narrative structure, the *established* authors are able to use the *demand* deontic category and other less conventional academic verb lexemes in creating a rich and carefully crafted teleological narrative with which to engage their readership.

4.2.2. Functions of deontic verb phrases in the *Omani authored* texts.

According to the data, the Omani authors primarily use their deontic verb phrases for the function of *stating results and claims* (see figure 4.2.1. below). As the following example demonstrates, the authors use this function as a means to make suggestions to the readership based on their findings (xxxii.). The nature of these deontic propositions is by nature predicated upon the accuracy and appropriateness of the project research and as such are of a *conditional* nature. This would account for the *directness* of the at times deontic *strength* of many of the propositions that might otherwise prove to be a threat to the face of their potential readership.

xxxii. *'...but for others changes in the educational system more generally are required...Teachers who taught the old curriculum for many years and who are now being moved on to teach the new curriculum will also need to change the way in which in they interact with learners...In adopting this new curriculum, teachers will also need support in thinking about classroom interaction and in particular the way they respond to learners' contributions.'*

This being said, there is still considerable hedging taking place in many of these propositions as can be seen from this extract (xxxii.) the effect of which will be discussed separately within this project (4.5.2.).

We can see the same literary functions also primarily connected to the weakest deontic verb category, *suggestion*, which the data demonstrates is the most frequently used

deontic verb in the Omani corpus (see figure 4.1.1). This *function* accounts for over half of these verbs (57.78%) suggesting that the Omani authors prefer to use *weaker* deontic forms for *stating results/claims*. This is supported by a review of the phrases in the corpus, of which the following extracts (xxxiii. and xiv.) show *textbook* examples of how propositions of this nature should be presented within academic literature suggesting a *formulaic* approach to deontic constructions. However, it is the context in which these elements are used rather than the structure which would appear to be at odds with the practice of *established* writers in this field.

xxxiii. *'These findings suggest that teachers could benefit from a greater awareness of the full range of purposes which questions can be used for...'*

xxxiv. *'This study suggests several further areas of study...'*

A secondary function for the Omani authors is the role of *elaborating argumentation*. This initially shows a degree of similarity to the approach by the *established* authors in the fact that the writers also use a significant amount of their deontic verb phrases for the purpose of supporting the primary purpose of these verbs. However, in the Omani context, this secondary function is thus used in support of *stated results and claims* (see figure 4.2.1. below). As we can see from the following extract, (xxxv. and xxxvi.) the Omani authors also use these forms to construct a narrative structure in which to couch their deontic discourse. In these extracts, it is clear that the authors are using deontic verb phrases to follow up on the stated results with further deontic weight, even in contexts that lacked a deontic nature associated with the original proposition. In this manner, the Omani writers use this secondary textual function as a means of increasing the academic authority of the stated claim, this often involves following up the original proposition with the contribution of an established author to strengthen its values to the reader (xxxv. and xxxvi.) and as such the two functions are very closely linked:

xxxv. *'Findings reveal that the SETs discussed a variety of issues related to three categories:...As Pajak (2001) argues, we need to consider the levels of confidence, competence, commitment and conceptual thinking of individual teachers,'*

xxxvi. *'Regarding TC's responses, these may have been affected by the lack of a logical PLD structure, especially as the reflecting stage was missing. Teachers need the opportunity to examine their practice critically and uncover their beliefs, as Borg (2003) argues.'*

These examples highlight some key features of the narrative structure created by these Omani authors. This narrative is found primarily within the results and discussion sections of these projects and the Omanis are using very heavily argued claims about their projects' findings, with a deontic outworking. In using the language of obligation so regularly to construct the statement of results and claims, this would suggest that the Omani writers are diverging from the primary functions of the established authors in their community of practice, even though the ECP corpus shows some occasional use of deontic verbs in this role (see figure 4.2.2.). However, in using so many deontic verb phrases in this function to this degree speaks of a possible association of Omani cultural values associated with the role of authority as the instructor and dispenser of advice. This being said there is a tendency for the Omani authors to prefer the *weaker* verb forms of the *suggestion* category for the direct *stating of results/claims* (see figure 4.2.2. below) whilst the stronger *requirement* verbs show a higher use of the *elaboration of argument*. (see figure 4.2.2. as follows). This would suggest that weaker levels of obligation are attributed to the *claims* and although this may in part be due to a *formulaic* approach to the discourse construction, this could be suggestive of a lower degree of authorial commitment to a proposition and perceived lack of social permission in striking an *authoritative* stance in this manner.

Figure 4.2.1. Relative frequencies of deontic verbs function (excluding absent Omani request and demand categories).

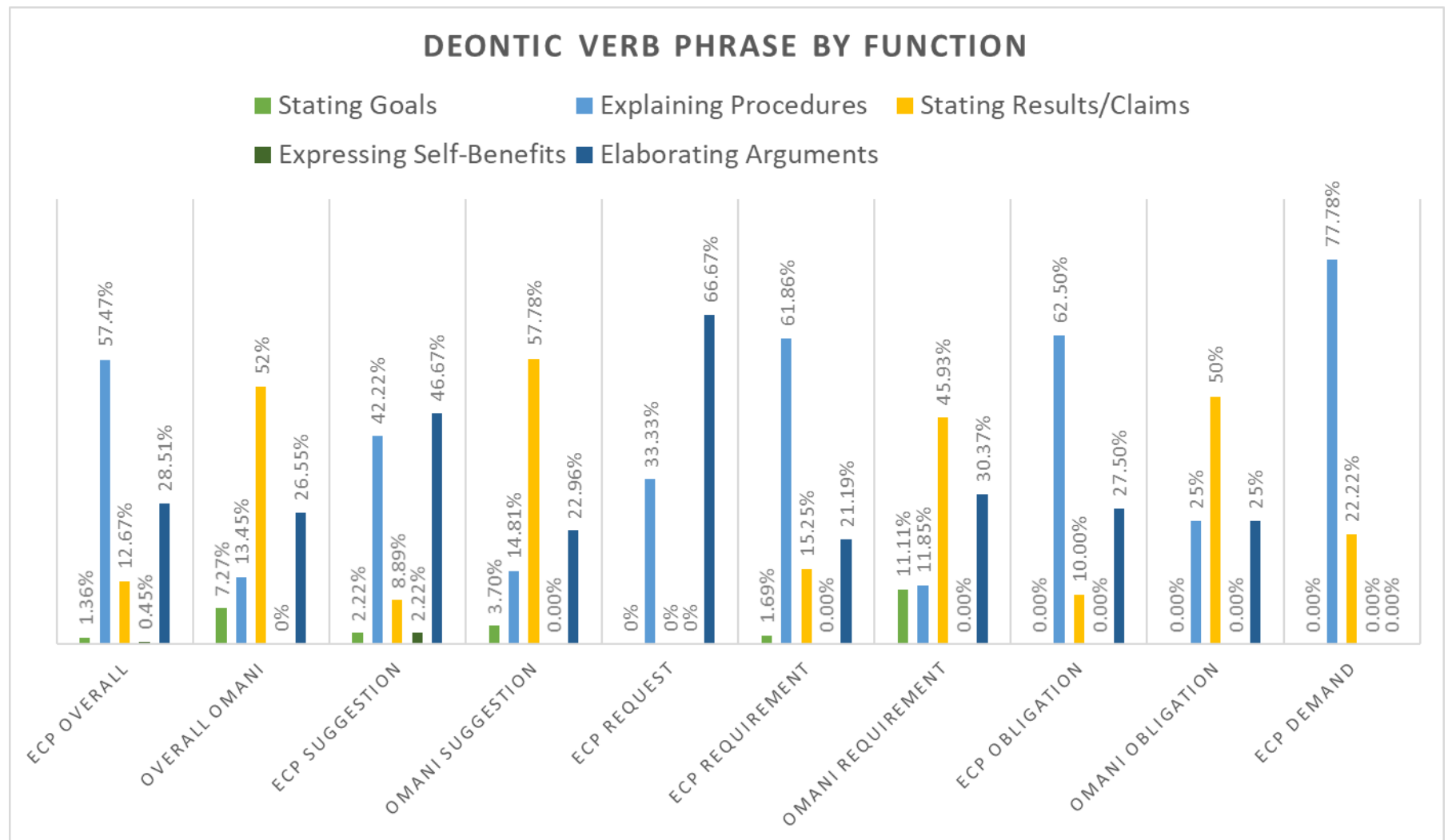
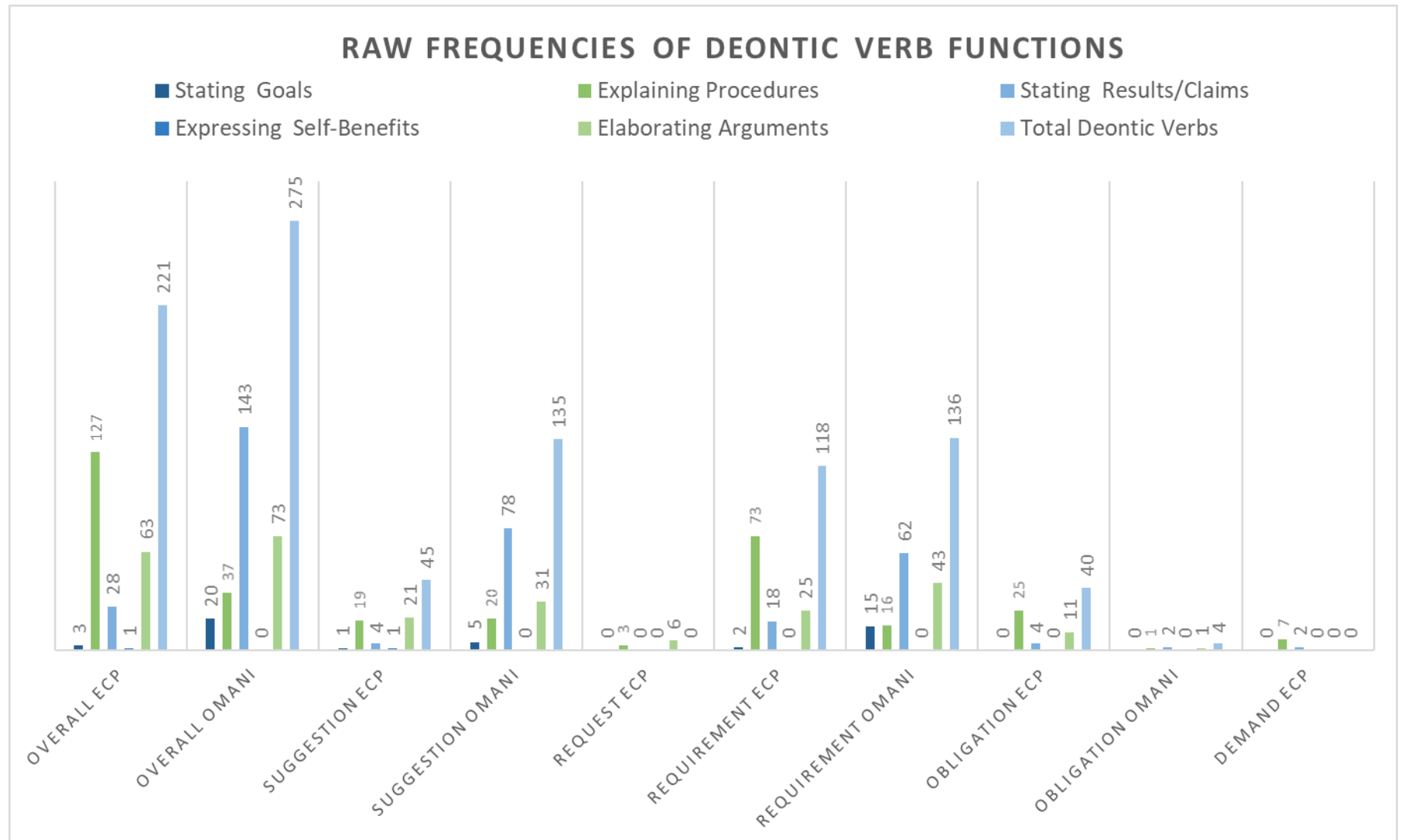


Figure 4.2.2. Raw frequencies of deontic verbs function (excluding absent Omani request and demand categories).



4.3 Sources of information associated with deontic verb phrases.

The choices of the sources of knowledge that an author associates with their deontic verb phrases was fruitful in providing information relating to both the origin of a proposition but also at times the recipients of the obligatory force that the proposition conveyed. In answering the question '*What does the authors' management of external sources associated with their deontic verb phrases reveal about the writers' conceptions of academic authority?*' the data relating to this association of external sources with deontic verb phrases present in the corpora was quantified as actual quantities that showed the overall regularity of verb use by deontic category (see figure 4.3.2. below) and the relative frequency (%) of the verb phrases with which each source type was associated (see figure 4.3.1. as follows).

As we have discussed (see section 2.2.) a key feature of academic writing is to construct argumentation which carries enough authority with the readership to appropriately support the propositions of the writer. The use of authoritative external sources, such as published academic authors and others with established intellectual authority has long been seen as a central feature of how this is achieved (Panetta, 2001). However, within texts, particularly Liberal Arts genres such as *ECP*, in which human interaction and qualitative analysis are important, the participation of other textual participants can also take an important role within research and there are examples of this fact in both corpora.

In this regard, this project found that there were a variety of different voices present within the two corpora which acted as sources for information contained within the deontic propositions. The highest levels of academic authority are drawn from the contributions of existing academic theories (Panetta, 2001) and these theories are communicated through fully referenced academic sources primarily (although not exclusively) from academic publications, books and peer reviewed journals. However, there were a range of other important types of source found within the papers, including official sources such as government policies, project data, the perspectives of the author, their peers, project participants and occasionally social sources based upon cultural norms and viewpoints. Although there were instances of *religious* sources for propositions found within the Omani corpus, such propositions were not associated with *deontic* verb phrases and played no part in this paper. Further to these various elements, there were also deontic verb phrases present that had no discernible link to any source

within the texts. The presence or lack of presence of sources of knowledge was an area of significant difference that exists between the two corpora, and the role of *narrative voices* was identified as a key feature within some texts.

4.3.1. Sources of knowledge associated with Deontic verb phrases in the *ECP* corpus.

The data shows that the *established* authors very *infrequently* associate any of their deontic verb phrases with sources of knowledge, with 144 instances (see figure 4.3.2.) constituting 65.16% of the tokens (figure 4.3.1.) in which no discernible source is evident for the knowledge. This at first seemed surprising, especially considering that these papers were written by established academics within their field. However, the primary reason behind this phenomenon was the fact that the context in which the majority of deontic verb phrases were found in this corpus, as already highlighted was *teleological*. In the following example (xxxvii) we can see that the author creates a teleological narrative discourse in which we see a number of deontic verbs and gerund forms helping construct the semantics of the passage:

xxxvii. *'During interaction, students and teachers are exchanging information or goods and services through requesting and giving. The teacher requests information from a student... Similarly, the teacher requests students to move into small group formation; ... these are the default mood grammar choices for requesting and providing information.'*

Although the subjects of the two verb phrases present are *the teacher*, the reality is that this is only a hypothetical participant, acting as part of a subjunctive narrative to explain the processes of the methodology carried out in this particular study. These *teacher* actors cannot be seen as the *sources* for what is taking place, but rather fictitious *examples* for the sake of the narrative. In this way, the role of the textual *narrative* itself effectively acts as the source for the information as it is by its very nature based on a retelling of past actions. This being said, narrative such as these do contain constructs containing propositions from both the author and other knowledge sources and would seem to be a classic example of the 'multivoiced thinking' prized by Lin, (2014: 70). However, as a textual device the narrative is effectively independent of them both, with direct authorial contributions as one of a number of resources it utilises.

This use of a *narrative* structure within the texts thus acts as a de-facto *voice* or *source* in its own right, with perspectives independent of the author or the participants in the

study (Gergen and Gergen, 1998). In this manner, it becomes a key element of explaining the presence of some features within the texts, whilst also going some way to justify the presence of the high strength deontic values of many of the verb phrases contained within the ECP corpus. As we have established, there is a wide range of verb strengths on display within these projects, which might otherwise seem to be inappropriately strong or forceful for use within academic discourse. However, as demonstrated by the following extracts (xxxviii. and xxxix.) taken from the strongest verb category (*demand*) despite no presence of *hedging* or other modification to temper their strength, these potentially high-risk verb structures and contain a *reflective*, aorist quality due to the lack of obvious recipient for the force of the proposition:

xxxviii. *'This project forces students out into their communities.'*

xxxix. *'Memorisation, often unfairly characterised as involving exclusively 'rote' methods, does demand repetition.'*

I would suggest that the presence of this narrative voice, with which a hypothetical telling of the methodological processes is created for their readership to engage with, thus enables the author to distance themselves from their text, both as an individual, and as a participant. In this respect, this feature could be seen as a type of super-textual hedging, in which the *modal* quality of a piece of text acts to affect the propositions within it.

In terms of understanding the manner in which this narrative can act as a textual element independent of the author, Gergen and Gergen, (1988: 25) describe this form of telling as a '*stability narrative*' which they define as '*a narrative that links events in such a way that the individual remains essentially unchanged with respect to evaluative positions*', and as such could be an explanation for the limited presence of other textual participants.

Although such an academic *style* may not be conducive to every academic context, it would seem to be seen as appropriate by this particular group of writers within this specific academic genre. Čmejrková and Daneš (1997: 46) identified that there is a significant difference in the structural styles of some texts. In this manner, they discovered that, while some texts aim to be purely *expository* in tone (See table 2.3.1.) others can have a more '*narrative*' style which is '*contemplative*' and with a '*story like*

tension'. In relation to such features, Lin (2014: 52) argues against dismissing 'storytelling as an inferior form of academic discourse' and claims that it can be a key feature of textual argumentation, informational and explanatory texts, and narratives (54) and amongst other benefits, it can be a way for novice academics to access multivoiced thinking on the part of the reader (70). This could be a viable explanation for why such a *narrative* discourse seems to play this major role within the writing of *established* authors in the academic genre of English Language Teaching, as the nature of this genre is to promote the values of *accessibility* at its very core.

Although the data shows that the majority of the deontic verb phrases found within the ECP corpus contain no references to sources, there are two source categories which show a high enough frequency to be of interest. The presence of formally referenced external academics and data as sources are found in equal numbers within the ECP corpus, with each accompanying 9.95% of the deontic verb phrases (see figure 2.3.1.) and 22 occurrences within the corpus. Although these source types can both be seen as having a *high* academic value and being a key element of academic discourse (Chen and Baker, 2010: 30) they can be used differently within the texts (31).

Although found in a number of contexts, the deontic verb category most frequently associated with sources in the *established* authors' texts is the *suggestion* category, which is the *weakest* group of deontic verbs, and is most commonly associated with the voices of textual participants in general. In these instances, there are significantly higher levels of formal *academic* and *authorial* source associated with these phrases. This is the only ECP deontic verb category in which a textual voice is present in greater frequencies than the *no source* category (see figure 4.3.1.) in which 37.78% of the *suggestion* verb phrases are supported by some form of formal *academic* source (an overall relative frequency of 9.95%) compared to 35.56% without any discernible source (compared with an overall relative frequency of 65.16%). This context would seem appropriate given the formulaic manner in which academic sources are often cited in these texts, these accounting for 77.27% of all the formally referenced academic sources found in this context (see figure 4.3.1. below). We can see some examples from the following phrases in which the author uses *direct* authorial referencing (xl) and indirect authorial references (xli):

xl. *'Kern (1995) suggested that the use of pseudonyms decreases anxiety among many of the students.'*

xli. *'Research suggests that a MOO project should be planned as a compact educational experience... (Backer, 1999).'*

These two formally referenced deontic verb phrases are both extracts of a teleological nature (explaining methodology processes) as are the majority of deontic verb phrases in this context. These features are predictably used to justify the procedures carried out within the projects by demonstrating that the ideas are not just the perspectives of the author, but are grounded in academic theory. However, although found associated with the *suggestion* category verb phrases, the references to project *data*, is more typically associated with verbs in the *requirement* category (see figure 4.3.2. below) thus presenting a different lexical approach to construction which is in line with current understanding of academic practices (Chen and baker 2010: 31). This is demonstrated in the following extracts (xlii. and xliii.) which place the deontic strength associated with a number of verb matrices upon the successful application of the processes described.

xlii. *'The success of this activity is at least partially dependent on what material is chosen and how willing students are to scrutinize their own lifestyles. Instructors will need to experiment with different materials and ways to introduce the activity, but also critical thinking and reasoning skills they will need in their other studies and after graduation.'*

xliii. *'...The first three kinds of talk presented in Table 1 are well known and the balance between the two is one that needs to be strategically managed to avoid the problem that our EFL student in the opening epigraph encountered...'*

It is of significant interest that both of these extracts are examples of deontic verb phrases used for the *minor* purpose of *stating results/claims*, which account for only 12.67% of the *established* authors' deontic phrases (see figure 4.2.2.). This difference from the usual *teleological* context in which the presence of deontic phrases is typically employed has a consequential effect on the modality of the phrases in question, with the

nature of the deontic verb changing from the usual teleological modality. In this manner, an inspection of the use of these phrases in this *stating results/claims* context, such as the ones above, would suggest that the references to textual sources within ECP texts are not just used as a source of authority and knowledge, but also the imposition of a degree of obligation in these sources. Put simply, the presence of a deontic verb associated with an agent or patient will naturally associate a deontic value within the proposition with that concept even if it is recontextualised within a *teleological*, or *subjunctive* structure. In this way, the first of these extracts (xlii.) shows obligation through *dynamic/ circumstantial* modality which is placed upon the agent of these sentences, in this case the *instructors*. The second extract (xliii.) although of a similar modal nature, is concerned with the avoidance of what the author perceives as an issue that occurred when carrying out this project. This is an interesting proposition due to the fact that it refers (very indirectly) to a problem in their own methodology. However, this issue is addressed via the transferal of *dynamic* obligation upon the readership.

Further to this, the ELT corpus also contains 10 instances of both *official* and *authorial sources*, and as each are manifested in only 4.52% of the deontic verb phrases within the texts they can be considered *minor* source categories. The instances pertaining to the *official*, sources are fairly limited in scope, referencing elements such as websites, and university guidelines that need to be followed in order to accomplish certain goals and being found largely in conjunction with the more *formal* requirement verb *to require* as the following two extracts demonstrate (xliv. and xlv.).

xliv. ‘These scavenger hunts require students to visit various websites to find information... <http://iteslj.org/th/>’

xlv. ‘Note that the list of orientation tasks requires the students to respond to their activities in writing,’

The modality of these phrases remains largely *teleological* in nature and they are almost always situated within the narrative discourse which constitutes the methodology sections as discussed above. In this manner, however, we can state that the *require* lexeme is the primary verb with which *official* sources are found and presented within this area of the text. Further to this, the greater formality associated with the *require* lexeme (as opposed to the *have to* structure, which is not of Latin origin) supports the

view proposed by Chen and Baker (2010: 31) that certain lexical bundles are associated with certain sources. In this regard, the association of *official* sources with more formal lexical (such as *require*) and grammatical choices (such as the *passives*) may be generally more frequent within discourse. However, the primary association between the use of *official sources* and the *requirement* category would, according to context, appear to be primarily related to the semantic requirements of the discursual context. It must also be stated that although the *requirement* deontic verb category was selected to meet certain semantic goals, the choice of the *higher* formality associated with the verb *require* does suggest that there is a more natural affiliation with *official* source and *formality* in verbs and suggests that there is a deliberate grading of verbs relating to some of the sources represented in the *established* authors' texts according to the level of authority which these writers feel they carry.

In terms of the references to *authorial* sources in the *established* writers' texts, these references tend to be distributed widely throughout different verb categories. The use of the *first-person pronouns* (such as 'I') as a representation of the author will be discussed later in this chapter (see section 4.4.1) however, it is important to state at this juncture, that the use of the use of *first-person pronouns* and direct authorial visibility in the corpus are not synonymous. As will be discussed, there were many instances in which such pronoun use did not directly correspond to the author, and many of the authorial source references did not employ pronouns. This is demonstrated in the following example (xlvi.) in which the presence of the author maintains a low textual profile through an indirect reference via the use of a *possessive* determiner, as an *authorial* source of knowledge within the data (see figure 4.3.1. below) to present a personal narrative that allows the author to identify the contribution as their own:

xlvi. 'One of the constant discussions in all my teacher training groups was how to motivate students. This suggests that the focus on passing the exam was not always enough.'

Other instances however, such as the following extract (xlvii.), gives a much more direct representation of the author, in which they take credit for the development of an idea in the clearest possible terms from which they impose a deontic:

- xlvi. *'While experimenting with schMOOze, I developed this modular strategy, which I recommend to ESL/EFL teachers considering using this site with their students.'*

One last area of interest is the presence of contributions from other textual participants, albeit in relatively low numbers. This includes the direct contributions of project participants through voices of their own within the texts. This includes the contributions of both *teachers/peers* (present in 0.45% of deontic verb phrases) and *students* (2.90%). These are found in both *suggestion* and *requirement* categories (see figure 4.3.1.) There is a range of approaches to the inclusion of such voices within these academic texts, with a very high-profile representation of individuals, such as in the first extract (xlviii) in which the author includes direct quotations from the participant allowing the author to speak for themselves within the text, and the *first-person singular pronoun* is used. However, there are also other more general approaches to the inclusion of such contributors, such as in the second example (xlix) in which the narrative relates the experience of teachers indirectly:

- xlviii. *'By the end of the first week, student response was positive, as expressed by the same students from Jordan and Malaysia: "I think it works good and it helps me concentrating on certain objects which are my weak points and which I need help with."'*

- xlix. *'The teachers also discovered that the class needed a time to talk as a group for the last ten minutes;'*

When we compare the value of the contributions of project participants such as these to the likes of formally referenced academic sources and hard data there would be a contrast in the level of academic authority which these textual actors would bring to a proposition. An analysis of the data (figures 4.3.1. and 4.3.2.) however would suggest that there is no direct correlation between high or low authority source type and the level of strength of the deontic verb choices. Instead, it would seem that the selection is made according to the semantic requirements of a particular context required by the narrative.

The manner in which sources are included within the texts by the *established* authors can generally be seen as a part of the *descriptive* discourse structure found in the

methodology section (and described in table 2.3.1.) that would appear to be the central context for deontic language within this corpus. This allows the authors to construct texts that can effectively intertwine the voices and contributions of themselves and others, in a manner highlighted by Bakhtin (1981: 294) albeit within the context of a central narrative. This allows the text to effectively manage and speak for itself, as described by Gergen and Gergen, (1988) whilst utilising contributions including the authors themselves of which they are merely one of many. Although there is an occasional correlation between particular source types and deontic verbs (such as *official* sources and the *require* lexeme) it would however be more realistic to state that the primary motivation for pairing a source and a deontic verb is semantics. In this manner, a formulaic approach is apparent within the *established* authors' texts, in which most contributions from sources as *agent* (or subject) whether highly esteemed published academics or students in a classroom, are coupled with the *suggest* lexeme, whilst for contexts in which obligation is imposed upon a textual *patient* (receiver of the deontic force) the *have to* structure is generally substituted.

4.3.2. Source of knowledge associated with deontic verb phrases in the *Omani* corpus.

How the Omani authors arrange and present the contributions of sources knowledge within their texts provided important insight into understanding the perspectives of this demographic on authority and their views on its role within academic texts. In contrast to the data relating to the ECP corpus, the Omani writers very seldom construct deontic verb phrases without associating the proposition with some form of source of reference for the motivation behind the deontic force of the phrase (see figure 4.3.1.). In contrast to their *established* colleagues, only 2.92% of the deontic verb phrases in their corpus do not manifest some form of source. It is quite clear that when these Omani writers do link their deontic verb phrases with a source they tend to use either formal *academic* sources, which are associated with 38.55% of the deontic verb phrases, or *data*, which is manifested in 32.36% of these propositions. in addition, there are other source types associated with deontic verbs, though to a lower degree, however the use of *author* as source is of particular interest present at a frequency of 6.18% of the phrases (see figure 4.3.1. below).

Furthermore, the Omani deontic verb phrases have been shown to impose obligation from the subject onto the predicate of the phrase, in a manner which is generally quite different from the *established* community writers' practice (see 4.2.2.). This

phenomenon is demonstrated in the following extract (1.) in which the data is a source for the deontic proposition:

1. *'In Zahra's case, her closest relationships were with others on the periphery; non-Omani ELTs and another AU BT. As Zahra's SET made clear, AU BTs' performances in the classroom and academic background are criticized by other teachers. This might contribute negatively to their self-esteem and make them withdraw.... SETs need to encourage teamwork...'*

As has been discussed, most of the deontic verb phases found in the Omani corpus are within the context of the *discussion or recommendation sections* in which they are either making or supporting the argument of the *stating of results and claims*. In this example, we can see that the author is using the data from their study to impose the necessity of a particular change in behaviour upon a particular group of individuals who are potentially amongst the readership. This would be fairly uncharacteristic of the application of deontic language modelled by the *established* authors in such situations, as described above (4.3.1.) and they would tend to use the subject of the sentence as the patient of the deontic force in a reflective manner through the use of forms such as the *have to* structure to accomplish this.

As has been established earlier in this chapter (see section 4.1.1.) the *suggestion* and *requirement* categories of deontic verbs constitute over 98% of the deontic verbs found in the Omani corpus. It is unsurprising then that the analysis of the data shows that these lexemes are the contexts most often associated with the most frequent forms of textual source, *referenced academic authors* and *data* sources (see figure 4.3.1. below). In this manner, the Omani writers seem to be reflecting something of the *established* authors in their community of practice, who have been shown to link *suggestion* category deontic verbs with *academic* sources and to associate the *requirement* category with *data* sources. However, a comparison with the work of the *established* authors in their field demonstrates that there are certain key differences in these areas of the discourse.

As described in the section above (4.3.1), the use of the *suggest* and *requirement* deontic category lexemes are to a large degree going to be selected by an author primarily according to the semantics required for a proposition, rather than necessarily the deontic strength attributed to the lexeme. However, there are some differences

between the frequencies in which key sources such as *formal academic* and *data* are distributed between the two demographics that provide valuable insight into Omani academic writing.

The use of *referenced academic sources* in association with the *suggest* deontic category lexemes, such as for example: '*Kern (1995) suggested*', is fairly regular in the ECP corpus, present in around a third of cases, with this source type present within 37.78% of the *suggest* verbs (see figure 4.3.1.). This however only accounts for 17 individual instances within the texts albeit it 77.27% of the *academic* sources found within the ECP corpus (figure 4.3.2.). As such this *suggest* lexeme can be seen as the primary context in which academic sources are employed in this corpus. When we compare the manner in which *data* is used as source with these *suggestion* lexemes, such as in the following extract: '*However, analysis of the Inventions excerpt suggests...*', we see that these forms are relatively rare, with only 4.44% of the *suggestion* category verbs being associated with this form of source (figure 4.3.1.). There are only two instances of such a verb category and source combination within this corpus, which account for less than a tenth of the *data* sources present within these texts 9.09% (figure 4.3.2.). It may at first seem surprising that *data* is not used *to suggest* by the established authors, however it would seem that the *established community* authors employ different verb forms for different contexts, of which *suggestion* is the verb primarily associated with the contributions of external academic authors.

The Omani data, as previously alluded to, shows some significant degree of difference from this practice. In this instance, there is a surprising similarity in frequencies of *academic* and *data* sources used in conjunction with *suggestion* category deontic verbs (figure 4.3.1.). The data shows that 35.56% of the *suggestion* category verb phrases are associated with these academic sources (in formulas such as: *Gattullo (2000) suggests*) which is roughly comparable to the same practice in the *established community* corpus as discussed in the paragraph above. However, the graph relating to Omani *data* sources also accounts for a third of all the *data* references used with deontic verbs within the corpus, with *data* the source for 33.33% of the *suggestion* category phrases, such as the following example '*Yet questionnaire data suggest BTs' access to HMs may be marked by distance and limited communication,*'. The *data* with *suggestion* verbs amounts to 45 individual occurrences and accounts for approximately half (50.56%) of these deontic verbs found within the corpus. Although this association of *suggestion*

category verbs with *data* sources is comparable to the use of *academic* sources (both approximately a third of instances and accounting for roughly half of that type of source within the texts) this practice shows considerable difference from the work of their established colleagues, who as we have shown very rarely construct *suggestion* verb phrases with *data* sources.

When examining the use of *academic* and *data* sources associated with the *requirement* category deontic verbs, the established community writers show a reverse trend to their approach to the *suggestion* category discussed in the paragraphs above. In this manner, the presence of *academic sources* associated with *requirement* category verb phrases, such as the following: '*as Brookfield points out,...student needs to reflect upon it*', is considerably lower than with *suggestion* verbs. The data shows that this happens relatively rarely with 3.39% of the *requirement* category verbs present relating to this form of source (figure 4.3.1). The data shows only 4 instances are present within the corpus (figure 4.3.2.) which shows that this is a seldom used combination and is not an established feature of ECP texts.

Just as the ECP authors link the use of *academic* sources and *suggestion verbs*, the data (4.3.1) shows that they associate *data* sources with the *requirement* category verbs, as the following example shows: '*The first three kinds of talk presented in Table 1...the balance between the two is one that needs to be...*' With these *requirement* verbs, the presence of *data* sources is noticeably higher than with the *suggestion* category. Although this only constitutes a relatively small 14.41% of the *requirement* verb phrases, it must be remembered that this is the largest deontic verb category in the ECP corpus, accounting for over half of the deontic verb lexemes in total, of which there are 17 instances found within the texts, which constitutes some 77.27% of the *data* sources (figure 4.3.2.). It is worth noting at this stage that this is precisely the same relative frequency of data sources found associated with *requirement* category lexemes as are *academic* sources invested in *suggestion* verbs (see figure 4.3.2.) which strongly suggests a pattern of use.

In terms of the Omani data, we see the presence of these two sources of data registers similar results within the *requirement* verb category as they do with the *suggestion* verb category. The presence of *academic* sources with *requirement* verbs, such as this extract: '*Kerry (1982) states that closed questions require either a monosyllable*

response or single correct answer.’ occurs in 42.96% of the verb lexemes from the *requirement* category (see figure 4.3.1.) accounting for some 58 instances and just under half of all the verb phrases (54.71%) in this verb category (figure 4.3.2). This shows increased frequencies of *academic references* used with *requirement* verbs, however relatively small and the general pattern still shows that the association between both of these deontic verb categories and *data-source* are comparably strong in the Omani corpus. In a similar manner, the data (see figure 4.3.1.) demonstrates that the Omani authors also use similar frequencies of *data* sources with verbs from the *requirement* categories, such as the following example: ‘*Task 3, the narration, generated more strategy use than the self-description and picture description. Telling a story required the learners to use a wider range of language...*’. The use of *data* sources, which appear in 31.85% instances of the *requirement* phrases within the Omani corpus (4.3.1.) occurs a total of 43 times and accounts for 48.32% of all the data sources in Omani deontic verb phrases (4/3/2/). This demonstrates that although the use of these sources and lexemes appear generally interchangeable, the Omani authors use a slightly increased frequency in terms of *academic* sources with *requirement* verb phrases which shows an inclination away from Western practice in which the two verbs are decidedly associated with a particular source type.

The use of external sources to impose deontic force speaks about the attitude towards authority within the Omani texts. When the Omani authors do use external sources, they are primarily employed for the function of *imposing* deontic force upon the readership and this can be realised in different ways. Some of these instances show a *directive* modality (Abdel-Fattah, 2005; Searle, 1969) such as ‘*teachers will need*’, which is of interest given the lack of *directive* verb category lexemes present in the corpus. There are many instances in which the Omani writers choose to impose such obligation upon demographics of *potential readers* who are specifically mentioned in the text, such as those in a particular educational role. This is witnessed in the following example in (li.) in which we see that the *old teachers*, are effective receivers of the deontic force initiated by the *new curriculum*:

- li. ‘*Teachers who taught the old curriculum for many years and who are now being moved on to teach the new curriculum will also need to change the way in which in they interact with learners.*’

There are certain similarities here with *established* practice, with the '*teachers*' in this phrase not playing the role of the *source* of the deontic force, despite being the *subject* of the phrase but acting as the *patient* for the deontic propositions. In the following phase (lii.) this same level of deontic force is transmitted towards a similar demographic ('*BTs*') however on this occasion the *source* is in the form of an externally referenced author with much the same outcome:

lii. '*As Flores (2001, p.145) argues: "Beginning teachers in supportive and informative settings are more likely to seek advice and overcome their doubts and difficulties more effectively" BTs may need training in gaining access to HMs,....*'

In this manner, it would appear that the *directive* semantic properties (Searle, 1969) of these verb phrases effectively address the absence of *lexical* directive forms in the Omani corpus in a manner which is not typical of the *established* community of practice.

The appraisal of the verb phrases present in this corpus suggests that the Omani writers may be using this *suggestion* verb category with *low* levels of deontic strength in a generalised and formulaic manner as a *catchall* verb for all obligatory impositions *by* textual agents and the *requirement* category of verbs for the imposition of obligation *upon* the textual patients. Furthermore, these two verb categories are used in such a manner as to offset the absence of features such as *directive* verbs otherwise found in the work of the *established* writers.

As discussed earlier in this chapter (see 4.3.1.) although the *suggestion* and *requirement* categories constitute almost the entirety of deontic verb phrases in the Omani corpus, there is a third *obligation* category present in very low numbers. In the rare instances in which these lexical choices were included by these authors they were only in the form of the lexical construct '*have to*' which is associated with lower levels of formality than the other lexemes of the *obligation* category. The limited numbers present in the Omani corpus are found associated with *peers/fellow teachers* and *students* participating as part of the study which is a very insightful application as demonstrated by the following examples (liii. and liv.) in which the Omani authors reflect on their findings:

liii. *'Text B was the same as Text A but the errors were not identified in any of the four paragraphs (learners had to find them).'*

liv. *'Many teachers stated that they did not have access to ready made big books. Therefore, to use them they had to make their own.'*

The functions of these verb forms are split between those from the methodology and the discussion sections, with two of the four instances involved in each context. This *obligation* verb category structure is the only context for the inclusion of *student* sources in the Omani texts (see figure 4.3.2. below) accounting for both instances of these sources present in the teleological narrative of one Omani writer. There is some similarity in practice to the manner in which the *established* authors include and manage voices of other textual participants in their methodologies through the use of a similar narrative structure in their own writing. However, with only one Arab author producing these verb phrases it would appear to be less developed and widespread in the Omani texts as it is present in the writing of just one author. This is of interest for a number of reasons, the first being that *student* textual participants can be viewed as amongst the *lowest* authority levels of any source within the corpus and being associated with the informal *have to* verb structures suggests strongly that this type of textual participant's only textual role is as the *patient* of the *propositional* modality through which the obligation is imposed.

This overview of data has highlighted several key areas of difference between the two groups of writers. However, these differences are clearly related to the *functions* for which the authors employ deontic verb phrases in their writing. In this manner, we can see that the role of the teleological discourse in the *established* authors which provides the context for the majority of their deontic verb phrases, effectively makes the association of outside sources redundant. However, the Omanis who employed the bulk of their deontic verbs within discussions relating to project findings employ straightforward approaches in which external authors are used to support the propositions which are based upon the data of the project to provide heavily supported propositions. The textual presence of project participants in the form of *students* and *teachers* in a teleological narrative structure in the writing of one Omani author which shares similar approaches to *established* writers would suggest that this author has had significant enough exposure to the community of practice to break away from the

rigidity of textbook practices which are a general feature of this corpus and acquire the practices of the wider community.

Figure 4.3.1. Relative frequencies of verb phrases according to source (excluding absent Omani request and demand categories).

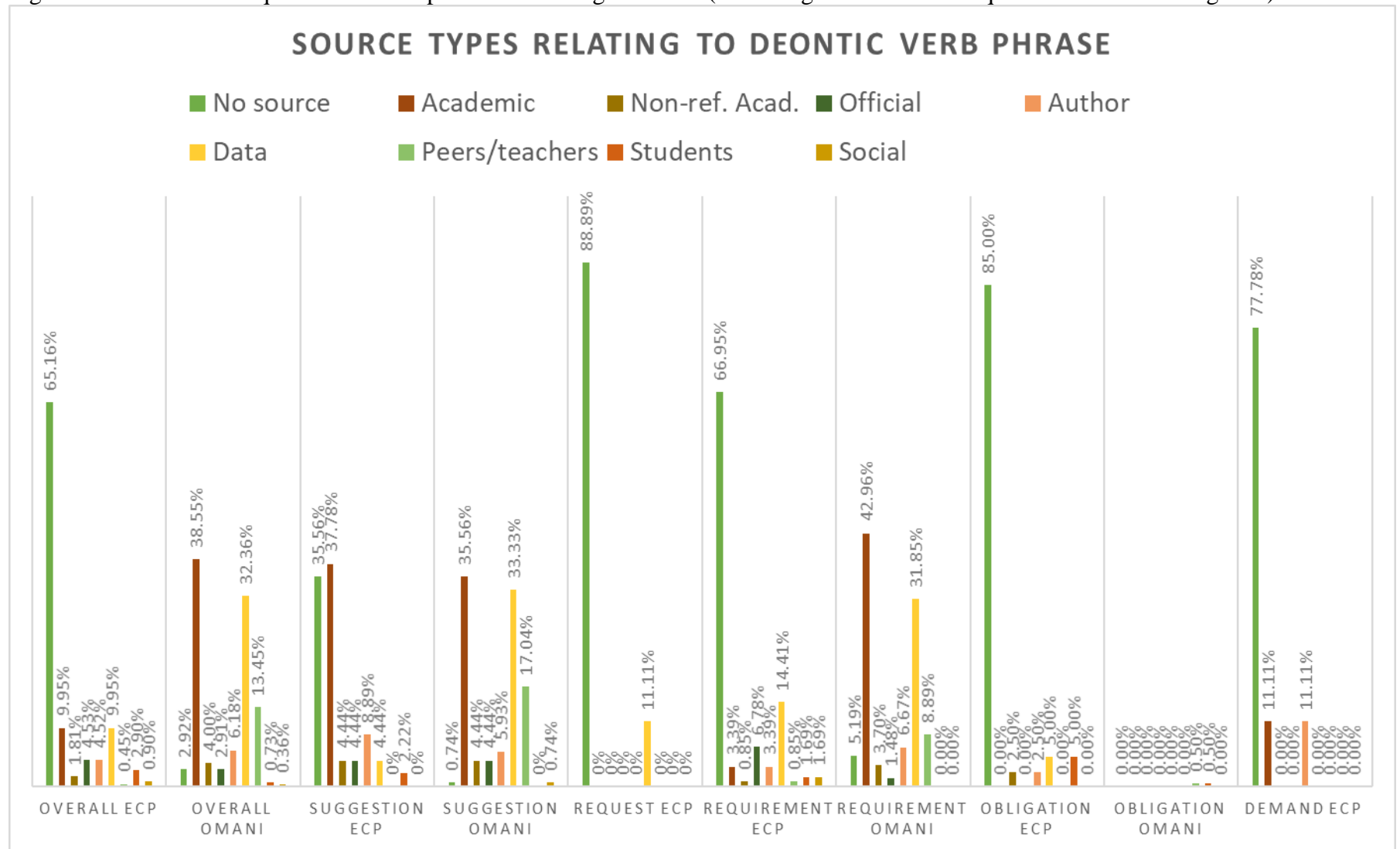
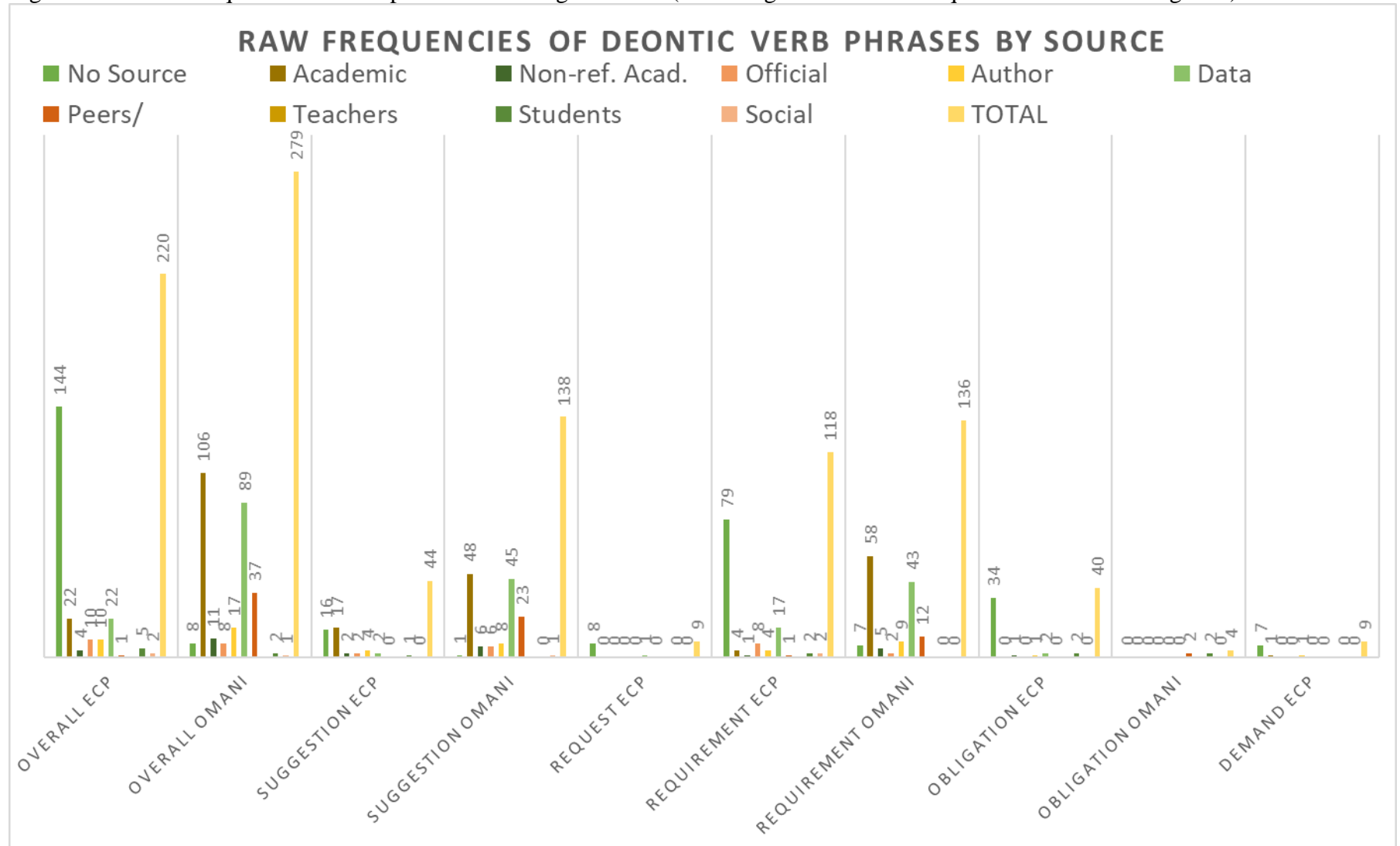


Figure 4.3.2. Raw frequencies of verb phrases according to source (excluding absent Omani request and demand categories).



4.4. The presence of *voice features* associated with deontic verb phrases in the corpora.

As discussed in the literature review (see section 2.5.1.) voice structures can be realised textually in a number of way and include the use of personal pronouns (such as ‘I’, or ‘we’) grammatical voice structures (such as ‘*passives*’ and ‘*causative*’) and a range of other textual features such as third personal descriptors (e.g. ‘the author’). The choice of voice structure also has significance within the text for its audience, as it may denote discursual functions such as the level of *commitment* to a proposition, or the deliberate evacuation of an interlocutor from their texts.

In terms of understanding the underlying principles at work in the management of academic *power* and *authority* within writing, the data associated with the authors’ self-manifestation within their texts (as a separate entity to the narrative discourse) can thus be seen as an indicator of the level of personal authority invested in a proposition.

In answering the question ‘*What does the management of the authorial voices and textual presence in deontic verb phrases reveal about the authors’ attitudes towards the role of academic writers in the distribution of obligatory force within their texts?*’, the data relating to the grammatical and lexical voice structures associated with deontic verbs, will be discussed in this chapter and the data relating to actual raw frequencies (quantities) (see figure 4.4.2. below) and relative frequencies (%) of the verb phrases are presented in context (see figure 4.4.1. as follows).

Although there are discursive differences from one academic genre to the next, the presence of a writer’s voice within a text is an important indicator of authorial commitment (Hyland, 2002a: 1107) to their propositions and has been well documented within the liberal arts genres especially that of the ELT community of practice (Flottum, 2012: 227). The link between voice, power and authority has also been well established (Hyland, 2002a: 1098) and as such the degree to which an author is willing to associate themselves with the concepts and ideas within their writing is a crucial indicator of the level of certainty which they personally hold towards their propositions (Hyland, 2002a: 1110). In addition, an appraisal of an author’s personal representation within a text can be used to assess the degree of academic or authorial *empowerment* which the individual possesses or embraces (Clarke, 2008:122-3). The link between authorial *power* is especially pertinent to this study as it has been established that lack of academic empowerment has proved a substantial impediment to the academic success

targeted by novice academic writers and institutions within Arabian Gulf countries such as Oman (Al-Saadi, 2011: 99).

4.4.1. The presence of *voice features* associated with deontic verb phrases in the *established community authored* texts.

As has been established in the literature, the English Language Teaching (ELT) genre and the textual expectations within its written discourses show a degree of variation from other branches of academia (Flottum, 2012). Perhaps due to the prioritising of values such as accessibility and simplicity of communication, coupled with an expectation to lead participants through concepts and ideas, ELT has been identified as a genre which prioritises *intercultural communicative competence* (Alptekin, 2002: 63) and is heavily invested with the presence of first-person singular and plural pronouns (MacDonald, 2015b). Such discursive practice breaks with many of the academic processes and formulas taught in general-purpose preparatory writing materials and classes which aim to provide a broad overview of academic expectations, in which authorial visibility is to be kept to a minimum. In this regard, the manner in which the established community of practice writers (ECP) employ voice features within their deontic verb phrases is of interest as it is largely supported by existing literature and provides a benchmark with which to compare the practice of their Omani colleagues.

The data has shown that ECP authors use higher rates of *first-person singular* pronouns (such as 'I') than any other voice form (see figure 4.4.1. below) with 15 instances of this pronoun group present in 6.79% of the deontic verb phrases found within the corpus. Such authorial visibility was anticipated as it is concurrent with the practices of both the ELT genre and the Western demographics to which the participants belonged as discussed in the above paragraph. The second group of first-person pronouns, the *plural*, or *inclusive* pronouns (such as 'we') which are employed as a means by which the author may deliberately associate with their audience (Reilly et al. 2005: 190) and are noted to be a feature of English language Liberal Arts academic genres (Hyland, 2002) are found in a significantly lower frequency of the deontic verb phrases, at a relative frequency of 2.71% with only six instances of this pronoun found in these contexts. Despite the initial discussions on the role of the plural/inclusive in such genres, it became apparent that the singular pronoun form ('I') was the authors' preferred manner of self-representation. This would reflect similar findings in Hyland's

2002 a study (2002a: 1098), in which the presence of both pronouns was found in ELT texts, with a significantly higher proportion of *first-person* singular forms present. This would however support the view that, at least in this genre of English language academic writing, authorial presence through first-person pronouns is normative practice in writing, with 21 instances (considering both *singular* and *plural* forms) associated even within high risk contexts such as deontic language, where an author has most potential for pragmatic and academic failure. This again would be in line with relatively high levels of first person pronouns present in ELT texts (Hyland, 2002a).

In respect of this, when we look at the data contained within the figure below (4.4.1.) the deontic verb contexts in which the presence of the authors is shown to be particularly high is the *suggestion* verb category, especially the ‘*suggest*’ lexeme with 8 instances present (53.33% of all the first-person singular pronouns) and present in 17.78% of the 45 *suggestion* category verb phrases. This relatively high use of this pronoun form in this context is comprehensible given the semantics of the *suggestion* category verbs, *advise*, *propose*, *recommend* and *suggest*, which although constructed in the passive voice in some instances, have a key transitive function when in conjunction with an active agent, such as a participant to make the *suggestion* to.

However, as we can see from the following examples (lv. and lvi.) these phrases are used as a means by which the author makes direct *experiential* contributions towards the procedures outlined in the methodology.

lv. ‘*The PPS has been very helpful for my students in overcoming their passivity, I suggest trying the PPS in your own classrooms,*’

lvi. ‘*Further practice via sample business, social or formal letters may be your next step, I would suggest getting students familiar with using basic English software*’

Through these means, the author is able to share personal experiences, in light of having carried out the procedures during the course of the project, which affords them insight worth sharing. It is interesting to note that contributions of this nature are so heavily associated with the weakest *suggest* category of verbs, thereby limiting the deontic strength of the proposition. However, as we have already discussed at various junctures, it is likely that the semantics of a verb play the most important element in its

selection within a particular textual context. In this manner, we also see that the stronger *suggestion* category verb *recommend* also typically employs the first-person pronoun, which shows that these authors are not tied to just one lexical option. The following instances (lvii. and liii.) are also found in the context of *explaining the procedures* carried out by these projects, as is the case of most of the deontic verb phrases within this corpus (see section 4.2.1.):

lvii. ‘*The instruction should be something like: ... I recommend for most purposes not allowing a round to last more than about three minutes.*’

lviii. ‘*Other prepared Treasure Hunts can be found on the WWW. Some are for ESL students, and I recommend them for use only with students*’

In these instances, we see that it is the *semantics* of the verb choice rather than the strength which is of primary interest to these authors. However, it is of interest to note that these *established* authors choose to associate their own voices with these lexemes that employ a *higher* deontic strength than the standard *suggest* verb. This is comprehensible enough as the context provided by the narrative is one in which the authors’ contributions are based on practical experience and as such this lexical choice of verb better accommodates the perspectives of the authors.

The data (4.4.2.) shows that the presence of the *first-person singular* pronoun along with the *passive voice*, shows a relatively high frequency associated with the highest deontic strength *demand* verb category, with both of these feature present in 11.11% of these phrases. However, it is important to remember that the sample from the *demand* category is extremely limited in number, with only 9 instances of these verbs present in the ECP texts and as such, this only amounts to one instance of each type of voice structure. It is important not to infer too much from this despite the fact that the *established* authors use a range of voice structures, including those with the highest *visibility*. The following extract (lix) which contains this instance of the first-person pronoun is, as might be expected, tied in to the relatively informal narrative structure of the methodology section, in which it is one of several sources justifying a proposition. The authorial representation here adds a personal perspective to this phrase as a clear demonstration of their proximity to the ideas in their text (Hyland, 2010). In setting this

proposition within the wider context of a teleological narrative discourse rather than the extension of obligation either upon the readership or textual patient, the author is permitted considerably more freedom of lexical resources with which to construct crafted semantic expressions suitable for a variety of contexts within a complex narrative: In this manner, the *strength* associated with the verb *insist* can be justified by the teleological modality as the writer is not *insisting* that the reader act, but instead constructing an *aorist* mood in which the action is seen in *general* terms.

lix. 'Nunan (1993 pp. 82-83) talks about the importance of pair and group work in providing opportunities for learners to use and improve language in an individual manner as well as to increase motivation. As a further refinement I always insist on mixed nationality groups,'.

The *requirement* category verb phrases are the principle context in which both sets of authors employ *passive voice* structures (see figure 4.4.2. below) as well as the primary context in which the established authors employ first-person inclusive/plural pronoun forms (such as *we*). As discussed previously in this section, six instances of these forms were present in deontic contexts as a whole, and five (83.33% of these pronouns) are found to be associated with verbs in the *requirement* category. This category, as discussed previously (see section 4.1.1.) is the largest category of verb phrases present in the ECP corpus, and thus these five instances only appear in 3.70% of the phrases. The diverse applications of this verb form means that it is used for various task within the texts, however it is possible to state that one of them appears to be conjunctive with the *inclusive* authorial representation. However, three of these five instances are found within the text of one author and from the same section of discourse. This suggests that there is diversity taking place within the work of individual authors as the inclusion of *one* phrase of this nature implies that this strategy of using inclusion and informality to reach out to and associate with the readership is just one of several being applied within the work of these authors. The following examples of this *requirement* verb / *first-person inclusive* pronouns (lx. and lxi.) are found in the typical teleological role in which the large majority of deontic verb phrases in this corpus are employed, however, there seems to be a different approach to the construction of the narrative outlined in these examples. From the contexts, with the *collective* voice features it would appear that the authors in these instances would appear to be attempting to construct a shared narrative with the audience, assisted by the

removing of social distances through the use of informal lexical choices (Anderson, 1997: 213). In this manner, instead of creating a hypothetical situation in which the reader recreates the methodology, in this instance, the writer acts as a guide to lead their audience through their texts and explain the necessities of the procedures to them as they go:

lx. *'A basic responsibility is considering and responding to the needs of our students, so if the course book is inadequate we need to employ the following steps:'*

lxi. *'Regarding the information about a language that needs to be conveyed, we need to take seriously the questions What? When? How much? and How?'*

These phrases demonstrate something of the richness and diversity of approaches taking place in the approach to constructing narrative discourses in the methodology sections of this *established* group of writers.

The *first-person* representation of non-authorial participants is a convention by which the writer uses pronouns such as 'I' to refer to a textual participant other than themselves. This is a textual feature unique to the *established* authors' corpus and as such this narrative device is of interest, despite a low frequency within the texts. In both of the instances as follows, we see *first-person* singular pronouns used in this manner as the voice of a *textual* actor at work during a project interview or discussion (lxii. and lxiii.):

lxii. *'I have to admit that I was skeptical [sic] at first wondering whether the discussion board would be just another "gimmick"'*

lxiii. *'Teacher: Why were you absent yesterday, Eduardo? Eduardo: 'Cause [sic] I had to take my little sister to the hospital,'*

These phrases come in the form of direct quotations from such sources and provide a context in which the writers can allow the voices of participants the opportunity to be heard in the most direct manner. This willingness to use and give credence to the words of others, in particular those who may otherwise be seen as having lower *academic* or *intellectual* value is highlighted by the following examples in which the experiences and

needs of such participants are anticipated through the same lexical devices (lxiv. and lxv.)

lxiv. *'E-mail gives learners an additional context for discussion that can be but does not necessarily have to be'*

lxv. *'Teachers must become builders themselves to be able to guide their students through the process of reaching that rank in the MOO hierarchy. Beyond that, teachers will have to offer a great deal of individual or small group tutoring.'*

This is an element of the *narrative* discourse which is quite specific in its purpose and demonstrates that the *established* authors consider the voices of such individuals as important enough to be manifested within their texts.

Another approach to the inclusion of other project participants within the ECP corpus is the construction of *indirect textual voices*. Having seen that the limited frequencies of *request* verb phrases are generally found without any voice structures associated with them (see figure 4.4.1.) it is of interest to see how this group of writers manages the proposition without such features. An analysis of these features shows that this absence is largely due to the manner in which the *established* authors use these phrases within their narrative and it would appear that they are primarily employed to provide close instruction for the project participants, such as in the examples below (lxvi.) in which we can see the deontic possibility is being ascribed to a hypothetical *teacher* through the construction of the narrative.

lxvi. *'During interaction, students and teachers are exchanging information or goods and services through requesting and giving. The teacher requests information from a student... Similarly, the teacher requests students to move into small group formation;'*

This allows the author to provide insight into the methodological system in which they are not actively participating in a direct authorial role other than being the literal constructor of the narrative surrounding such hypothetical events. This narrative provides something of the '*story-like tension*' present in some *descriptive*, rather than

expository texts (Čmejrková and Daneš, 1997: 46) which suggests that a very different approach to writing is taking place at a compositional level.

4.4.2. The presence of *voice features* associated with deontic verb phrases in the *Omani authored* texts.

The manner in which the Omani authors incorporate *voice features* within their deontic verb phrases is of particular interest as a potential indicator of a writer's level of commitment to propositions in their work and the associated academic empowerment of a writer. An analysis of voice features within deontic phrases in the Omani texts thus has the potential to provide insight into the Omani authors' perspectives on the roles they play within their texts and more generally within the wider academic community.

As we have established in the sub-section above (4.4.1.) there are two likely academic pressures which could have had an impact on the manner in which these aspiring Middle Eastern academics construct such features within their texts. The first of these influences is exposure to academic writing instructional material and courses, which they will have encountered as novice writers. The second such likely influence is their exposure to the work of *established* members of the ELT community of practice in their study, work and research. These two academic models, although theoretically both part of the wider Western intellectual sphere, can promote different sets of values and practices thus potentially exhibiting difference in the expression of *voice structures*. However, the further significant influence of the home context, language and cultural perspectives which hold still further differences in discursive practices and crucially, the philosophies, values and perspectives which motivate them (Panetta, 2001: xii). Given the fact that deontic language has an inherently high potential risk to face (Hyland, 2002a: 1103) which has greater resonance in Arab culture, the investigation into voice features in this context proved to be of particular relevance (Hofstede, 2015).

The Omanis predominantly associate their own direct authorial voice in the context of the verb phrase of deontic *requirement*. In this manner, the high authorial presence would appear to be in line with Hyland's findings within the ELT genre (2002a). Here we see that almost all of the *first-person singular* pronouns (which constitute the vast majority of authorial references) are used in conjunction with the *need* lexeme. It is interesting to note at this stage that this verb category is primarily associated with the

imposition of deontic force which can use the agent and predicate as *patient* for deontic force. As the following extracts show, the Omani authors predominantly use these forms for the purpose of *self-evaluation* and critical reflection (lxvii, lxviii. and lxix.):

lxvii. *'In summary, I believe my sessions plan provided reasonable opportunities for teachers to develop skills...To improve in the future, I need to include more opportunities for teachers to develop different skills related to their practice. I need to provide more opportunities for them to observe new practices in action and practise new ideas,'*

lxviii. *'...I also need to raise awareness of possible ways of adapting them in the classroom.'*

lxix. *'For my future practice, I need to be more aware of providing opportunities for teachers to develop reflective skills.'*

This is a regular occurrence in the Omani texts and comes in the latter stages of the projects. These phrases seem to be highly reflective in nature, with the authors manifesting themselves to evaluate the project in light of their own personal development as receivers of the obligatory force. This is of particular interest because it shows a degree of critical self-evaluation that focuses on the development of the author rather than the academic community or the subjects of the study. This may be a critical difference in the manner of focus of the two groups of authors and highly suggestive of different perspectives on the purposes for which the texts were aimed. This feature is reminiscent of undergraduate texts and is in sharp contrast to the situation found in the texts written by the *established* authors, suggesting that some of these authors are continuing in practices from their undergraduate studies, and thus perhaps lacking exposure to the academic practices of their target community of practice. However, it may also be possible that such a feature has been maintained in these texts because it serves a much deeper socio-linguistic purpose. The authors' self-reflection may also serve within the expository narrative as a means of addressing the wider Omani audience through the processes of externally reflecting on an issue without directly threatening the face of their readership.

The First-person inclusive pronouns (such as the pronoun *we* when used in the following example, *for myself and the teachers in this study... we need to consider*) are

found in the context of *requirement* verbs in the Omani corpus (see figure 4.4.2. below). Despite being relatively rare within these papers, there is a similarity in practice suggested by their presence within the texts of some of the Omani authors. There are only five instances of these voice structures present in the corpus, and at a frequency of 1.82% of phrases, they can be seen as a minor voice structure in Omani texts. This frequency does not fit any of the models of pronoun use by genre (Hyland, 2002a: 1098). However, as we will discuss shortly, the presence of these items within the corpus are mostly from within the text of one individual author, which would suggest that there is an Omani writer employing these pronouns in frequencies in line with Hyland's findings of pronouns in ELT texts. This means that, with the rest of these authors abstaining from their use, the result is much as would be expected of papers in the more objective *pure-sciences* (Hyland 2010). All of these pronouns are found within the context of *requirement* category verbs (4.4.2.) although they are only manifested in 3.70% of the total *requirement* category phrases (4.4.1.). In addition to the sporadic use of these features, a review of these elements in the texts highlights the irregular nature of their use. The first example (lxx.) is actually an example of a *direct* quotation from the work of another author. The writer is effectively using the words of another writer within the community of practice to express their opinions of their project's data for them and it might seem incredible that this writer would seek to reinforce such a simple proposition in this manner and would suggest an aspiration but lack of perceived authority towards. This would appear to be in line with the *denial* of responsibility as outlined by Hyland (2010: 1107). However, we have already seen this practice of reinforcing the findings of projects with *academic* sources (see section 4.3.2.).

lxx. '*...we need to value teachers' views as a starting point in the process of helping teachers (Randall and Thornton, 2001).*'

lxxi. '*I think that one point that emerges here, for myself and the teachers in this study, is that we need to consider our use of L1 more closely,*'

The second instance (lxxi.) is an inclusion of a prescribed demographic, that being *the teachers* in the study and as such we can see that this pronoun is used textually in a very different way to the *established* authors. The Omani writers are not employing these lexical devices to make a connection with the readership, but to associate themselves

with those within the text. What is particularly interesting is that they do not associate themselves with other academics who are of *high* academic authority, but the teachers participating in the study, who carry lower authority and with the *requirement* category as fellow recipients of the deontic force. This appears to be a social device in which the Omani writer effectively humbles themselves, perhaps as a means of making their claims more palatable to their probable Arab readership, or because they actually perceive themselves as being in a position of low authority within their academic community.

The data has shown that, although the Omani writers include high frequencies of *first-person singular* pronouns within their text, thereby affording themselves the highest level of authorial visibility in such situation, there is it would seem an accordingly low frequency of *passive voice* structures associated with the deontic verbs produced by these Arab academics than their *established* counterparts, with 5.82% of their phrases containing this structure. This generally higher use of *authorial* representation in the Omani texts at the expense of a lower relative frequency of *passive voice* structures may come as a surprise given what we have discussed in the literature regarding Omani cultural values and developmental challenges (Donn and Al Manthri, 2002; 24) and the potential disempowerment of novice writers (Al-Shabbani, 2015: 6). However, such occurrences could be explained through the likely socio-linguistic considerations of the authors and their local academic environment.

As was the case with the *established* ELT authors the principle context in which the Omani writers construct *passive voice* structures is with verbs of the *requirement* verb category. (see figure 4.4.2. below) and used in argumentation structures and in results and claims. Despite the fact that less than a quarter (23.70%, see figure 4.1.1. as follows) of the *requirement* verbs are the *require* lexeme (as opposed to the *need* lexeme) half of the 12 instances of the passive voice structures present in this deontic category are associated with this verb alone. The choice of *Latin*-based verbs when associated with this voice structure creates a very formal semantic register within a phrase and has the ability to disassociate the deontic force of the verb from the author or textual agent by removing responsibility as a means of allowing the text, or project to speak for itself. This is demonstrated in the second extract as follows (lxxii) in which a suggestion is made with ramifications for the readership with a potential threat to face

for either writer or reader. This is a particularly important consideration here, as we can see the high level of authority associated with the presence of published academics.

lxxii. 'Simpson (2002) argues that an advantage of using CMC for interviews is that messaging provides an effective medium for exchanges between distant participants. Furthermore, as the communication is written, transcription is not required.'

lxxiii. '...especially if the observers feel they should provide positive comments only (Cosh, 1999). So, more training is required.'

In this manner we can see from the second extract (lxxiii) that the *observers* from the ministry are the likely receivers of the deontic proposition, and as such delicacy may be required of the writer according to the social context. However, the proposition is sourced by an authoritative published author, which means that it carries weight within the text. It would appear that this high formality verb structure is constructed as the solution to this potentially complicated socio-cultural situation through the removal of either an agent or predicate.

Despite this perceived formality associated with this grammatical voice structure, there are instances of the *passive* associated with the less formal *need* lexeme in the Omani texts. In the following extracts (lxxiv. and lxxv.) although these phrases are again associated with highly authoritative sources (academic and data respectively) there is a more *general* approach to the propositions made, again with no *patient* and as such the less formal structures appear to be adequate for the Omani writers' purposes in these instances.

lxxiv. 'A reflective approach teacher development is needed since effective teaching is mainly linked to inquiry and reflection (Malderez and Bodoczky, 1999)'

lxxv. 'an emerging question that I can raise here is will the RSE be able to provide all this kind of support? If the answer to this question is yes, how much time is needed for such a matter?'

Although it is difficult to ascertain the precise motivation for many of the choices made in this corpus, what is clear is that there is a variety of different structures being produced with a range of subtle differences to meet the different levels of *formality* and directness within these texts. However, it would seem that there are various situations in which the Omani authors want to distance themselves from their propositions as much as possible. This is particularly so in cases dealing with high-authority patients such as the Ministry (Hofstede et al., 2010). This would suggest that there is a very large distance in power relations between the author and the institution (ibid) which as Al-Shabbani (2015) explains is a typical context for such subtleties of *indirect* language in the Arabian Gulf would seem to highlight the dependency on the institution as discussed by Hofstede (2001).

In the Omani texts there is the complete absence of vocal structure associated with the verb phrases from the *obligation* category. As we have seen, there are very few of these *have to* structures within the Omani corpus and these are found within a narrative not unlike the structure produced by the *established* authors (see sections 4.1.2. and 4.3.2). It would appear that the absence of voices is largely due to the fact that the deontic force is both sourced and received by participants within the narrative. This is demonstrated in the following examples (lxxvi. and lxxvii.) in which the teachers and ‘SET’s are obliged to carry out particular activities:

lxxvi. *‘Many teachers stated that they did not have access to ready made big books. Therefore, to use them they had to make their own.’*

lxxvii. *‘Perhaps, these SETs see conducting PLDs as a duty to fulfil quickly, since they also have to write observation reports.’*

It is important to remember however that there are very few examples of verb phrases of this category employed within the Omani corpus and that they are only present in the text of a single author, however they do seem to play a particular role within this single text. As we have been discussing, however, this verb structure is not used in conjunction with the presence of the authorial voice or those of other authorities, such as external experts, which could be considered as of high authoritative value. Instead, in these cases, the obligation implied in the verbal structure is associated with some other textual participant, with the examples above showing various professional roles within

the ELT sphere, teachers (lxxvi.) and the groups of educators known as SETs and PLDs (lxxvii.) being found within the particular institution where the study takes place. In this manner, the presence of this *very* low formality verb structure, is part of an *informal* narrative in which the textual actors exist primarily for teleological purposes and although this narrative relates to genuine events, the *telling* of this is low formality and with the presence of a *narrative voice* which communicates the perspectives and experiences of textual participants within a multi-voiced story-like form (Lin, 2014: 52).

What is evident from this investigation of the Omani *voice* features is that the narrative that these authors construct, which predominantly relates to the findings and discussion sections, uses a relatively high authorial presence, heavily supported by multiple, high authority sources which act together to create high authority proposition, albeit structured around a weak level of deontic verb. Within this narrative, both first-person singular and plural pronouns are used in specific ways which would seem to provide evidence of local cultural expectations being a significant consideration for these authors, whilst there is evidence to suggest that passive structures are used often with high formality verb choices to address potentially complex face-saving situations.

These approaches suggest that the relationship that these writers have with their texts may be significantly different from that of the *established* authors. The gathering of sources to accompany the authorial voice when making suggestions, the role of author as patient, and the significant distance created in propositions addressing formal institutions suggest a very tangible difference in the approach to authority. This is highlighted by Hofstede (2001) and Al-Shabbani (2015) in the reliance on institutions demonstrated through *indirect*, and from Western perspectives, almost subservient discourse strategies. This would raise the question as to whether the issues highlighted in regards to lack of effective autonomy in Gulf academia (Al-Saadi, 2011; Dabashi, 2002) ultimately find their roots in the manner in which every level of academic authority relates to its subordinates, starting from the top (Dunstan and Jaeger, 2015) and whether as the United Nations reported, the primary investment in academia is primarily concerned with maintaining control (UNDP, 2003: 5) with the resulting effect on the development of writing practice ultimately to make the job of sounding like a scholar difficult (Dunstan and Jaeger, 2015).

Figure 4.4.1. Relative frequencies of verb phrases incorporating voice structures (excluding absent Omani request, obligation and demand categories).

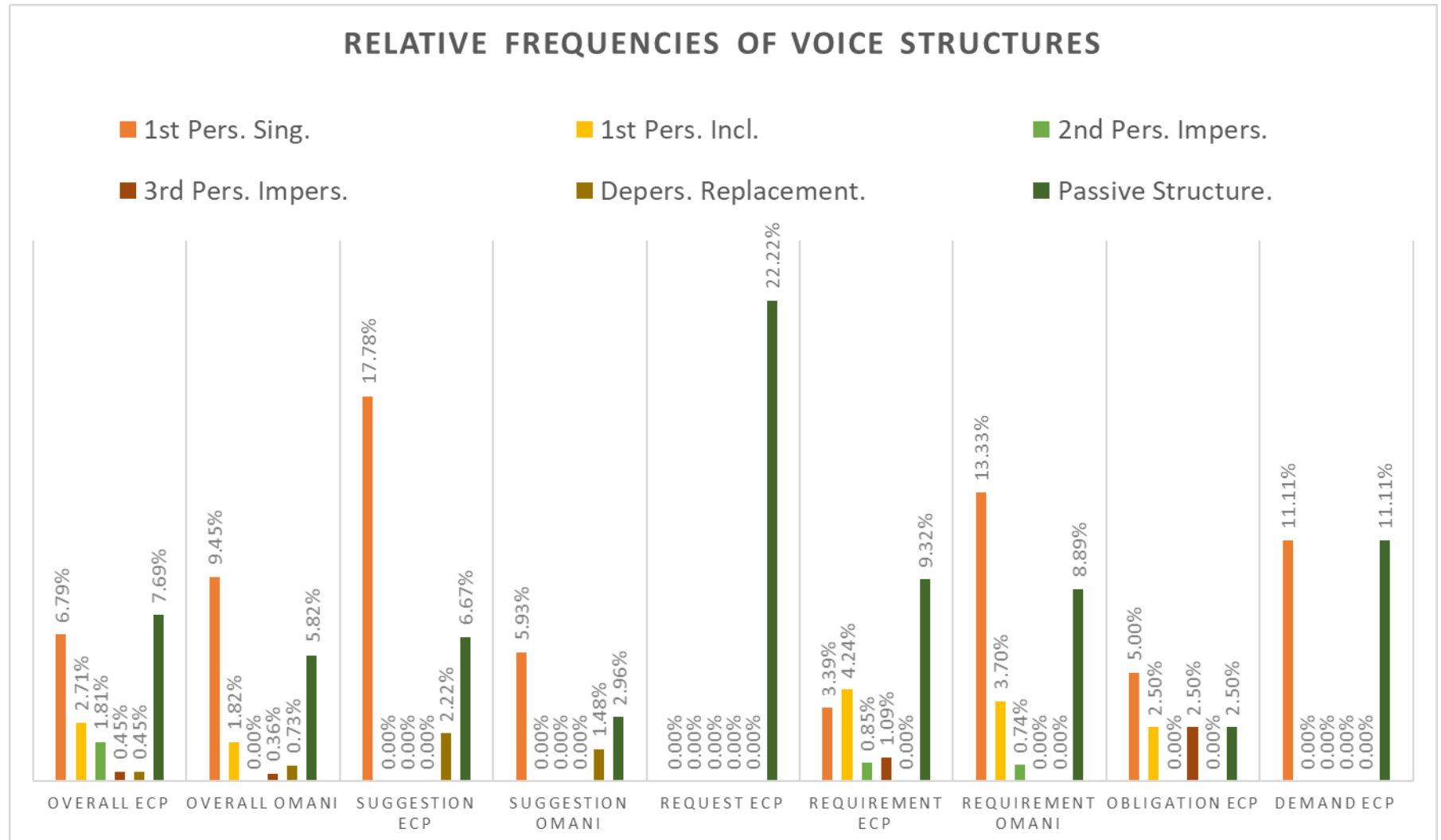
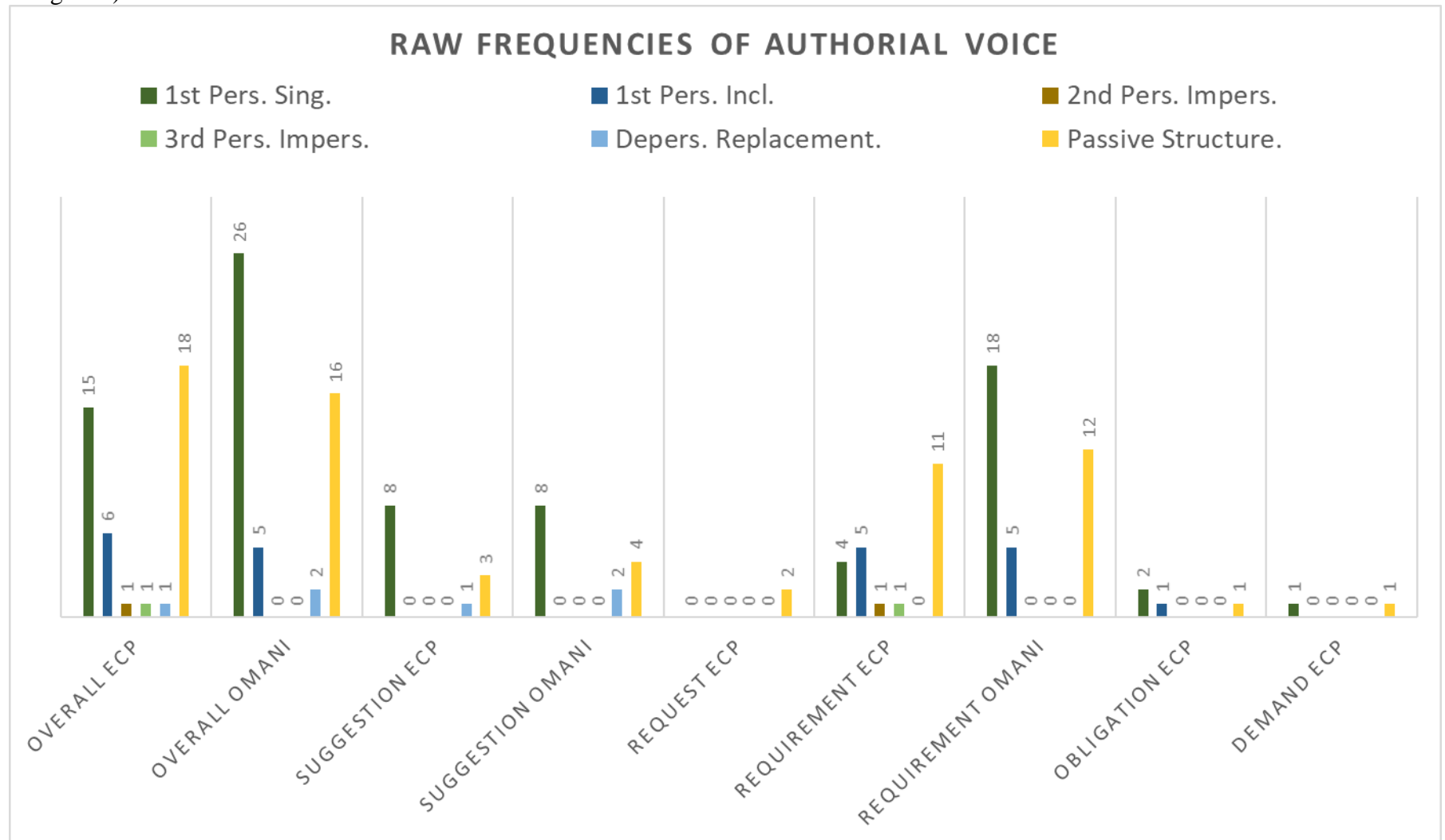


Figure 4.4.2. Raw frequencies of verb phrases incorporating voice structures (excluding absent Omani request, obligation and demand categories).



4.5. The presence of *stance modifiers* associated with deontic verb phrases.

For Hyland (2002a: 1094) *stance taking* allows the author to show their level of commitment to what they are communicating, and either get behind their proposition or to distance themselves from it (Reilly et al. 2005: 187). The manner and degree to which the authors modify the deontic propositions in their texts can be seen as a key indicator of the level of confidence and commitment that a writer wishes to associate with their propositions (2002: 1094). In addressing the question ‘*What does the use of stance-modifiers associated with deontic verb phrases reveal about the attitudes of the writers towards the academic value of their deontic propositions?*’ the data relating to the modification of deontic verb phrases employed within the text both as actual quantities which show the overall regularity of verbs by deontic category (figure 4.5.2.) and as a relative frequency of the verb phrases with which they were associated (figure 4.5.1.) appears below. The subsequent analysis of the presence of these lexical stance modifiers provided valuable insight into the perspectives of the writers and their commitments to their language of obligation.

In terms of a general perspective on Omani modality, it is useful to remember that all forms of modern Arabic have a complex modal system (Abdel-Fattah, 2005) which is both rich and dynamic (Bensaid, 2015) and also shares a certain degree of similarity in many respects to English language modality. However, despite the fact that the modal systems share certain universals, it is their *vagueness* (Abdel-Fattah, 2005) which has been identified as the cause of many of the linguistic issues and are still seen as a significant factor in the effective comprehension and usage of such forms by Arab writers (Bensaid, 2015). *Directives*, a means of attempting to get someone to do something (Abdel-Fattah, 2005) and a *top-down* authoritarian approach to deontic modality, having been highlighted as a major element of English *mood* is realised very differently from that of Arabic. *Directives* form a major part of Arabic deontic modality, which is conceptualised in a manner that looks from an *English* perspective epistemic in nature (Abdel-Fattah, 2005). This leads to what can be described as a true deontic modality that is naturally very weak in form and semantics (as opposed to lexical forms normally being associated with deontic modality being used for teleological or bouletic purposes. These are often realised through a prevalence of lexicalised verbs (as opposed to true modal verbs) in Arabic (Al-Tamimi, 2012).

4.5.1. The presence of *stance modifiers* in the deontic verb phrases in the *ECP* corpus

It quickly became apparent that the *established community of practice* (ECP) authors were using both significantly higher frequencies of lexical stance modifiers as well as a wider range of lexical choices in association with their deontic verb phrases (see figure 4.5.1. below) than their Arab counterparts. This was especially pronounced in the case of *adverbial* structures, however these writers also include a variety of different lexical forms, although several of these are found only occasionally within these texts (see figure 4.5.1. as follows). As the examples show, these are used for a variety of reasons depending on the nature of the discourse for which the phrase is required:

lxxviii. *'Students could be encouraged to request the kind of news from which they wish to study.'*

lxxix. *'As a further refinement I always insist on mixed nationality groups,'*

lxxx. *'it is naive to suggest that picking and mixing from a list of methods and approaches really drives classroom planning decisions,'*

These examples, show a range of different modifiers in use, with the first extract (lxxviii) demonstrating the presence of two lexical modifiers (*could, encouraged*) including a modal verb of *ability* (creating a sense of 'potentiality' to the teleological direction of action) together with an attitudinal *adverbial* structure. What becomes apparent is the very carefully crafted semantics structures that this group of authors are capable of creating. The second extract from this corpus (lxxix) shows a delicate semantic interplay between the pronoun, adverbial and deontic verb. In this manner, although the semantic effect of the adverb (*always*) is to strengthen the already high deontic force of the proposition through *regularity*, the pronoun works to locate this force upon the author themselves as a reflective proposition (Doetjes, 2004). This demonstrates how even the strongest categories of deontic verb can be implemented within the narrative structures that these Western authors construct. The third extract (lxxx.) contains an *adjective* (*naive*) being used to modify a verb phrase which demonstrates something of the variety of approaches to modification strategies and resources which is a hallmark of this corpus.

As the data has shown, the forms of modification most commonly used in the deontic verb constructs of the ECP authors are *adverbials* constructs, which provide a broad range of semantic functions (see figure 4.5.1. below). Hinkel (2013: 11) has linked the use of adverbials in academic writing with *argumentation* and from these complex structures in which argumentation is developed, this would certainly appear to be the case. Although there is a wide range of adverbials present in the ECP texts, the most significant semantic class is that associated with frequency, addition or time. Generally speaking, these are classified as adverbs of *frequency*. However, in terms of the actual semantics of many of these lexical modifiers, it has been recognised that the semantic range which they cover is not just restricted to *frequency* in the literal sense (Partee, 1991: 180) but there is also a degree of crossover with semantic intensity (Doetjes, 2004) in which the act of repetition can act to consolidate and strengthens the semantics of a proposition. This is especially true given the fact that adverbials of frequency will be attitudinally charged, especially those with a positive or negative semantic orientation (Pasichi, 1975: 74). It thus becomes important to remember that the semantic *feel* of the adverbial contributions of these verb phrases is not static, but influence and are influenced by the context in which they are found.

Reflecting generally on the instances of adverbs of *frequency* modifying deontic verb phrases within the EPC corpus, there is a significant range of different lexical and semantic constructs on display, as demonstrated by the following extracts (lxxxi., lxxxii. and lxxxiii.):

lxxxi. 'These students need to improve their ability to write in English, and are often required to take specific classes...'

lxxxii. 'Only in this way will students learn how to function in the language, as they will eventually need to do in the foreign culture.'

lxxxiii. 'As a further refinement I always insist on mixed nationality groups,'

In these examples we can see the association of different voice structures with the *passive voice* (lxxxi) and *first-person singular* pronouns (lxxxiii) as well as the presence of multiple lexical modifiers within the same phrase structure (lxxxii). These phrases show how varied these timebound expressions can be and reflect something of the

specifically tailored nature of many of the verb phrases to the particular discursive needs that this group of *established* writers produce in their texts.

However, one of the most frequent adverbial forms present in this *frequency* class is the ‘*also*’ item. Although these forms may seem insignificant and add little to the deontic values being communicated by the central verb matrix, these lexical items are used frequently to connect perspectives of multiple textual participants together to create a single deontic proposition as is demonstrated in the following examples:

lxxxiv. ‘Leh (1999) strongly recommends that e-mail exchanges be integrated into course instruction...I also recommend having the students use Excel for making price sheets,’

lxxxv. ‘Not all writers agree with Kolb’s theory. Habermas has also proposed that there are at least three kinds of learning...’

The first of these propositions (lxxxiv.) shows two deontic verb phrases within the same argument structure. The first of these phrases employing an intensifier to *increase* the strength of the contribution of an external expert. However, the use of the *also* adverb allows the author to associate their own opinion with the proposition of what can be perceived as a high academic authority to which their ideas will benefit from association. The second of these extracts (lxxxv.) uses this adverb for precisely the same purpose, in order to associate the contributions of an external author with an established theory in their discipline. As we have alluded to in the paragraph above, although these adverbs do not directly alter the semantics of the verb phrase of which they are a part, they are significant as a means of linking proposition together, and thus building on an argument structure, which as we have seen frequently contains the perspectives of an external academic authority.

As has been widely documented, the use of modality in statements is a key feature of academic writing (Piqué-Angordans, 2002) and there is a variety present within the *established* authors’ deontic phrase in the form of modal verbs (*such as ‘should’*) and semi-modal verbs (*ought*). It is worthy of reiteration at this stage that the distinctions of the semantics of modal verbs can be very weak (Coates, 1984: 65) and as such each use of modifiers was classified according to the semantic purpose for which it was used within the text rather than the form of modality typically associated with these lexical

items. In respect of the use of modal verbs in the ECP texts, there are two areas of modality that are of particular interest in this data. These are the modal verbs of possibility and deonticity, which are present in relatively high frequencies of verb phrases (3.62% and 6.33% respectively).

In terms of how these are used, one of the key functions of these lexemes is to create *proximity* or demonstrate the authorial distance between a writer and their propositions (Hyland, 2010). One of these chief ways that this can be accomplished is by the means of direct *hedging* through modals, especially those associated with possibility/probability, (Biber, 2006; Reilly et al. 2005). In the ECP data, there are relatively few modals of possibility with the exception of the context of the strong deontic verb category *obligation*. (see figure 4.5.1. as follows). An examination of these show that these modifiers are being used to reduce and weaken the strength of these verb phrases to make them compatible with the discourse for which they are required, as the following extracts (lxxxvi., lxxxvii. and lxxxviii.) reveal:

lxxxvi. ‘...*the teacher may have to creatively invent sufficient awards to ensure all monsters win in at least one category.*’

lxxxvii. ‘*it is imperative that the instructor bear in mind that some of their students may someday have to work for a foreign or International Joint Venture (IJV) firm.*’

lxxxviii. ‘*If we make the concept of passive grammar explicit,... It is possible that grammar may have to be passive before it becomes active,*’

We can see from these extracts that the authors are using these modal forms primarily for teleological functions (carrying out procedures) within the methodology. The first of these examples (lxxxvi) is taken from the context of a piece of instructional advice given to a reader potentially wishing to replicate the study. The author uses the modifier to *soften* or *hedge* the relatively strong obligation implied in the verb structure, as a means of reducing the *possibility/probability*. This takes place through the creation of semantic *distance* provided by lowering the possibility of the proposition through the presence of the modal.

The second and third examples (lxxxvii. and lxxxviii.) however have a slightly different textual function in the discourse, as they discuss theoretical possibilities albeit within the same teleological narrative structure as the first extract. This requires the author to show a deliberate *vagueness* to highlight the perspectives of unfixed future possibilities (albeit with a degree of likelihood). What we see in these contexts is the use of multiple *hedging devices* to reinforce the hypothetical nature of the propositions. In this manner, the second extract (lxxxvii.) discussed a possible route of future employment for the students (although in this case theoretical students in the potential readers' own classes). The presence of the adverb of time 'someday', adds a potential but unspecified timeframe to the proposition, whilst the modal verb reduces the *probability* level. The conceptual distance that this creates reinforces its *hypothetical* nature., whilst limiting the potential threat to face that could otherwise be perceived by the strength and informality of the verb structure.

The third extract (lxxxviii.) discusses a potential cognitive process that the students may have to undergo to fully acquire an important concept needing to be taught. Again, the writer includes a range of devices which serve to *hedge* (soften the degree of authorial commitment) and lower the possibility of the proposition in light of its *hypothetical* nature of the proposition. The first of these devices is the use of the *passive* voice in connection with the third person impersonal pronoun 'it' in which the *author-evacuated* prose, as described by Hyland, (2002a: 1109) shows the minimal level of personal authorial commitment. The further use the adverb *possible* which works in conjunction with the modal verb of possibility 'may', serves to create a proposition with very high levels of hedging. The resulting semantic product is one of significant authorial and conceptual distance with the deontic strength of the verb being converted into *advice* being given to the reader should a possible event take place.

What becomes apparent from these examples is that this group of *established* authors typically use modal verbs of *possibility* (such as *may* or *might*) as a means of semantic hedging but also demonstrating the non-certainty of the proposition. In this manner, the presence of multiple lexical, and at times grammatical features acts to produce a semantic product something like a *conditional* or even perhaps *subjunctive* mood within *strong* deontic verb phrases, which in turn removes the direct sense of obligation that these verb phrases would otherwise carry.

Piqué-Angordans et al. (2002: 58) state that some modals verbs (and semi modals) are naturally more inclined to deontic usage by their semantic nature. This is not just in terms of their deontically inclined semantics, but also in terms of the verbs and structures with which they are associated (ibid). Lexical forms such as the modal verb *should* and semi-modal structure *ought to* are of course well established as items with a deontic sense in their own right, however it is also the case that other modal elements may be inclined towards semantic obligation in specific contexts and may even be genre specific (Piqué-Angordans, 2002: 58; Coppolella, 2014) as the meanings and contextual implications of English modal verbs of obligation and necessity are recognizably complex (Hinkel, 1995: 326).

Although overall, there is a range of modal and semi-modal verbs present in the ECP corpus, these are of a typically low frequency, especially when considering the significantly higher frequencies of adverbial modifiers present (see figure 4.5.1.). However, deontic modal modifiers are *relatively* common in the ECP corpus in comparison to the other modal forms, with 6.33% of the total deontic verb phrases (see figure 4.5.1.) and 14 individual instances within the text (see figure 4.5.2.). They are most typically associated with verbs of either *requirement* (in which they are manifested in 11.11% of these phrases) or *obligation* (manifested in 12.50%) with over two thirds (35.71% in each category) of these forms appearing in these contexts. These deontic forms are however relatively rare in the categories of directive modality verbs, and although there is at least one *deontic* modal form present in each category, there is only one instance of these modals associated with either the *request* or *demand* categories of deontic verbs (see figure 4.5.2.).

When we examine how phrases containing deontic modals are employed within deontic verb phrases constructed by *established community* authors within their texts, we see that they are generally used for teleological purposes (explaining the methodological processes within their texts). In this context, as the following extract (lxxxix) (in which the schMOOze computer program is promoted as a language acquisition tool) shows (lxxxix) the *obligation* inherent in the semantics of the modal verb play an important role in both creating the semantic distance necessary to create a *hypothetical* context (in many examples through selecting the past tense of the lexeme in question) in which the reader recreates the methodological processes of the project in question, whilst also

contributing a degree of deontic force within this context (which is reduced in strength by the presence of the past tense).

lxxxix. 'In the message the student should request a character at schMOOze and suggest a few character names,'

What is interesting about many of the *modal verbs* employed in these instances are different forms of the 'will' lexeme. These lexical items can play a variety of semantic roles depending on the context in which they are used (Gisborne, 2007). The deontic modals associated with verbs of the *suggest* category of which there are 2 instances, notable in 14.29% of these phrases both take the *past tense* form of the lexeme, a form that creates greater social distance making for a heavier degree of hedging, as can be seen in the following examples (xc. and xci.):

xc. 'I would suggest getting students familiar with using basic English software...'

xc. 'c) Consumer Behavior: Perception is Reality, I would also suggest reminding students that consumer behaviour [sic] ...'

As we can see from these two examples, both of these past tense modal forms are found within the context of the *suggestions* made by the author themselves. There is direct authorial presence established in the strongest possible terms through the inclusion of the *first-person singular* pronoun which is of particular interest in these instances. The heavy degree of hedging through the use of the *past tense* form of the modal verb used in conjunction with the *lowest* strength deontic verb choice *to suggest* can be seen as a method of limiting the risk-to-face to the strong personal authorial commitment. The presence of such heavy hedging is present despite the fact that the second of these propositions (xci.) is also linked to the weightier contributions of an existing theory, by the *also* adverb. These are rare examples of much weakened deontic verb phrases in this corpus, however these are only found in the text of one author. This implies that there are deviations of practice within the construction of deontic verb phrases found within the work of authors established in this community of practice, and this uncharacteristically weak series of propositions found within the same teleological framework of this text implies that this is a particular concept of which they perhaps

carry a degree of insecurity. The close proximity of these two phrases, of are part of the same discussion coupled with the fact that similarly constructed propositions are not found elsewhere in the text would support this view.

The majority of deontic modal verbs present in the ECP corpus are found modifying phrases from the *obligation* category. They are generally found in the *present* tense of this *will* lexeme. In a similar manner to the previous examples of deontic modal verbs, the phrase constructions of which these forms are a part are found in conjunction with the teleological discourse within the methodology section describing a narrative by which the reader can *hypothetically* recreate the processes followed in carrying out the methodologies in this group of studies. The semantic bleaching associated with this lexeme allows the lexeme to take on a role indicating *future* action, or future *volition* (Škardová, 2012) although in the context in which it is found this phrase takes on a more *subjunctive* feel which acts to impose the necessity of the course of action in this hypothetical context (Palmer, 2003: 3-6). In the following examples (xcii. and xciii.) the *established community* authors use these *will* lexemes as part of such hypothetical constructs, and as such the *volative*-future semantics normally associated with this modal verb are converted into a hypothetical future event with a teleological feel.

xcii. *'Once students have become thoroughly accustomed to the basics of social and business LOI's, you can then explain the common shipping and payment terms... food items and medical items will require special customs clearance procedures.'*

xciii. *'The success of this activity is at least partially dependent on what material is chosen and how willing students are to scrutinize their own lifestyles. Instructors will need to experiment with different materials and ways to introduce the activity,'*

The real effect of the semantic differences which become apparent between the *will* and *would* lexemes then become the level of hedging manifested by the modals in these verb phrases. In this manner, the present-tense *will* form contributes only towards the *subjunctive* teleological form of the narrative, whilst the past-tense form *would*, by means of the semantic distance created by the change in tense also helps to weaken the level of obligation within the phrase as well as strengthen its hypothetical nature. This

in effect means that there is a pattern emerging with the following formula: *obligation x will*’ and *suggestion x would*’.

In general terms, *directives* have been described as one of the most common forms of modality in English (Abdel-Fattah, 2005) and as such perhaps could be viewed as more direct and less formal in nature than many of the other lexical forms investigated within this project. However, within the *established* community authors’ corpus, as has been discussed (see section 4.1.1.) the use of the two directive deontic verb categories (*request* and *demand*) is generally limited with only sporadic instances present in the ECP texts, present for specific literary purposes. The data relating to the modification of the two deontic verb categories (see figure 4.5.1.) demonstrates that there is a spread of different modifiers occurring in association with verbs of directive categories, suggesting that the sort of *hedging* that we have seen at times so far is not taking place in directive contexts, despite the deontic *strength* associated with the *demand* category. The verbs of these deontic verb categories do however show a range of different forms of modifier, depending on the context, despite their low numbers within the texts. These *directive* forms are by their nature different from the other categories in terms of being verbs used for particular contexts within the construct of the narrative discourse (see section 4.1.1). This accounts for the fact that these verb phrases are found associated with a range of different modifications to craft the propositions for particular functions within the *narrative* discourse showing the dynamics of use described by Palmer (2001). or as Coates explains, ‘speakers will exploit the potentialities of the English modal system to say the things the need to say’ (1984: 65).

This range of forms is reflected in the following extracts (xciv., xcv. and xcvi) which show the diversity of constructions created to suit different purposes. In the first of these instances (xciv) the presence of an adverb of repetition creates a further *strengthening* effect on the *demand* category verb thorough the process of repetition (Doetjes, 2004). With the initial strength of the deontic verb being of high deontic value, the presence of a device which may contribute towards further deontic strengthening may seem to be inappropriate for academic discourse, especially given the presence of a *first-person singular* pronoun in the phrase and the high degree of personal commitment that this would bring to the proposition. However, in this particular instance, the reading of the teleological discourse means that the authorial

representation in the texts acts to give an *anecdotal* feel to the semantics of the phrase and as such the risk to face is averted and the strength of the overall deontic construct is justifiable given the teleological reading inherent from the context of the methodological narrative.

xciv. 'As a further refinement I always insist on mixed nationality groups,'

xcv. 'Teachers should not force upon themselves a content area with which they are extremely uncomfortable.'

xcvi. 'Students could be encouraged to request the kind of news from which they wish to study.'

In the second of these three phrases (xcv.) the deontic verb is the strongest lexeme employed in the ECP (or Omani) corpus. As suggested in the previous example, the presence of a modifier has the potential to increase the strength of this potentially high-risk choice through the presence of an additional deontic modal verb (should) which would otherwise have a semantic impact on the proposition. However, this *reinforcement* when coupled with the *negation* contributed by the negative particle *not* acts to invert the deontic strength of the phrase from something that the reader is advised to do in the strongest possible terms to a much weaker obligation (provided by the modal verb) *not* to exert strong deontic force upon others themselves. In this manner, despite the degree of deontic strength that the phrase has the potential to impose through the use of *demand* category verbs, the inversion of the deontic force is accomplished through the careful selection of modifiers. It is also worth noting that this proposition would seem to be an example of *pure* deontic obligation, rather than the teleological use for which deontic verb phrases are largely employed within this corpus. However, it must be pointed out that the context here is teleological with this phrase playing a part within the narrative construct of the methodology section of this particular project.

The third directive extract (xcvi.) although from the *request* category, which is considerably weaker in deontic potential than the verbs in the *demand* category also shows a high degree of lexical modification to construct a verb phrase suitable for a very specific textual purpose. In this example, the methodological narrative discusses

the possibility of a third person textual participant (in this case neither the writer nor the reader but the ‘students’ mentioned in the text) and the possibility of them utilising deontic force on a hypothetical educator (assumed to be the potential reader) as part of this teleological narrative. This is a very specific and perhaps unorthodox textual device and, as discussed previously is employed to anticipate the needs of and give a potential voice to these hypothetical textual participants. Within this construct, we see the presence of a past-tense *modal* verb and a *verbal* modifier in concert with the author evacuated prose associated with a *passive* voice construction. These features act together to construct a semantic mixture of *weak possibility* suggestive of a *subjunctive* and as well as *hedging* the already minimal authorial commitment to the proposition. Although this proposition may seem weak and noncommittal in nature, the semantic *distance* created by the combination of these elements is primarily concerned with reinforcing the distance already inherent with the nature of the subjects of the phrase, that being the hypothetical participants in a hypothetical reader’s recreation of the study. This *subjunctive* element to the teleological narrative that constitutes the central context in which so many of the deontic verb phrase are found within this corpus is a feature that needs to be explored in more detail within this project.

4.5.2. The presence of *stance modifiers* in the deontic verb phrases in the *Omani corpus*

When investigating the presence of lexical stance modifiers within the Omani authored corpus, from the data (see figure 4.5.1. below) it is apparent that there is a significantly lower frequency than in the texts written by their *established community* peers. This lower frequency, coupled with the use of much of the modification present to reduce the deontic strength of what are often already very weak deontic verb choices in these texts.

One of the most striking facts revealed by the data (see figure 4.5.2.) is the complete absence of whole groups of modifiers from the deontic verb contexts in the Omani writing. Modal verbs of *intention* and especially of *adjective* constructs used to modify verb phrases are understandably absent from the Arab texts, especially given its limited frequencies in the ECP corpus. The absence of the modification categories of modal verbs of *ability* from any of the texts is more surprising however, especially given the importance of these lexical items in other contexts and their potential deontic application.

In terms of how the Omani authors approach the modification of their deontic verb phrases, the data shows that these authors seem to approach the construction of these propositions with directly hedged modal verbs of *possibility* (see figure 4.5.1. below). This shows a considerable difference from the approach by the *established* writers where, as we have discussed in the sub-section above, the primary approach to modification is through *adverbials*, albeit for a very different textual context with different textual requirements.

The use of modals of possibility, or probability depending on how they are classified, is a well-established feature of written academic language (Hyland, 1998; Biber, 2006) and is taught widely in instructional materials on courses for developing academic writers. The reliance on these forms at the expense of many other elements available by these English as a second language authors is thus suggestive of a somewhat rigid, formulaic approach to modification in their texts, which lacks the creativity and dynamism of the *established* writers in constructing their prose due to having learnt a *system* for how such things are achieved. This being said, it is necessary to remember that the contexts in which the significant bulk of the verb phrases found within the two corpora are found are substantially different, and the semantic requirements of the phrases will also likely be different.

As discussed, The Omani authors demonstrate a very different approach to the modification of their deontic verb phrases to their established colleagues, with a general reliance on modal verbs of *possibility* occurring in 9.63% of all of the deontic verb phrases found within their texts (see figure 4.5.1. below). One example of such a modified phrase taken from the *discussion* context of an Omani paper is as follows (xcvii.):

xcvii. *'Her responses to these three items might suggest she found it difficult to form relationships and gain access in the community of practice,'*

This particular modification used here to *hedge* the proposition, with the author making a claim as to the findings. The use of a *past-tense* modal of possibility together with the deontic verb with the *weakest* deontic verb form works to produce a very low deontic impact and results in a heavily hedged proposition. This is particularly pertinent given the fact that this is a contribution to the project which expounds the findings of the research, and in which the author thus has a high level of investment. Although phrases

such as this are not in danger of pragmatic failure in themselves, the low level of commitment and certainty which the author communicates with such a proposition may need to be rethought in some contexts.

In the following example (xcviii.) we can see further uses of hedging used throughout. The key phrases are employed to help reduce the authorial commitment to the proposition. Again, with hedging being an important element of academic writing, this does not in itself appear to be problematic. However, such regular and sustained hedging of often weak argumentation structures is deeply suggestive of a lack of commitment or confidence on the part of the author towards their findings.

xcviii. 'Beginning teachers in supportive and informative settings are more likely to seek advice and overcome their doubts and difficulties. BTs may need training in gaining access to HMs, may need to put doubts aside and focus on developing nurturing skills.'

This practice would seem to add weight to the argument that the Omani writers rely heavily on a system of predictable, formulaic deontic verb structures, which may be partly due to the limitations of the current instructional materials or, just as importantly a reliance on a few tried and tested, low impact phrases which reflect the social prioritising of ambiguity avoidance strategies present in their culture (Duarte and Snyder, 2006).

The data shows that the Omani writers, very rarely use deontic modal verbs within their texts, with only a few phrases in which these forms are found within the texts. These phrases are employed within phrases built around the instances of the two most widely used verb lexemes; *suggest* and *need* (4.5.2.) of which they constitute only a small percentage (4.5.1.). However, an inspection of these phrase constructs shows that these rare propositions share the formulaic pattern found within their *established* colleagues' texts. The first of these patterns shares the same '*will x obligation*' (xcix.) structure found within the ECP texts. As was the case with their colleagues, the *will* lexeme in this instance has a similar deontic feel, however the non-teleologic context means that the theoretical nature associated with the *established* authors' propositions is not present. In this instance the modal verb serves to increase the strength upon the deontic force, however it is interesting to note that the textual patient, or receiver of this

weight of *obligation* consists of *teachers*, a demographic with low academic authority and perceivably at a lower socio-cultural level than these academic writers.

xcix. *'In adopting this new curriculum, teachers will also need support in thinking about classroom interaction and in particular the way they respond to learners' contributions.'*

The second instance is the '*would x suggestion*' (c.) formulae, in which the past tense of the lexeme is employed. As discussed previously, the past tense in these structures helps to create a hypothetical narrative structure however, the key difference here is that this is not a hypothetical *subjunctive* discussion, it is a formulaic *conditional structure* in which this past tense deontic modal verb is employed to create a *second conditional* form as opposed to a hedge to reduce their commitment to their proposition.

c. *'However, I would suggest that if they tried to give teachers more time to think deeply about their observed lessons,'*

These forms being manifested, albeit very occasionally in the context of the Omani results sections, show that one of the Omani writers is recreating some elements in common with the texts produced by the established writers in their genre. Although the construct shows some similarity, these forms are found in a different section of the project from the same structures found within the ECP papers, being located in the Omani corpus within the discussion sections in which they fulfil the function of creating arguments to state results. In this way, we can see that the contextual differences are an important feature, as both sets of authors are employing a generalised strategy of hedged *suggestion* proposition associated with their own authorial voice, albeit one which has been applied to different textual contexts in a formulaic manner.

The data has shown a very clear absence of the two *directive* deontic verb categories from the texts of this Arab demographic (see section 4.1.2.). This means that, unlike in the work of the *established* authors, we are unable to see how the Omani authors would embed such elements within the contexts of a phrase. However, the absence of these forms is a factor contributing to the lower overall deontic impact felt within the text. Given the low deontic impact of the *suggest* lexeme which constitutes the majority of the deontic verbs within the Omani corpus coupled with the further reduction in strength by the use of modal verbs of possibility, the absence of the

stronger forms of *directive* deontic verbs is more keenly felt. However, in practice, this is very evident in the reading of the texts, with a very different feel to the writing of the two demographics, with an air of confident informality to the work of the *established* writers compared with what seems at times to be detached and almost apologetic style to many of the Omani publications.

This is despite the fact that the Arab writers use a considerably larger number and frequency of deontic verb phrases within their writing. This generally low deontic weakness is largely due to the overall reliance on the *weakest* verb lexemes and categories, which in turn when they are modified, are most likely to be weakened by the authors' predominant choices of modal verbs of possibility. This has a tangible effect on the manner in which the reader receives the deontic language in these papers. The *established* authors' general preferences for stronger verb choices drawn from a wider range of categories is a key difference, however with the writers choosing from a larger pool of modifiers offering a greater degree of complexity and generally speaking semantic *strengthening* of the phrases, this shows significant differences in both the approach to constructing deontic phrases and the overall deontic impact of the texts.

As discussed, the Omani authors will tend to use large numbers of weakened verb structures with very low levels of deontic strength and the regular use of modals which weaken the associated *possibility* of the verb, serving to produce very low impact phrases which at times border on uncertainty in their commitment and confidence in their own work. Although *ambiguity* has been identified as a feature common to expressions of modality in both Arabic and English, it is possible that this level of *vagueness* being assigned to these propositions is more comprehensible in the light of Omani linguistic practices and sociocultural requirements. The weak levels associated with true deontic forms in the Arabic language (Abdel-Fattah, 2005) could account for this practice and may be a likely contributing factor to an unwillingness to use a greater variety of lexical forms with a wider or higher strength of semantics, as a low risk, face-maintenance strategy especially as this is a key component of an Omani's perspectives on how they are perceived (Al-Harthi, 2006, Hofstede et al., 2010). This could be especially important if the writer had any reservations as to their legitimacy in the community of practice. The use of a range of non-modal, lexicalised verbs in the Arabic dialect continuum means that a direct translation of practices and phrases into English is not straightforward (Abdel-Fattah, 2005). The differences in the complexities of the

English language may be especially salient in this respect, as this may foster a preference for certain ‘safe’ strategies in the Omani practices as a means of negotiating the complex and potentially hazardous systems of academic language.

The absence of the *highly* modified *directive* categories we have previously identified is a further contributor towards the lower deontic impact in their texts (see section 4.1.2.). This is especially interesting given the fact that *directive* modality has been identified as a significant element of both English and Arabic language deontic modality (Abdel-Fattah, 2005). However, the generally low deontic feel of the Omani authored papers, and the lack of *directive* modality coupled with the prevalence of author-evacuated, lexically weakened, low impact verb phrases would seem to be suggestive of a lack of perceived power felt by this group of Arab academics as culturally speaking, *directives* are associated with positions of power and authority (Al-Shabbani, 2015: 6) whilst weak and indirect language is associated with the disempowered.

Figure 4.5.1. Relative frequencies of verb phrases containing stance modifiers (excluding absent Omani request, obligation and demand categories).

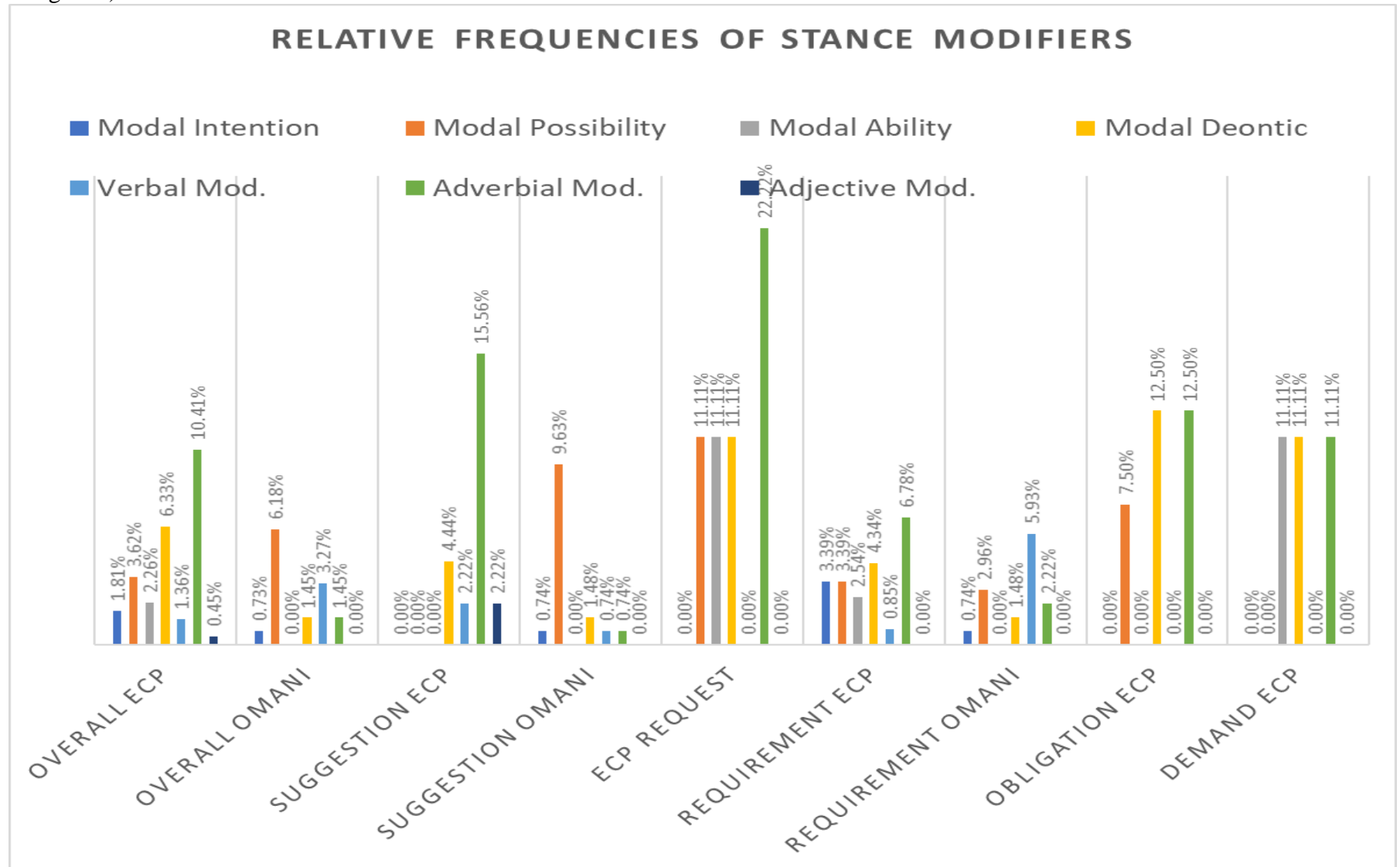
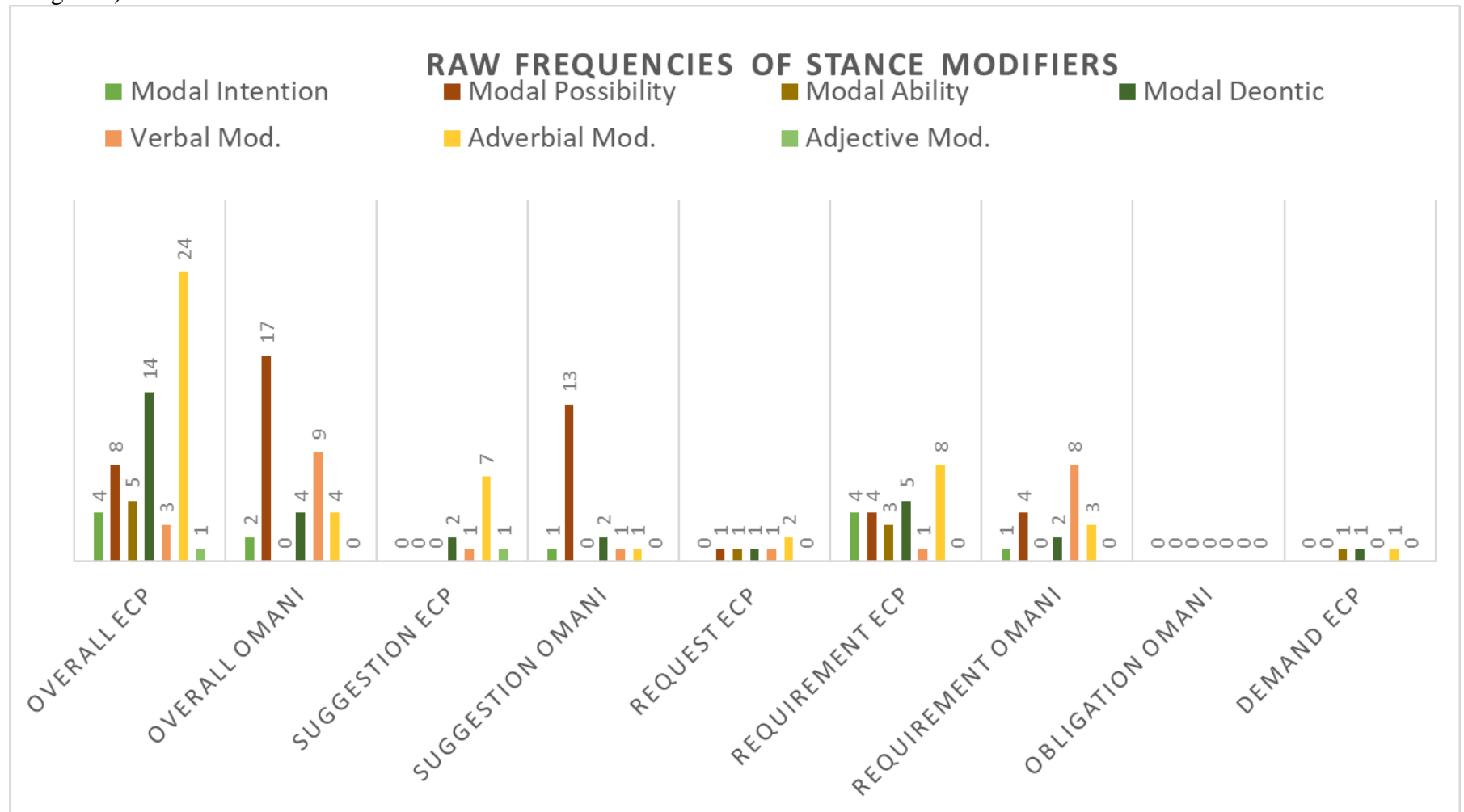


Figure 4.5.2. Raw frequencies of verb phrases containing stance modifiers (excluding absent Omani request, obligation and demand categories).



4.6. Summary of findings.

The data pertaining to the two demographics has demonstrated that, although in many respects the Omani academic authors are producing academic products which are in line with the general expectations of the wider academic community, there are significant differences between their texts and those of *established* members of their community of practice. These differences appear to be significant as it would seem possible to link many of these features to traceable roots, such as retention of novice or generalised academic practices, lack of awareness or engagement with the practices in the established community or more importantly deeply entrenched cultural perspectives such as Omani discourse strategies for engaging with those in authority.

4.6.1. Reflection on the practice of established writers.

The *established* community authors demonstrate a greater diversity of deontic verb categories and lexemes than their Arab counterparts, despite using lower frequencies within their texts, and there is generally speaking less rigidity in their approaches to the construction of their deontic verb phrases. Further to this, the *established* writers also employ a wider range of lexical stance modifiers and voice structures within their texts. However, the key element would seem to be the discursal context and modal inclination of the text in which these authors promote these deontic phrases which is more *descriptive* than expository in nature (see table 2.3.1.).

In this manner, the analysis has demonstrated that the *established* community writers construct a form of *teleological* discourse which is the context for the large majority of the deontic verb phrases within their texts. This narrative is the primary mechanism by which they communicate the methodologies carried out in their projects. It can be characterised as an informal, interpersonal yet fundamentally theoretical telling of the procedures necessary to carry out a project effectively should the readership wish to do so. Within this context, these authors employ a range of often specifically crafted verb phrases, with carefully weighted deontic packages to suit particular deontic contexts and there are various examples of very particular phrase constructions which often occur as *one off* lexical bundles to meet a particular semantic or discourse need. Having said this, there are also some very clear patterns which have emerged from the data which would suggest that the majority of the textual features such as voice, source and modification features are found more typically in a specific context.

Many of the core sociocultural values of this community of practice are on display in these texts, with low formality and flexibility in structure to facilitate reader access whilst a series of mechanisms within the text allows the author to include the voices and perspectives of the textual participants and value their contributions. Further to this, the hypothetical nature of the teleological narrative allows the established writers to place the deontic value upon *hypothetical* replicators of the project and their project participants. This effectively means that the narrative takes on a *subjunctive* feel which has significant semantic consequences for the deontic verbs it incorporates. This narrative means they can do without many of the sources that would otherwise be needed as the discourse effectively takes on its own voice (Ivanic, 1998) which is separate from that of the author and other textual actors whose voices and contributions this narrative effectively manages.

4.6.2. Reflection on the practice of Omani writers.

The Omani authors have been shown to use significantly larger frequencies of deontic verb phrases in their texts than their *established* colleagues. These are primarily of the *suggestion* and *requirement* categories in equal numbers, and account for over almost the entirety of the verbs phrases present in the Omani corpus (See figure 4.1.2). This being said, there are fewer verb categories and less lexical variety within these texts, which suggests a major reliance on these few lexical forms to meet a wide range of textual needs.

One of the most significant differences between the two corpora is the narrative construct in which the deontic verb phrases are predominantly found. The narrative in the Omani context is crucially set in the *findings* section in which it is employed for the purpose of *stating results and claims*. This narrative has more of a propositionally based (Palmer, 2001) *expository* tone as highlight by Čmejrková and Daneš (1997: 46) (and described in table 2.3.1.) with a higher degree of formality and rigidity in structure. The lower diversity of lexical and textual features is also a feature of this discourse. The absence of many of the verbal structures as well as deontic categories posed questions as to how the Omani writers managed certain textual tasks with the absence of *directive* deontic verbs in their texts. However, despite the lack of directive deontic category use, as we have discussed directive modality is reconstituted in the Omani texts through the

directive application of non-directive verb categories (Searle, 1969) and in doing so, demonstrates how these Arab authors are able to meet their needs through the narrative structure.

The construction of this discourse has a significant effect on the managing and *imposing* of deontic force by the Omani academics. High obedience to established rules (potentially such as those taught on instructional courses) and *indirectness* associated with social disempowerment and *high-context* communicative culture are sociocultural norms within Omani (Al-Shabbani, 2015). The requirements of an ‘uncertainty avoidance culture [which]...prefer[s] strict rules and predictable routines’ (Duarte and Snyder, 2006) is a reality for these writers and such deep seated cultural values are likely motivations for particular practices within the Omani texts, especially given the formulaic nature of many of the verb structures. However, it is the approach to the imposition of deontic force that is most strikingly Omani in nature. In a context in which it is the job of the social authority to give precise instructions to their subordinates and the subordinates to carry these out (Al-Shabbani, 2015: 6) the manner in which the Omani writers dispense authority is telling. Although there is some degree of difference amongst the exact practices of this group of writers, the approach is generally one of heavily hedged, high-formality, author evacuated phrases with the lowest level of deontic strength when addressing those in authority, and more direct, informal approaches when directed at teachers and other low authority professionals. In terms of their own authority, these writers frequently employ a number of propositions incorporating different voices to construct an argument structure that is heavy on authority but low on deontic force which contrasts significantly with the practices of their Western counterparts. In this respect, an understanding of the issues in the educational environment in which these writers are developing (see section 1.8.) in conjunction with what has been established regarding the manner in which authority and power relations are handled in Oman (2.1.1.) demonstrates that the practices of this group of Gulf Arab writers manifest a number of local Omani discoursal practices, albeit within the medium of English academic writing.

Having made statements regarding the overall practice of this group of aspiring Arab writers, there is a single author who appears to have adopted practices of a similar nature to their established colleagues. The inclusion and use of lexical features such as obligation category verb structure and inclusive pronouns, providing a voice for textual

participants and a *descriptive*, hypothetical, teleological narrative structure would suggest that there is a degree to which integration into the wider community of practice is taking place. However, the single text that modelled such developments serves as evidence of the lack of successful integration serving as a contributing factor towards the differences in academic practice between the two groups.

Given the difficulties which have been discussed in relation to Gulf Arab academic writers in successfully engaging with Western models of academic writing (see section 2.2.2.) there is a distinct possibility that some of the differences found in the Omani corpus could be explained through the retention of *novice* academic practices. The possibility that several of the discursive practices found in the Omani corpus may relate to the retention of novice or student features of writing has already been raised (see section 4.6.). Such features as disempowerment (Al-Shabbani, 2015: 6) resulting in weak commitment to propositions (Hyland, 2002a: 1091) and critical self-reflection as a textual function (Hyland, 2006: 28) have all been issues highlighted within the Omani texts by this project. Having highlighted the differences between the sources of deontic phrases between the two corpora, the ramifications of these results will be discussed in the following chapter.

Chapter 5. Discussion.

5.1. Introduction.

The data pertaining to the two groups of ELT academic writers makes it possible to construct a systematic description of the norms of practice in this particular genre of academic writing, as well as a description of the particularities of the practices of the Omani demographic. Although many surface similarities would appear to exist between the discourses of the two corpora, there are certain key departures from the established norms which are apparent in the Arab-authored texts which provide valuable insight into Omani perceptions of key academic principles such as the textual role of an author and the academic authority which they possess.

5.2. The established community writers' model of use.

The data analysis from the ECP corpus provided a systematic model of practice with which to describe the use of deontic verb phrases in the writing of *established* member of the ELT academic community of practice. The findings can be rationalised through many of the concepts discussed in this project's literature review, but also provide a means by which to compare the writing with the practices of the Omani authored corpus from the same academic genre.

The model of practice which has emerged shows a very specific and definable set of functions for which the *established* English language teaching (ELT) authors use their deontic verb phrases and which suggest specific authorial roles with which these academics utilise the language of obligation in their writing. Although there were shown to be sporadic instances of these verb phrases being used in different parts of the texts, the chief context in which these deontic phrases were found was within the narration of the teleological processes found throughout the methodological sections of the ECP projects.

5.2.1. The teleological function of deontic verb phrases.

This teleological function, as we have discussed previously (see section 2.3.2.) is a context in which we see a change in modality from a *deontic* application of these phrases to a *teleological* purpose. This means that the deontic force that may otherwise be associated with the phrases becomes *hypothetical* in nature relating to operations on the part of a *potential* reader as a form of *assertive* modality (see section 2.3.2.) rather than the imposition of actual obligation relating to real events. In this manner, we have

seen that the main purpose of deontic language used in the *established* authored texts is to *explain* the processes of their methodology as can be seen from the following extract (ci.) in which large amounts of deontic language are employed although the context is clearly a set of instruction for the *theoretical* recreation of the project:

ci. *'While the teacher is following these procedures, some essential ingredients have to be present in implementing CBEC. First, ESL students must read authentic texts. The teacher should include time for reading texts in every class--the students can repeatedly read the same part. Second, there have to be strong language learning components. The teacher has to design lessons in which ESL students must use academic oral English in the context of debates, group projects, or cooperative learning.'*

Although there were occasional uses of deontic verb phrases in other functions in these texts, these were generally sporadic and found only occasionally in specific instances 'tailored' to particular contexts within the corpus. However, one of the more commonly used 'minor functions' that does appear more consistently is the construction of the *argumentation* associated with and supporting this methodological discourse. This means that in effect although the *established* ELT authors initially seem to be using deontic verb phrases in a number of different functions, in practice they are a part of one much larger teleological narrative in a manner similar to that described earlier in this project (see section 2.3.2.). In this methodological context, the *descriptive, contemplative* style noted in some texts (Čmejrková and Daneš, 1997: 46) is created in part through the use of elements such as the use of present verb tenses (Reid, 2000: 282 in Hinkel, 2013) such as in the following example, *'there have to be strong language learning components'* These act to change the narrative mood and thus differ from the usual *argumentative* discourse which may otherwise be expected within academic texts in general (Uribe, 2008: 5).

This narrative is a key feature of the texts authored by the established ELT writers and the various other textual elements that are found in relation to these deontic verbs, such as voice structures and stance modifiers, are used to support and develop this discourse construct. Despite the fact that the deontic verb phrases are primarily used for the same basic discursive purposes within this narrative structure, the differences between

individual constructs is surprisingly varied. In this manner, the data has shown that there is a large variety of verbs, deontic verb categories, modifiers and voice features which constitute these deontic elements. This variety shows that the authors display considerable literary craft in shaping these propositions, in some instances creating what can be viewed as ‘bespoke’ deontic constructs to fit very specific teleological contexts. However, although there is this variety in the range of verbs being used in the key textual context in which they are found, we have seen the primacy of three verb forms, the *need*, *have to* and *suggest* forms which are drawn from the three most commonly found deontic categories, which will be discussed as follows.

i. Requirement Category Constructs.

The first of these verb forms are from the ‘requirement category’ verbs, which are composed primarily but not solely of the *need* lexeme. It must be stated at this juncture, that the primary nature of the *requirement* category deontic verbs, is that of *assertive* modality, however these lexemes are used for the *imposition* of deontic force upon a subject, as in the example; ‘*students need to remember....*’. This is of significance as it differs from the verbs of the second significant deontic category found within this ECP corpus, as will be discussed in due course. This *need* lexeme is relatively informal, and although there are instances of the more formal verb to *require* present in these texts which are drawn from the same deontic category, this less formal variant is used with its own specific set of formulaic discourse norms. In this regard however, the examples that we have seen of these *need* structures in the ECP corpus have primarily been employed in the role of *explaining procedures* and are thus a key strategy to how this group of writers go about constructing these portions of the texts. The following example (cii.) shows how the writer of this extract uses these verb structures in a narrative which is both *informal* and *hypothetical* in nature. The second *need +be* phrase being used in the *subjunctive* mood is of particular interest here and supports the argument that these narratives are of a *subjunctive mood*:

cii. ‘*Young students need hands-on activities. A teacher-created workbook can act as a basis for one of those types of activities. Keep things simple. The workbook need be nothing more than a collection of papers stapled together.*’

Although these phrases employed in this role tend to be used for the same textual purposes, there is a difference in the manner in which the established authors construct the individual phrases. Looking in terms of the modification strategies associated with these phrases, there is a wide range of modifiers found in conjunction with this particular deontic verb lexeme. There are particularly high frequencies of both modal verbs and adverbial lexemes when compared to the use of other deontic verbs found in the ECP texts. Whilst the adverbials show a range of *intensifiers* mostly of the *frequency* function, which effectively increases the rate, and thus indirectly the strength of the deontic force (as discussed in section 3.4.4.) in terms of the modal verbs present, there appears to be a particularly high usage of the *deontic* modals, in particular the ‘will’ lexeme, which although normally associated with the semantics of *future* tense and *volative* modality, are in instances such as this used for *deontic* purposes (Gisborne, 2007) such as in the example of: ‘*you’ll need to explain the different methods...*’ in which what might otherwise be interpreted as *volative semantics* is used to *reinforce* the deontic strength of the verb phrase through the presence of a secondary deontic lexeme.

Further to this, this lexeme is associated with relatively high frequencies of voice structures. These include both *first person plural* pronouns and passive voice structures. However, despite the range of voice features present there are lower than average frequencies of first person singular pronouns, which would otherwise raise the profile of the authors over that of the narrative of their project. However, within the role of the *narrative* structure, in which we see the ‘second self’ representation of the author within their narrative (Booth 2010: 138) there are generally few authorial and other ‘sources’ present within this teleological structure, as the nature of these contexts allows the text to speak for itself without the addition of external actors.

The second *requirement* lexeme, the verb *to require*, despite being used to a much lesser degree, is still found in significant frequencies in the ECP authored texts. However, despite the similarity in semantics between the *need* and *require* lexemes, the latter is a more *formal* lexical variant (see section 3.4.3.) and found employed in a highly formulaic structure by this group of authors. In relation to this formal structure, this lexeme also accounts for the majority of the instances of the passive voices found within the ECP corpus and is largely not associated with any form of *source* or authorial presence. This *request* + *passive* arrangement thus presents a semantic structure which is both highly formal in nature and authorially evacuated, as well as retaining high

deontic strength. The context in which this formula is used is in situations in which the deliberate removal of a textual *agent* or *patient* is the desired discursive effect to which the removal of the author from the text helps to accomplish, as can be seen in the following extract (ciii.):

ciii. *pass out a handout of the questions to each group on which they can write the answers. I circulate among the groups observing their progress and assisting where required when they get stuck or lost. Sometimes clarification is required as to why a certain path is required but in general when the correct answer is found the meanings become self evident.'*

Further to this, it could be argued that the *distancing* achieved by the raising of the *register* through these forms ((Bohner, 2001: 518; Anderson, 2006: 213) is helpful in constructing the *hypothetical* aspect of the narrative by making the passage more abstract.

ii. Suggestion category constructs.

The second deontic verb form which is found in comparably similar frequencies to the *requirement* category verbs is the use of the *suggestion* category verb lexeme to *suggest*. This lexeme is associated with *assertive* modality, in which the deontic force is not imposed *upon* but sourced *from* an agent within the text. This is an important semantic difference from the *requirement* verb lexemes which would more typically relate to a *patient*. As we have discussed, this is the deontic verb lexeme with the *lowest* level of obligatory strength, and as such how and why this lexeme is employed in their texts by the *established* authors is of particular interest. This lexical form, as we have already seen is again used widely in teleological functions for both the *explaining* of methodological procedures, and the *elaboration* of the associated argument structures with which they are typically associated. It would appear that in these cases, as would be typical of the ECP authored deontic verb phrases, significant frequencies of these propositions appear with *no* sources for the deontic *force* which they contain. However, in this particular context, the frequency of this *no source* category is significantly reduced compared to all of the other deontic verb forms found within this corpus. In this manner, the presence of external academic authors is most commonly found in these contexts in structures such as '*Thornton (1997) suggests*'. This means, as the

semantics of the verb might indicate, there is a textual actor involved in making this suggestion.

This association of sources with the *highest* level of academic authority with the verb lexeme with the lowest deontic strength may initially seem surprising. This is particularly interesting as these phrases are generally less likely to be found in conjunction with either the first-person pronouns than with other verbs found within this corpus. This is understandable given the fact that the primary functions of these phrases are not just for the *explanation of procedures* but also *the elaboration of argument* which employ the narrative discourse as a de facto voice construct within the texts. This effectively replaces the need for direct *authorial* presence (as discussed above) whilst utilising the voices of other sources such as these external authors as a means of *supporting* the accompanying argumentation as can be seen from the following extract (civ.):

civ. *‘Teachers searching for constructivist activities in foreign language will appreciate this process [sic] Hall, 1998). As Turkle (1995, 1998) suggests, students write meaningful texts, for a real audience, and then identify with the characters and environments they have constructed. This will probably increase the sense of student ownership over their own learning processes.*

The presence of this lexeme in the present tense and associated with textual actors effectively removes the need for any degree of authorial presence within the text as can be seen from the following example in which the narrative structure incorporates the voice of another textual participant: *‘The talk that follows is notable for its cumulative knowledge-building, Jane suggests that new forms of energy will be found....’*

However, despite the generally low level of *direct* authorial presence, there are still significant levels of authorial self-references within these texts, in particular the first person singular pronoun. When this form is present, it tends to be found in structures in which the author is directly intervening in the text with their own ideas and opinions which are being *suggested* to the reader directly, as a means of direct author to reader interaction. This accounts for the majority of the direct authorial references associated with deontic language in the corpus. Further to this, there is a small quantity of instances of passive voice structures being used in a formal, formulaic manner (*suggest* + *passive*). Despite the formality that can be associated with the distance created by

such use of the *passive* (Bohner, 2001: 518) in the creation of an author-evacuated text, this is also a means of allowing the narrative voice to continue in its flow without raising the profile of the author directly in this regard.

The *established* authors thus generally use the same weak verb structures when they make deontic contributions as when including published academics and the project data. Consider the weaker deontic value of '*I suggest...*' when compared to '*I advised...*'. This could imply that the authors perceive that all *assertive* contributions in their writing including their own are afforded the same level of credibility. There would seem to be a number of possible reasons that may explain this practice. One possibility is that the established authors ascribe limited levels of value to all contributions. In this manner, the low levels of deontic strength can be attributed to the fact that such sources as academic authors, the project data and the writers themselves are sufficiently authoritative and as such, the semantics of the verb in facilitating the contributions of others is viewed as paramount over the deontic value that this lexeme provides. Alternatively, it could also be the case that the contributions of one author or a particular finding is perceived as of limited authority on its own and is thus associated with a small 'parcel' of deontic strength. However, it is also likely that this is formulaic practice which relates to the *assertive* nature of the semantics of this particular verb lexeme. This may be due to the fact that this particular verb may simply be the most appropriate form in terms of semantics and has thus become a regular discoursal formula throughout academic writing.

Despite having the *lowest* verb strength, the level and form of the deontic force associated with this lexeme is frequently altered by the presence of modifiers. What is interesting is that there are significant levels of adverbial modifiers covering a range of functions. However, the majority of the non-modal verb modifiers associated with deontic verb phrases in this corpus is used in the context of this *suggest* lexeme. These include modifiers such as *verbal* forms and even the singular instance of an *adjective* modifying a deontic phrase as follows: '*it is naive to suggest*'. This is particularly interesting given the *very* low presence of modal verbs associated with these verb phrases. In fact, the only modals present in this context are deontic forms used to add additional deontic forces to the proposition. This adverbial rather than modal approach to modifying adds a higher degree of formality to the phrase, however more importantly, it adds a further *strengthening* of the deontic values of the verb. This is as

opposed to the lowering of strength as would likely be the case with many of the modal options, especially with the forms associated with the semantics of possibility as is the case in the Omani corpus. This all means that, despite the presence of a very low level of deontic value provided by the initial deontic verb lexeme, the presence of modifiers effectively increases this strength to a significantly higher degree tailored according to the needs of the context.

iii. Obligation category constructs.

The third deontic verb category present in significant numbers in the *established* corpus is that of *obligation*. It was worthy of note that this category was present in the work of just one of these Arab authors and thus how it is used by the ECP writers is important to consider. One of the most frequently used formulas is the use of the ‘*will*’ modal verb with the ‘*have to*’ construct which constitutes the majority of the verbs in this deontic category. This is found within the teleological contexts of the ECP authored corpus, and the following example demonstrates how this phrase structure of ‘*assertive modality*’ is used for constructing hypothetical situations within the narrative discourse. ‘...*teachers will have to offer a great deal of individual or small group tutoring.*’ In this manner, phrases such as this are used to impose obligation upon *hypothetical* participants of projects, such as students or teachers who would take part in this study should it be replicated by its readership. In this case, it plays a similar role to the *requirement* category verb phrases, in which the deontic force is offset by the hypothetical nature of the narrative.

iv. Additional Verbal Constructs of Interest.

As has been discussed, the *established* authors primarily use three categories of deontic verbs, however all of the verbs from each of the five deontic categories are present to some degree within these texts. This is of particular interest as they are features which are primarily associated only with the *ECP* texts, with two of the categories (*Demand* and *Request*) being absent from the Omani authored corpus and a third found in the writing of just one Omani author.

Furthermore, there are occasional instances of verb phrases drawn from the two *directive* modality categories. These forms are perhaps not seen as typical of academic discourse and perhaps more typical of spoken discourses and it is certainly the case that

such forms are relatively uncommon within these texts. These infrequently used forms are worthy of note for a number of reasons, not least because they are only present in the text authored by *established* authors and because they express some of the verb forms with the highest possible deontic strengths. The presence of these forms demonstrates how these authors are capable of constructing verb phrases which are more than just formulaic in nature and meet the specific needs of a given context with tailored deontic packages with carefully weighted deontic strengths. These strengths are made permissible from an academic perspective through the use of a high degree of modification aimed at weakening and at times *negating* the deontic strength present in the verb phrase or through a subjunctive nature to the obligation.

5.2.2. Interpretation.

The most significant element that has come to light during the analysis is the context in which the *established* community writers employ their deontic verb phrases. Various established academic strategies coupled with a range of highly specified, novel phrase constructs demonstrate that these authors are very capable of exploiting this potentially high-risk area of language within their texts. However, the elaborate and highly *narrative*-style discourse style of discourse in which these authors use the majority of their deontic verbs is the key to understanding much of the deontic language that these authors employ.

The low frequencies of sources generally found within the texts, whether being those of external academics, the author directly or other textual participants would suggest that the established authors rely primarily on the mechanism of their *narrative voice* as the central vehicle for the construction of the methodology sections in which they primarily employ deontic verb phrases. However, although limited in frequency, there is a diverse range of sources and voice structures incorporated within and managed by this narrative construct. Through this process, the established authors from the ELT community of practice effectively manage the contributions of a wide range of voices within their texts by means of giving a voice to the project itself in which the various stakeholders make their contributions as part of a larger flowing teleological narrative.

The ECP writers construct their deontic verbs phrases through the use of two verb categories. The first uses the two verbs of the *requirement* category, with the *need*

lexeme used as a general *catchall* verb which meets the primary needs of *assertive* deontic modality found within these texts. The second main deontic strategy involving the use of the *suggest* lexeme, revolves around employing a series of formulaic structures providing a means to present the contributions of textual participants in presenting *directive* modality within the writing. This verb form is the lowest level of deontic verb strength and allows the authors to provide the individual contributions of various stakeholders the inclusion of their own, small deontic contributions as part of the larger narrative discourse. There is a degree of modification that takes places, to alter the precise semantics of many of these verb phrases, with a general *strengthening* occurring in many of them to tune the precise level of strength required by authors for particular propositions.

5.3. The Omani practice.

The data relating to the Omani authors shows clearly defined functions in the manner in which they use their deontic verb phrases in their academic writing. What becomes apparent is that these functions highlight a number of authorial *roles* which are not only definable but explainable by much of the theory discussed regarding Omani intellectual norms and practices (see 1.8.). This being said, the Omani authors do show some differences between the practice of individual authors. It is evident that the practice of one of the writers at times shows a larger degree of similarity to the academic style used by the *established* writers, through the use of features such as the *have to* formula in conjunction with the study's participants as *receivers* of the deontic force. However, in general terms the analysis of the Omani authors' work can be seen largely in terms of homogenous, culturally aligned practices comprising three distinct roles or authorial phases.

The first of these can be described as the role of the author as *sage*, expert or dispenser of wisdom and knowledge. This is a role which can be viewed as finding its origin in the socio-cultural perspectives of the position of 'scholar', here used in its religious sense as found traditionally within the Gulf region. The second role can be described as the *critical writer*, which takes the role of self-evaluating critic within the text. The manifestation of the author in this manner is reminiscent of practices associated with developing academic writers such as undergraduate students and is thus suggestive of a perceived lack of authority amongst the Omani writers. This gives the impression that

the transition into fully-fledged academic has not fully taken place within the minds of these authors. The third authorial role is more in line with the practice of the *established* writers, that being the role of *second-self* (Booth, 2010: 138) or project *narrator* (see section 2.5.). The Arab academics are able to create deontic narratives throughout their texts, however there are significant differences in how such discourse is constructed and where these narratives are found within their writing.

5.3.1. Role 1: The sage.

The manner in which intellectual authority is handled by the Omanis within their writing, as we have discussed in the review of literature of these projects, is a key to understanding the motivations of this group of writers. As the primary context in which their deontic verb phrases are found, the discussion and conclusion sections of their projects possess a very different *impression* of the authorial role when compared to the same textual elements in the work of the established authors. The central role of deontic language in these areas of the Omani text is found primarily in conjunction with the *discussion of results*, in the context of drawing analysis and making value judgements from the project findings. This is itself an area that shows considerable difference from the primary role which deontic language fulfils in texts written by the *established* authors. The Omani writers' use of deontic verb phrases in such roles creates a *persuasive* and at times *prescriptive* style with frequent *assertive* modality, in using the data from the projects to instruct and inform the readership and the wider Omani academic context. In this manner, the analysis of these elements of their writing demonstrates this group of writers use such phrases to both inform and instruct a potential audience that not only includes their academic peers, but potentially their superiors, the ministry of higher education and many other sources of industrial and social power. This suggests strongly that the Omani writers are reflecting something of the academic equivalent of the traditional role of the Islamic scholar.

This being said, in the context of this Omani authored corpus, with the deontic phrases employed as part of the discussion sections, there are several elements of interest that would suggest that these Arab academics are also experiencing further socially orientated cognitive pressures or restrictions which prevent them from fully grasping their intended academic role (that of expert, or academic equivalent to the cultural sage)

as might otherwise be expected. In the significant majority of these deontic verb phrases, the Omani academics employ the weakest forms of deontic verb category, that is the lexeme *suggest*. This is a marked difference to the manner which the traditional voices of authority would adopt within their culture. However, despite the differences in the context in which they are used, these verb phrases employ the same verb lexeme as we have seen used frequently within the established authors' writing. This may suggest that there are not one but *two* pressures acting upon these writers. The first of these would be the *culturally* sourced perspectives and expectations of the role of intellectual or *expert* which the Omanis will bring with them to the role of academic writer from their own cultural background. The second perspective is that of the role of *academic* author writing in English in their field of expertise. This is a Western academic construct within an established community of practice, with which these Arab writers are, at least in theory, trying to both emulate and integrate.

Further to this, despite the limited strength of the primary verb lexeme, the deontic forces of these phrases tend to be commonly associated by the presence of external 'experts' and to a lesser degree, project data, which are categories of sources with academically higher authority. The use of data in these situations may be comprehensive given the nature of the discussion sections of academic projects in which the project data could be expected to be a major discussion point. However, the fact that the majority of these texts are found in association with external academic authors is of some significance as such sources would perhaps normally be expected to be found in other sections of such papers, such as the literature review or, as is the case with the *established* authors, the methodology as well. In addition to these *high authority* textual sources, although far less frequently associated with the Omani deontic verb phrases in their findings sections, the presence of the direct authorial voice has been shown to possess a relatively high degree of visibility in these contexts, with the highest degree of authorial presence and widest range of authorial roles represented in any deontic context found in the Omani corpus. These instances however are the most likely to experience additional lexical modification to reduce their deontic strength, which is the opposite of the strategy employed by the established authors when employing this same verb phase.

These elements serve to construct a series of propositions with extremely high degrees of authority provided by sources such as published academic writers, combined with

low levels of commitment from the author, through weak lexical choices in both deontic verb and modifiers. This is despite the fact that they have associated themselves personally with their texts. When these authors do commit themselves, they prefer to do so with the lowest degree of risk and with the support of high authority external sources. Other elements found within this group of phrases shed some light on the perspectives of the Omani writers in their work. As we have seen, this group of writers will tend to use large numbers of weakened verb structures with very low levels of deontic strength but supported by the presence of external authors. In terms of the general construction of these phrases used in this role, the Omani authors use predictable modification strategies which are generally in line with established practice of presenting the suggestions of others. However, the use of textual modifiers in these contexts is considerably different from those of the Western writers. Instead of the use of a range of predominantly adverbial modifiers which tend to add a range of meanings with which to strengthen and alter the semantics of the deontic strength, as was the case with the established writers with this verb lexeme, within the Omani deontic constructs, when modifiers are present, we generally see the presence of the same modal verb. The usual pattern that emerges is the predictable use of modals of possibility associated with these textual elements. The resulting semantic product of these verbal constructs serves to produce very low impact phrases which at times border on uncertain in their commitment and confidence in their own work. This is despite the fact that they are associated with external academic authors.

Another contributing factor to the overall reduction of deontic strength in these Omani propositions is the absence of the *highly* modified *directive* categories which are found on occasion within the ECP authored texts. When considering the *request* category verbs associated with the voices of the studies' research subjects (such as teachers or students) in the methodology sections of the ECP corpus, such voices and the structures in which they are found would not seem inappropriate in the *discussion* sections in particular by the Omani authors writing these texts. In a similar manner, the use of the verb category *demand*, which carries the highest levels of deontic strength, may also be viewed as inappropriately heavy in these contexts, especially given the less developed use of modifiers to craft and shape their deontic propositions by the Omani writers. In this regard, the absence of *directive* deontic verbs (from the *request* and *demand*

categories) would seem to be both entirely appropriate and perhaps consciously omitted by these Arab writers.

With the large frequency of these weakest of verbs being hedged to reduce their already limited deontic impact, the Omani writers produce indirect but heavily loaded propositions, which from a Western perspective can seem weak, even apologetic. This raises another perspective that needs consideration. Could this use of the verb lexeme with the lowest level of obligatory strength present together with the support of *high* authority sources which we have seen in these cases be a signifier of the general *lack* of empowerment experienced by the Omanis (see section 1.7.). This prospect thus adds a third potential motivation for this significant area of difference in academic practice in comparison to the *established* norms of this genre. However, we must at this juncture, given the nature of the Omani publications, consider that the reality of the situation is that these writers are producing these texts not for the global readership, but specifically for the local audience. Whether this phenomenon is due to the lack of perceived ability to write for a wider, global readership so or a deliberate policy of targeting the Omani audience is an important prospect that needs to be considered.

However, a further look at the direct textual authorial presence and the manner in which the deontic phrases which use these pronouns are employed within the text reveals a different story. In many of these instances, we see that these phrases play a single component part of what can be seen as a larger piece of deontic discourse. Here we see the presence of the writer is just one of perhaps several voices found within a group of deontic propositions, used in conjunction with the external academics and at times with the project data. This thus serves to contribute towards a central theme and a single point of deontic pressure thus creating a greater combined weight of obligation within the argumentation structure of the narrative. In a sense, this is a form of narrative discourse, with which the Omani writers marshal the literary resources at their disposal to forge a very subtle and specific set of obligatory values. Although this is naturally different in its nature and construction from the authorial voices associated with the *established* authors' deontic verb phrases, it nonetheless presents a set of practices which are highly insightful as to the intellectual dispositions of this group of Arab writers.

The role of the expert, the authority and *dispenser* of knowledge and wisdom as displayed in these texts thus presents in a manner that is of particular interest to this study. The seemingly high degree of insecurity demonstrated by the Omani authors in this role, as the findings have shown, would seem to undermine the ability of these writers to ply this role effectively. However, the authors' narrative constructions in these instances show how the Omani writers are able to structure a range of sources all contributing small parcels of deontic force which enables them to overcome their socio-culturally motivated lack of directness or general deontic strength in their propositions. This, as we have discussed manifests through the tying of these sources together as part of a larger deontic construct exhibiting the combined range of deontic force. This is a strategy that would thus be unique to this demographic of writers, and as such is entirely comprehensible given the very particular local socio-academic environment in which the Omanis write and with which they are ultimately trying to engage. In this particular context, in which the authors rely on very *personal* intellectual resources such as their own knowledge, experience and research, this presents a very real threat to face as publication of their work will thus open the door to very critical appraisal of their contributions. This differs considerably from the experience and ultimately the role of *Islamic* scholar, who in the eyes of their culture may speak with a greater degree of certainty and authority, as they would draw upon what is seen as the ultimate source of authority and power. Due to this fact, it is not too surprising that these Arab writers should choose to approach the discussions and recommendation of their projects with a different degree of personal commitment towards their propositions, even when compared to the less dogmatic discourse of the *established* authors.

It would thus seem likely that these Arab authors are using local discourse strategies as a means to effectively get their message across to the Omani readership, incorporating elements of both passing on of instructions in line with the Omani social practices, and indirectness to relate to social superiors. This suggests that this group of writers is treading a fine line in terms of cultural expectations and dealing with new social dimensions resulting from the requirement to meet the expectations of two very different cultural contexts. Bearing in mind that the potential readership includes not only other Omani academics working in their particular discipline, but also potentially the Ministry of Higher education, and even the management within their place of work, all of which potentially hold considerable power over their future careers, the lack of

personal authority manifested within these propositions is understandable. These strategies, as we have seen use a particular style of construction intended to be a very indirect and vague approach to making critical suggestions, in particular in relation to authority. Such indirect language would strongly suggest that the Omani authors may appear to be writing in a local academic *dialect* which would seem to be fitting to the indigenous Gulf-Arab intellectual discourse, which is the most apparent context in which they are writing. Despite the fact that these authors appear to write in a way which shows significant differences to the *established* practice in this genre, the Omani authors would seem to have a very particular and it would seem *appropriate* grasp on the reality of their situation and the very specific and delicate discourse techniques that this requires. In this regard, it is now possible to suggest that the Omani writers are actively writing in a very socially specific local academic dialect. This is not however necessarily due to their failures in adopting the particular discursal practices of the international ELT community of practice, but instead a deliberate attempt to reconstruct the local Omani social practices through the medium of the Western academic written discourse.

5.3.2. Role 2: Self-evaluation and self-criticism.

The secondary role which the Omani authors create in their deontic texts is that of self-evaluator. This role is enacted to critique their own intellectual and academic development in light of the developments within their texts. In these instances, the authors take a larger element of social risk by actually *self-identifying* with their propositions. In this manner, the Omani writers use a significant amount of their deontic verb phrases in showing that they themselves have not only learnt something from their research but would also benefit from future development in common with their field of study. This use of deontic verb phrases being a form of *commissive* modality shows a marked discourse contrast to the *assertive* modality for which the majority of deontic verbs are employed within this corpus.

In terms of how this role tends to be manifested within these texts, this Arab demographic typically created phrases beginning with the first-person pronoun in conjunction with the lexeme *need* from the deontic category of *requirement* and located within the *discussion* sections of their texts. It is interesting that, despite the fact that

this is a minor deontic role compared to the one discussed, the majority of the first person singular pronouns associated with deontic verb phrases in the Omani texts is employed in constructs of this nature and associated with these low-formality deontic verb lexemes. In this manner, the first person singular pronouns (I) that they employ, despite being the subjects of the sentences are actually the *receivers*, or *patients* of the deontic force which finds its origin lays instead in the findings and the narrative of these projects, such as in the following '*in the future, I need to include more opportunities*'.

It is a possibility that the adoption of this self-critical role is a strategy with which these authors perceive that they can associate themselves with their readership and wider audience, as a form of socio-culturally motivated system of indirectly applying the very low level deontic pressures to the audience as well as through the use of the author as a discourse proxy, in a similar way to using the inclusive 'we' pronoun as a means of associating the readership with the texts (as was seen in section 4.4.2.). However, it is also worthy of note that in a number of studies, Hyland (2006: 28, 2004) found that novice academic writers used a higher degree of self-reflection in their university assignments than *established* academic authors. This raises the possibility that this is an academic practice which has not been abandoned post tertiary education (as discussed in section 4.6.2.). An example of this can be seen in the following extract, which shows a range of voices supporting the same argument structure with heavily weakened proposition and low strength deontic modality:

cv. '*Finally, to encourage teachers to reflect effectively I will develop the 'reflection grid', which I used in the past, to include a number of headings, such as the ones suggested by Malderez and Bodoczky (1999). I might also encourage teachers to keep a learning diary and guide them through the process of reflection by providing them with a number of questions, as suggested by Moon (2001).*'

Having said this, if we consider that the primary role for which the Omani authors employ deontic verb phrases within their texts is that of the academic *sage*, in which they are offering suggestions and direction for issues and problems within the present education system, this role of *self-critic* takes on another perspective. As we have discussed during the literature review, similar to the indirect and *apologetic* manner in which those of lower social status approach issues with their social superiors, this practice of showing the limitations of one's own work would seem to suggest that these writers are adopting the most extreme means of self-effacement to address their issues

to those in positions of authority. Reduction of *face* in this manner would thus appear to be a key socially motivated strategy to prevent the potential loss of *face* to those reading their work (Hofstede et al., 2010, Al-Harthi, 2006, Reetz, 2006).

Having identified the presence of this authorial role within these Omani authored texts, although this may seem to many as a perfectly normal feature of academic practice within the Sultanate, the sense of insufficiently developed academic authority found in conjunction with discourse practices more typically associated with the practices of developing academics may well be a reason that these projects would not be accepted for wider publication. In an academic environment such as the Sultanate of Oman which is very much in the process of transition, such features may be seen as acceptable and relatively normal, however in the wider, international academic sphere, this may prove a more decisive obstacle to international publication.

5.3.3. Role 3: The teleological role.

The Omani authors manage effectively to construct a systematic academic narrative within their projects, however in terms of the manner in which we have seen the deontic verb phrases used within this construct, the context has been substantially different to that of the *established* group of authors. This difference in context of use has had an effect on every element of the construction of these phrases. However, there is the occasional use of the deontic narrative voice being constructed for teleological purposes within the Omani authored texts in a similar manner to that produced by their *established community* colleagues. The general manner in which the Omani authors would construct their deontic discourse within a teleological framework is the *require* lexeme + *passive voice construct*. This accounts for the majority of both of these lexical elements within the Omani corpus. It constructs a series of propositions with a high degree of formality due to the Latin origins of the verb choice (Elbow, 1991) used in conjunction with author evacuated prose.

Further to this, there are four instances of use of the *obligation* verb category structure '*have to*' found within the Omani corpus which bear a degree of similarity to that of the established authors' texts. A close evaluation of the verb phrases in question show that these instances are all found in the same textual context of the work of a singular Omani author. As we have seen at times in the *established* authored corpus these four instances of this verb lexeme in the Omani corpus are in conjunction with the study's

participants such as teachers and students. This is a rarity in the context of the Omani corpus. This is an opportunity to give voices to the subjects in much the same manner as is found frequently within the work of the established authors and thus the lack of participation granted to the subjects of these studies by these Arab academics would negate the reasons to have such structures within their texts. This would thus further support this view that the Omanis would not generally consider the inclusion of such feature in their texts.

When we compare a passage from either corpus to demonstrate a few similarities and differences between the teleological narratives constructed by the single Omani and a typical ECP author, several elements become apparent. The Omani text is narrative construct but is marked by the presence of the author and the use of the *past* tense to create an actual telling of events. The ECP passage demonstrates the absence of the author, together with the use of the present tense, which as we have discussed, creates distance (Hinkel, 2013: 10) but also helps to create the subjunctive mood through abstraction in a manner quite different to the Omani writer.

- cvi. Omani: *'I prepared texts with errors in them and used these in the research to see what effect different approaches to error correction had on the learners. Text A consisted of 4 paragraphs, with five errors in each. Feedback on each paragraph was given in the following manner: _ Paragraph 1 – learners had to identify the errors themselves (as they do in peer correction).*
- cvii. ECP: *'In this module the constructivist process is at the individual level. Although this is a theoretically more pleasing situation (Hall, 1998) it requires very large allocations of time, both for the class and even more for the teachers. Teachers must become builders themselves to be able to guide their students through the process of reaching that rank in the MOO hierarchy. Beyond that, teachers will have to offer a great deal of individual or small group tutoring. Unfortunately, because class time is such a scarce resource, most teachers will choose not to use this module.'*

This infrequency of this *'have to'* verb structure may be due to a couple of reasons which would account for its generally limited occurrence within the Omani corpus and why all four instances of this structure are found in only the text of one author. The first of these possibilities could be that the *informal* nature of this verb form may be perceived as generally inappropriate for the discourse of academic writing, in particular when considering the considerable difference in frequencies of this form when compared to the ECP authored texts in which it is a major element of their deontic discourse. However, in reality the underdevelopment of the narrative voice in the methodology sections of the Omani corpus, coupled with the general absence of deontic verb phrases found in this context signifies that deontic language in general is not in line with how the Omani writers perceive this part of the text should be written.

Perceptions of suitable levels of formality seems to be a consideration of the Omani authors that may indeed have a bearing on the choices in structure and lexis within their texts. The presence of four verb *have to* phrases, such as the following extract, shows the more *discussional* style and lower formality more typically associated with the *ECP* constructs: *'Perhaps, these SETs see conducting PLDs as a duty to fulfil quickly, since they also have to write observation reports.'* The presence of such features within the Omani corpus would reinforce the idea that, at least in this area of deontic verb construction, one of the Omani authors has either managed or decided to attempt a transition towards the practices of *established* writer. This would suggest that this area of academic practice could also be at least in part developmental and susceptible to different levels of exposure to *established* academic practice in this ELT community of practice. However, the fact that subjunctive forms or structures are not often taught to non-native academic students who are recommended not to bother learning these elements (Hinkel: 2013: 13) may be a reason behind why the single author who constructs a teleological structure seems to have fallen short of the *established* style in most aspects, but not the *mood*.

5.4. Revisiting the central questions of this study.

Having discussed the work of both demographics in detail, we are now in a position to propose answers to the questions outlined at the beginning of the project with some

degree of certainty in light of our knowledge of the cultural and intellectual motivations and practices in the Gulf Arab social context.

1. What do the functions for which the authors employ deontic verb phrases reveal about the authorial role within writing their texts?

The place and function of the deontic verb phrases within the texts are extremely insightful in respect of the perspectives on the textual role of the author. As has been discussed at length, the established authors in the wider ELT community of practice primarily employ their deontic verb phrase in a teleological role to enhance the narrative discourse which constitutes a significant part of the methodology sections within the ECP corpus. In this regard this established norm of practice is a theoretical recreation of the methodologies of the various projects with hypothetical participants for the benefit of the potential audience. However, the primary functions of the deontic verb phrases found within the Omani projects shows a very different approach to this established norm. This approach, is used to construct a deontic narrative within their discussion sections in which the Omani academics make suggestions intended for their ‘target’ audience based upon the findings and arguments found within the projects. In this manner, the Omani authors take on a role which can be understood from the perspective of the local sociocultural understanding of *expert*. Finding its origins in the Islamic tradition of religious scholar which would draw upon the deep cultural perspective of the ultimate truth as revealed by the deity, this role naturally employs a radically different approach in this developing intellectual context within Omani.

2. What does the *authorial presence* manifested in deontic verb phrases through *voice structures* reveal about the authors’ attitudes towards the role of academic writers in the distribution of obligatory force within their texts?

Within the primary deontic contexts in which the established authors employ their deontic verb phrase, the authorial presence supports the view that this group of academics are constructing texts which meet the expectations of predicted academic practice in this genre. This involves presenting a relatively high authorial impact within the texts in general and more generally with deontic propositions. With the primary purpose of these phrases developed around the retelling of the practices carried out in the project methodologies, the high visibility of the authors would seem

entirely justifiable. Further to this, the established authors have been shown to use lexical items such as first-person pronouns to give voice to the views of the participants of the study, such as teachers and students. These pronouns would otherwise suggest authorial presence, however, used in this manner, they demonstrate the value of including the voices of other stakeholders and participants than the author. In a significant difference from this practice, the Omani corpus shows that the presence of the authorial voice is used primarily to make critical suggestions in the discussion sections of the projects. The presence of the Omani authorial voices in these contexts can be seen as taking a dictatorial tone in nature and is involved in the transferal of obligation to the potential readership based upon the findings and discussions within their projects. This would be suggestive of the cultural role of the sage, in which they instruct others based upon their knowledge. However, these voices are presented as extremely weak as individual textual components, which are further weakened by the secondary role of self-critic, in which the authors present criticism of their work and suggestions. These features can be seen in the light of the sociocultural strategies found within Omani culture from which the low power social positions in which the writers and their texts find themselves can approach the making of suggestions to those in higher social positions of authority than themselves.

3. What does the authors' use of external sources associated with their deontic verb phrases reveal about the writers' conceptions of academic authority?

The norms of practice as outlined in the discussion regarding the ECP data show that these established authors seldom use external sources in relation to their deontic verb phrases, as the role of the *narrative* discourse which retells the project methodology, effectively means that external sources or direct authorial interventions in the texts are less crucial to the project. The Omani authors use the role of textual sources very frequently in their deontic verb phrases, in particular in their primary deontic context of 'discussion of results'. In this context, the Omanis use large frequencies of external academics to support their findings and their own suggestions within this element of the text. In this manner, these Arab authors create a form of deontic narrative in which a range of voices can be present, all of which contribute a small deontic force to create a larger deontic sentiment than each individual phrase would individually contribute. In this manner, these writers are able to say that, their suggestion is based upon the data and is supported with the suggestions of other external academics.

4. What does the use of *stance-modifiers* associated with deontic verb phrases reveal about the attitudes of the writers towards the academic value of their deontic propositions?

The wide range of modifiers present within the deontic verb phrases constructed by the established writers reflects the diversity of their teleological narrative construct and the need for context specific propositions with specifically crafted semantics. Beyond the variety of semantic forms in use, largely speaking, these forms would tend to strengthen rather than weaken the deontic force of the propositions which results in a relatively stronger level of deontic force within the texts. In respect of the use of lexical modification devices found within the Omani projects, the modifiers which are employed are used essentially to weaken the strength of the already intrinsically weak deontic propositions. This appears to fulfil a 'social' convention, concurrent with the oblique and indirect local discursual practices of both carrying out the business of addressing issues and the manner in which the projection of obligation takes place. Through these practices, the Omani authors are able to construct deontic propositions in a manner which would be acceptable within the context of their local intellectual and social environment. The subtleties of this discourse might be considered too indirect for Western academic culture, however this would be evidence to suggest that the intended audience is not the wider community of practice, but the local educational practitioners and authorities within the Sultanate of Oman.

5. What does the data tell us about how the Omani writers see themselves as authors within their texts?

The role of the established writers within their texts, as demonstrated in the data is essentially to share their experiences and their procedures required to carry out the study so that their work can be replicated by a potential reader. Further to this, we see a number of functions which contribute as part of the narrative, such as adopting the role of facilitator for other project voices to be heard and to guide the readership through their narrative. This can be seen as a means of facilitating the peer review process and as such a conscious effort to promote these elements is coherent with predictable Western academic norms. The role of the Omani authors suggests a potentially loftier

aim than simply presenting practices for peer review. The data suggests that the primary role is the informing of the Omani academic community and even bringing corrections to the policies and practices put in place by the established academic authorities. This approach to the role of *expert*, which finds its roots in more traditional figures and culturally significant sources of authority is enacted with what can be seen as a culturally appropriate level of adaption to the needs of their own individual circumstances and the cultural contexts in which they are embedded.

5.5. Closing statement/ conclusions.

Having seen the differences in practice between the two groups of writers against the backdrop of the norms of liberal arts writing and deeply entrenched Omani cultural perspectives, the differences in role and discursive constructs would seem to suggest that the two groups of authors are writing in particular ways intended to communicate with particular audiences with different needs and expectations. In this regard, the role of the *established* authors reflects the norms and values of ELT practices, where ease of access and reaching out to target communities are paramount. In a similar manner, these writers act as a guide through the practices of their texts, introducing the reader to a variety of voices where necessary and separating the readership from the obligation in their texts through the construction of hypothetical narratives. Similarly, the Omani writers construct their texts in a manner congruent with the socio-cultural expectations of the local Gulf-Arab intellectual and academic culture. The identification of three different roles for which the Omani authors construct their deontic verb phrases provides a useful insight into these perspectives on their motivation.

The adoption of the role of academic *sage* is a defining feature of the Omani texts that sets them apart from the practices of the established writers in the ELT community of practice. However, the lack of authority associated with these propositions is also a major area of difference when compared to the *traditional* Islamic scholar whose social position we are suggesting they are trying to emulate. This difference from the traditional Omani authoritative role, would seem to be due to the very different nature of the authority from which these two groups of Omani sages are drawing upon. However, one of the central functions of the deontic narrative created by the Omani

authors is to allow these writers the opportunity to self-assess their work as a form of authorial (as opposed to peer) critique and suggests that the Omani writers appear to be continuing to take on elements of the academic role of the student or *novice* writer (see section 4.6.2.). Further to this, the fact that there is a single author who is able to replicate something of a similar nature to the established authors adds weight to the argument that this could be a developmental factor representing the stage of transition from novice to established academic writer. It is thus a possibility that integration into the community of practice has been more successful on the part of this particular author, with their colleagues continuing with certain practices acquired as novices, which has been carried on from the student days of these writers, yet never abandoned during their academic development or interaction with the texts of *established* authors. This is worthy of note especially in light of the fact that one of these Omani writers has employed their deontic verb phrases in a similar manner to the *established* writers in their genre, which shows a marked difference in practice to the rest of their compatriots. Considering that Hyland's opinion is that expert practice has almost no influence on the development of novice writers (Hyland, 2002a: 1098) this could explain why the discourse features of this nature continue to be manifested within these texts.

In terms of their local context however, what we have seen is that the Omani culture, being based upon traditional Arab values and Islamic teaching, needs particularly delicate and culturally appropriate ways of addressing social issues. To bring critical appraisal of systems and practises, which may be deeply embedded within this culture, can be seen as a potentially problematic enterprise amongst those embedded within this context. This is particularly the case because of Omani cultural foundations based upon 'honour culture', and as such, any perceived 'threat to face' which might be associated with tribal identity and the teaching of the Islamic prophet Mohammed (PBUH) would be particularly unwelcome (see section 2.2.1.). The question has been raised as to whether the Omani writers carry out these procedures in such a manner because of their perceived limitations in authority, or whether this is residual academic practice from the previously acquired roles developed as students. However, the cultural perspectives that we have seen as the typical processes for discussion and evaluation that take place within the Gulf-Arab context would strongly suggest that this self-focussed appraisal may have been *deliberately* maintained within these projects as a vehicle for these Arab writers to make claims without causing any loss of face to the readership.

The managing of high authority voices, such as academic writers and sources of data associated with the authors' own contributions situated within a weak discourse structure could be seen as a typical example of the indirect forms of discussion and communication. Given the subject matter and the intended local audience of department heads, faculties and government institutions this approach to stating claims and making suggestions would seem to be very culturally appropriate. In this manner, these structures would seem to be a way of textually hedging the project as a whole. Further to this, stating and discussing the limitations of the research, by saying 'the data has suggested this, but there are limitations' to which the author takes responsibility within their texts, could also be seen in as a means of reducing the potential social risk involved with the proposition.

In conclusion, the differences in practice can essentially be seen as being motivated by different cultural forces. However, an understanding of these issues not only helps the wider academic community to acknowledge the fact that Omani academic writers have very specific local needs which require a distinct set of discursal practices akin to an 'academic dialect', but Omani writers will also need to recognise they must acquire and operate in a *prestige* form of discourse if these writers wish to be able to engage effectively with and produce papers acceptable to the wider academic community.

Chapter 6. Application.

6.1. Introduction.

This project has demonstrated that discourse features present in Omani verb phrases show significant differences in cultural attitudes towards academic power and authority when compared to the work of *established* academic writers in the same ELT genre. These results are supported by current theories of academic writing, Omani cultural discourses and social practices. In terms of the contributions that these findings can offer, in this next chapter we will discuss the implications for a variety of stakeholders in the academic communities within the Sultanate of Oman, the Arab world and the wider academic, social and educational contexts.

6.2. Importance of the study.

The results of this study are relevant to a number of different contexts. The results of this project can be used to inform the stakeholders at various levels of education and academic practice. This is especially the case for those involved in facilitating the transition of novice writers from the local Omani educational environment to the global established communities of practice such as the ministries and universities within Oman, the material and course designers of instructional gateway courses, higher educational establishments in the West, educational practitioners, journal editors, peer reviewers and aspiring Omani students and academics. Furthermore, the model of analysis employed for processing the data has successfully demonstrated the existence of certain socio-culturally motivated practices in academic writing. The compiling of sources relating to cultural perspectives, and knowledge of Omani social, cultural and academic practices and perspectives has been important in interpreting the project data and has broader relevance in the contextualisation of further research.

In addition, this study has great significance for the broader academic context, not just for instruction purposes but also for understanding the contributions, needs and positions of its global membership. In this manner, this project highlights an area of key difference that exists in the underlying philosophies, social requirements and cultural practices being manifested textually in the writing of two global demographics of the same academic community. With the recent identification of existing academic dialects developing within the Arabian Gulf region (see section 1.5.) this study has

ramifications for the current Omani higher education system and the prescribed social and political goals promoted by the authorities in the country. In this regard, with a greater degree of awareness of the workings of the academic community in Oman, this project hopes to open the debate as to what degree such differences in practice and academic dialectisation can be tolerated, encouraged and incorporated into the wider academic communities to which they wish to be a part.

Additionally, with the project's successful identification of discourse practices and underlying social motivations, the processes carried out in this study have demonstrated the usefulness of analysing deontic modality in evaluating interpersonal relationships with authority within texts. As such, this project provides tools to facilitate further studies of a similar nature which could focus on demographics such as those within other Gulf and Arab States or other regions of the world currently in the process of academic development. In a similar manner, the project's methodology can also be revised for the analysis of other textual elements, such as different word classes with deontic values (such as *noun* phrases) in addition to other areas of modality, such as epistemic and ontological discourses. Such additional studies could help to construct a systematic description of academic practices in different academic genres and cultural contexts.

6.3. Ramifications for the findings.

There is a growing acknowledgement that there exists a considerable diversity in the production of academic discourses across language, field of study and academic genre (Flottum, 2012; Block, and Cameron, 2002; Hyland, 2002a). This is an important acknowledgement that must be grasped by many academics and educational institutions given the growth of new world Englishes and development of academia into more and more global contexts (Morgan and Ramanathan 2005: 151; Wallace, 2002: 101). This is a key consideration that has wide ramifications for the manner in which local and global communities of practice address this context of development. In respect of this, the ramifications of this project's findings, as they relate to various stakeholders will be discussed as follows:

- i. Ramifications for the wider ELT community of practice.
- ii. Ramifications for the Omani academic context.

- iii. Ramifications for Western universities.
- iv. Ramifications for designers of academic English Instructional material.
- v. Possible implications for other contexts.

6.3.1. Implications for the wider community of practice.

As discussed (3.3.1.) the papers which constituted the Omani corpus were locally published and have not, for perhaps a number of reasons been distributed more widely in global or even regional journals. Pragmatically speaking, these are not badly conceived or written projects, they have academic merit and a genuine source of novel research which provide useful and pragmatic contributions to the science of which they are a part. Further to this, although they have a specific focus on Oman, which is one of the least populated and developed Gulf states, their methodologies and findings also have ramifications for wider regional and global audiences. However, despite the fact that these papers have demonstrated a considerable and well-developed set of academic and literary skills, the work of these Omani academics shows areas of significant difference in important areas of discourse when compared to the writing produced by established academics in this same field of study. These differences, as has been discussed (see section 5.4.) are sourced from underlying attitudes and approaches to authority which affect the writers' approach to modality, discoursal functions and lexical choices which make the texts incompatible with the standards of high quality global publications. This presents challenges, not just for the Omani academic writers, but for the community of practice as a whole.

The English language teaching community, with its diversity of classroom practice and methodologies throughout the globe can be seen as having a particularly international outlook due to its nature, and as such, no specific demographic can claim particular cultural dominance on its influence, resulting in a relative informal construction and tolerance of variety (Kramsch and Thorne, 2002: 84). This means that the stakeholders in Oman, are members of this *globalised* community (Nunan, 2003: 590) and have just as much a role in contributing to this community of practice and having their voices heard as any other global group, including the established Western academic contexts. Further to this, the failure to publish more widely means the absence of contributions of large numbers of Omani and other academics from communities of practice with differences in discoursal practice in the global academic community (Nunan, 2003: 610). This means that the global communities of practice could potentially exist largely

without the contribution of some demographics who manifest a different set of values within their texts. This would present a situation with significant gaps in knowledge, or work that is carried out by non-local researchers without the benefit of deep seated cultural understanding and social positioning of local demographics.

This being said, however, it has been established that there does need to be an academic standard and a shared set of values and practices, even within a relatively informal academic community of practice such as ELT (Hyland, 2006: 34). The situation that would seem to be developing is a two-tiered process of academic publication in which we see high quality global publications in which papers meet the standards, values and practices of the global community, but with the development of local academic *metacommunities* taking place in regionalised contexts, with their own local academic dialects seen as unfit for global publication, the dangers of which are highlighted by Soler and Cooper, (2017: 2/18). The importance of raising this discussion is particularly pertinent in light of the current hotly debated topic of *predatory publishing* (Beall, 2012) in which academic standards are considered of the lowest levels and scholars' work goes unreviewed.

This raises the question as to whether the wider international communities of practice, should be more inclusive of dialectal practices found within the global contexts, particularly those which wish to study and understand them better, such as in the case of ELT. In this case, a greater discussion and general understanding of the dynamics of cultural worldviews, including those of the globally dominant, post-modern, neo-liberal West (Morgan and Ramanathan, 2005: 160; Harris, Leung, Rampton, 2002: 39) needs to take place and perhaps, a new set of standards and practices adopted which permit the wider range of academic and intellectual practices and philosophies of non-Western academics. However, in reality, for many such communities of practice across the academic sphere it could open the way for the wresting of the intellectual initiative from the Western cultural perspectives and norms to become a truly global venture with very significant ramifications for the perceived Western intellectual and academic hegemony, (Altbach, 2013; Block, 2004: 75; UNDP, 2003: 2; Donn and Al-Manthri, 2002: 24).

6.3.2. Implications for the Omani academic context.

The ramifications of this study, have particular pertinence to academic stakeholders within Oman, in particular, the higher educational contexts which form the

basis of the Omani academic communities of practices. In this regard, the impact of the cultural attitudes towards authority has a number of implications for these members, which are discussed below:

Given the fact of the rapid development of academia and the increasing access to education abroad for Omani students (Altbach, 2013; Kennedy and Lee, 2010) this raises the question as to whether a distinctive, local academic dialect would continue to exist in the future, or would the Omani academic environment absorb Western norms and practice. In this regard, as this study has suggested, the Omani academics are writing in a local academic dialect variety primarily because they feel they need to meet the social needs of addressing a potential audience at the universities and ministries with which they related with the findings of Gholamreza et al. (2011) and Hammoud (2011) (see section 2.1.1.). This need to manifest Omani cultural values and practices in their academic products is essentially related to the differences in which Omani authority structures are perceived and maintained. If the practice of Omani academic writers is primarily concerned with producing papers for the benefit of these local institutions then the attitudes, policies and practices of these organisations maintain is thus the most significant consideration as to whether the distinctive local practices continue to be exercised. The question is then raised as to how these institutions (in particular the leadership) receive and deal with critical feedback from outside sources. This is especially pertinent given the fact that the policy makers in Oman have been criticised for not doing enough to encourage effective research (Syed, 2003).

A). Impact of cultural attitudes to authority.

A further consideration, as has been said on many occasions, is that the Omani and Gulf Arab context as a whole, does not have well-developed reading cultures (Al-Mahrooqi and Tuzlukova, 2014: 475) and novice writers also suffer from insufficient exposure to written academic materials with which to acclimatise themselves effectively into the writing community. The lack of a reading culture, even within the academic community has been identified as a significant proponent in the failure to develop students into successful academics (Hryniuk, 2010: 178). However, in a similar manner, it has also been noted that the institutions driving policy also lack this vital ability to engage with the research that is carried out to benefit their decision making (Syed, 2003). Instead, these organisations need to be establishing critical models of practice at their very heart and actively encouraging constructive criticism of their own

institutions from within to redefine this culture. Furthermore, these establishments also need to be open to hearing the recommendations that researchers produce, even if it does not reflect well on the institution in question. If they fail to establish and promote this kind of dynamic, reflective practice, then there can be little expectation or facility for Omani academics to do the same. This would result in the continuation of local academic dialect varieties within Oman and her neighbours. Furthermore, due to the entrenchment of a non-critical honour culture in which reverence for higher social authorities is prioritised (see section 2.2.1.) and a lack of reading culture that would otherwise expose the stakeholders to outside practices, the fact that publications actively seeking to address local issues are chiefly written by locals obliged to communicate in a socially appropriate local context would suggest that further and deeper entrenchment is likely.

Although the work of Omani authors present in this study suggests that there is a general prioritisation in addressing the needs of communication with stakeholders within the local context, (incorporating discursual strategies and academic functions appropriate to those relationships) (Gholamreza et al., 2011; Hammoud, 2011) this was shown (at least in one example) not always to be the case (chapter 5.3). However, those writers that adopt surface-level Western practices in line with established community authors without adopting the academic philosophies prized by the wider communities of practice and are unable or unwilling to adapt to the cognitive norms and values they hold, will still likely find themselves functionally restricted in operating within the academe present in Oman and its region as appears to be the case in the Omani papers in question.

In real terms, this all means that the powers that be in Oman need to understand that there is a disparity in practice between the two cultural approaches to academia and realise that these are differences with very real significance. If Oman, and other nations truly want to engage with the academic world, then they are going to have to allow values and world views to develop that are not only fundamentally different from the cultural values in Omani, but potentially counter to the highest sets of cultural values that they profess.

in practical terms, the big discussion that needs to take place before this happens regards the permitting and encouragement of culturally based viewpoints which are at this stage

only theoretically in place but are absolutely essential in the construction of academic discourse. such as approaches to criticality, attitudes towards authority and related features. In this regard, it would certainly be helpful if the universities were to adopt and employ new materials that addressed the gap between these *deep* cultural issues, at least in some degree. However, there needs to be a realisation among the powers which dictate the culturally prescribed norms of behaviour that an attempt to stifle the creation of key academic skills such as criticality is inherently to remove the very heart of academic research.

This project has discussed something of the tensions and at times dualism that exists in Oman (see section 1.9.) in terms of the progress of academic development taking place in a social context in which traditional values underpin every aspect of life (see section 1.6). In this manner, with the introduction of new materials with *radical* ideas, perspectives and practices, there is likely to be some degree of strain in the educational and academic systems. This is especially given the current confusion of practice and values in the academic systems already in place, highlighted as a chief cause of much of the academic failure and difficulties in Omani academia (see section 2.2.2.) and the introduction of more unfamiliar academic values that may result in a similar response. In this regard, it is especially pertinent, given the manner of globalisation that has been taking place within Omani culture and the internationalisation that has become highly visible on the streets of the Sultanate over the course of the last 30 years (see section 1.1.). The social tensions between tradition and modernity in the wider culture demonstrates that this is a debate which has been under way for some time.

However, this tension has been held in check by the dramatic expansion in the young population (see section 1.2.) inspired in part by the more respected expatriate demographics which are, at least to some degree dragging the old order forward at least in terms of technology and theoretical principles. In relation to this, the findings of this study have particular importance given the practices and policies of organisations such as the government ministries responsible for providing for the futures of this new, technologically competent but drastically under-skilled youthful demographic through the implementation of practices, policies, attitudes and courses of study that are required from every level of education over which they possess de-facto control (see section 1.8.).

B). Government policy.

With the prescribed goal of local workers with global skills, the Omani millennial generation are now pouring through the doors of tertiary educational institutions at unprecedented levels, even by Western standards (see section 1.4.). It is only at this stage that much of the actual intellectual development begins in earnest, with genuine interaction with non-local academic teaching staff from various cultural backgrounds, all bringing worldviews, philosophies and cultural perspectives which may deeply challenge and even undermine many of the entrenched sociocultural values held by these developing academics as they seek to enter into new and very unfamiliar communities of practice (Hyland, 2004).

However, given this situation, issues need to be raised as to the realities of the development of a discourse community which is able to both access the wider academic world and its practices but still maintains the skills to be able to effectively operate within their own local contexts (see section 1.5.). This is particularly relevant given the difficulties in implementing a Western-style education as a whole within Oman (see section 1.3.). Despite the goals mentioned in the various developmental programmes unveiled in the Sultanate during recent decades (Kennedy and Lee, 2010: 53) the question needs to be raised as to whether the local ministries and universities in the area genuinely desire or understand what it means to see their professed goal realised of seeing the emergence of global workers with local values (as raised in chapter 1.5.).

Despite this ambitious aim, in terms of the effects that this process has upon those who actually pass through the Omani higher education system, this project suggests that these courses are actually producing local workers with local skills. The effectual disarming of future academics is occurring through disenfranchising them from the key skill sets needed to communicate effectively with the global academic communities and stifling their abilities to engage with key academic values such as *criticality* (see section 1.9.) which thus limits the abilities and pragmatic tools needed to join the ranks of the international academic community (Panetta, 2001). In this manner, there is a dichotomy evident within the system, and as long as the values of face-saving and social prioritising persist over those of critical discourse (2.2.1.) the goals of having global, or Western-style academic skill sets are unlikely to ever be achieved. It is because of this that I would consider this vision to be ultimately unachievable. To be able to effectively interact with the global communities of practice, an appreciation of the

intellectual and socio-cultural perspectives behind the words are the key for such interaction to succeed.

In reality the ramifications of this study do cause us to question whether there is a genuine understanding of what it means to truly embrace this idealistic vision and the radical changes necessary to achieve this goal and to ask whether the goals are realistic in any real terms. Taking on these global perspectives and related discursual practices would essentially require the maintenance of both the traditional Omani and Western worldviews coexisting together within Oman without a significant erosion of either of their core values. However, it is difficult to see genuine interaction with the wider intellectual communities not ultimately having a significant effect on the Omani intellectual and academic cultures in a manner which would be undesirable to the traditionalist Omani mindsets at this stage of cultural development. In this respect, we must question whether the ministries in Oman are genuinely looking beyond the oil-based industries heavily reliant on expatriate expertise (1.3.) to the perceivable needs of the future, or whether these are merely tick boxing exercises which speak the language of progressive and dynamic development aims to provide the local population with ungraspable aspirations for the future. I would suggest in their regard that these institutions are actually failing to grasp what this vision genuinely entails and would potentially find themselves at risk from such social advances should they be implemented successfully.

C). Consequences of breaking with academic orthodoxy.

The lack of awareness or potentially the lack of will to address such issues may result in the potential failure of many Omanis to establish academic texts of credibility from Western perspectives (see section 2.2.2.) as well as failure to address many of the core needs of both the developing academic community and the future needs of the Omani economy and society. In this manner, the potential failure of the Omani higher education system to meet the discursual and intellectual expectations of the global communities of practice has potentially serious outcomes for the Omani economy as well (Al-Zoubi, 2015: 2263). Poor reputations may fail to attract top academics from abroad, despite potentially tempting financial packages, whilst the best students in Oman, and those with money may seek alternatives to studying and working locally (Al-Zubaidi, 2012: 48).

Further to this, the low global rankings that will accompany universities that fail to make an impact in the literature through the publication of original research may likewise result in the failure to attract students from abroad, especially with the increasing drive to secure students from sources such as other areas of the Middle East, the Indian Subcontinent and China. Low university rankings could thus deny the universities and thus the country much needed outside sources of income as well as credibility at home (Al-Zubaidi, 2012), and Omani higher education is already experiencing teething problems due to cultural issues, as noted by the author during his time in Omani academic institutions. In one particular case, postgraduate female Chinese exchange students were forbidden from leaving the university campus due to culturally justified university regulations that no female students be permitted to leave the university grounds without the presence of a male relative. This caused outrage amongst the students in question, who wrote to their faculties in their home country to complain. In such a way, this failure to understand the cultural differences and expectations of the outside world is a powerful metaphor of how the tensions in the Omani cultural climate prevented necessary engagement with the wider academic community at the expense of the students in question.

D) Implications for wider Omani context:

The identification of the development of a local academic dialect developing amongst the *English language teaching* community in Oman (see 5.5.) with a particular set of culturally derived practice also has resonance beyond this particular community of practice. The fact that Omani ELT authors are producing written academic products with significantly different constructions would suggest that these differences could result in a wider issue than has been found in just this particular ELT academic sphere. This is especially true given the fact that the *English for academic purposes* (EAP) instructors will be from this community of practice. Furthermore, with the instructional courses that almost all aspiring Omani writers pass through as the initial stage of the Omani tertiary education system are largely the same, (whether an Omani university or college student is within a business, petrochemical or education-based course of study) their initial academic English courses will be largely homogenous. This was certainly the case in this author's experience of such systems within Oman.

With the exception of supervisory feedback, (which could be from those who have gone through this same system) and the engagement with literature from established authors

within their particular field, which has been seen at times to be severely underdeveloped in many cases (see section 1.8.) there may be little further development in English academic writing after the pre-sessional EAP courses provided by the universities. In the experience of the author, this issue was a frequent topic of discussion amongst some demographics of staff in Omani universities. The problem was highlighted by the fact that IELTS and other high stakes academic English tests scores were actually lower after three years of faculty study than at the end of the nine-month pre-sessional courses which preceded them. This was credited to lack of genuine engagement with the academic English in their field and despite the fact that English was the language of instruction for almost all the courses of study on offer and the syllabi containing English-language reading lists. This experience is in agreement with studies, with Birrell (2006) finding that around a third of international students left their university studies with lower levels of English than were required to take the course in the first place. This demonstrates that the development of the wider Omani academic community is suffering as a result of the lack of implementation of academic practices at all.

A further point that needs to be raised is the potentially significant implications for wider Omani interaction with the outside world other than in terms of academic development. With significant input from abroad still required for the effective maintenance of all of Oman's key industrial sectors in particular the academic realm (see section 1.2.) the presence of enormous numbers of skilled workers from around the world is likely to be a feature of Omani life for some years to come. However, the constructive criticism of practices and institutions from non-Omani academics and experts (perhaps without knowledge of Omani culturally embedded norms of behaviour) is a significant area of dysfunction within the current system that needs addressing (see section 1.6.). Critical practices and evaluations are a highly valued skill in Western contexts, and the Omani nation needs to be able to accommodate such contributions not only for the sake of maintaining multicultural working environments but also for the benefits such criticism could offer. This contrasts significantly with the current practice of simply removing often much needed members of the expatriate community through visa cancellations and repatriation. In this manner, it is important to consider at this juncture that such differences in attitudes and behaviours have real

ramifications for crucial interactions with people from Western cultures in general. Therefore, although not the specific goal of this project to look at non-academic areas of interaction, there are additional potential ramifications for the departments that deal with foreign relations such as the ministries of manpower, tourism and the wider international business and diplomatic community. These are also stakeholders in Omani development and also need to be aware of the significant differences in attitudes and values and the underlying behavioural patterns which directly affect social and cultural harmony and functional success.

E) Final reflections

The anniversary of the Sultan's de-facto coup d'état is celebrated as a national holiday and known as 'renaissance day' within Oman. However, it would appear that the cultural renaissance which began back in the 1970s has so far failed to achieve the final and ultimately the crowning goal of development, that being the intellectual development necessary to lead the country out of the developing world. For all the money invested in education within the last forty years (see section 1.10.) the main outcome would appear to be furnishing the population with a few basic industry tools and an ingrained sense of privilege. Expatriate professionals and third world labourers still continue to dominate and functionally run the Omani economy, siphoning off three generations of oil wealth back to their own countries, and while India builds an educated middle class with earnings from the Gulf States (Vora, 2008) Oman builds infrastructure to support a population that lacks motivation, employment, and above all the critical skills to replace the expatriate community (Syed, 2003).

While working in Oman, an Indian colleague told me his story. His father had been a coolie working as a water carrier in the country during the mid-1970s, with a wage many times higher than he would have had back in India at the time. Working under a British military attaché, his father and an Omani labourer were employed to carry containers of water for industrial purposes. On one occasion, the Indian was working hard while the Omani slept under a tree. When he asked the British officer to wake the Omani up to work, the officer replied to him that 'when the Arab wakes up, we will both go home'. These are no longer the days of colonialism; the nation of Oman has developed materially and has one of the most stable and secure societies in the Middle East region (see section 1.1.) however functionally it is living in an economic bubble reliant on oil resources which are no longer adequate to support and subsidise the

rapidly growing population (1.2.). Social problems such as unemployment, corruption, personal debt and swollen bureaucracies have become significant issues because of the lack of critical and other higher order thinking skills to accompany the material development.

In light of these discussions, for nations such as Oman to see out the end of the next century without slipping back into a bankrupt, resource-scarce economy with a swollen, burdensome population size, Oman needs to allow its citizens to truly become global. A resource-poor economy needs to rely on the skill sets of its citizens and as such it is time for the powers that be to allow the Omani to metaphorically 'wake up' from the shadow of the tree. To do this, it is imperative that the prescriptive practices of the micromanaging organisations which dictate the learning taking place within Oman, adapt to the realities of the current situation. Allowing popular demand for courses and practices in addition to permitting the hardworking professionals within the universities to dictate the directions of post-secondary education in a less protectionist manner thus need to be significant changes to the system.

6.3.3. Implications for Western universities.

The realities of negotiating the transition into tertiary education is difficult enough for all students, including those from Western backgrounds (Hyland, 2002a: 1108) however for those from other linguistic and cultural origins the challenges can be far more complex, and this appears to be especially true for those from the Arabian Gulf due to contrasting and often contradictory cultural values and expectations between Western academic and local Oman perceptions (see section 2.3.).

A greater reliance placed upon students from abroad as a significant source of revenue for many Western universities (Andrade, 2006) as well as the establishment of an international reputation and even projections of university campuses into other national contexts (Wilkins, 2011) means that the ability of Western universities to accommodate and provide for the needs of such student demographics is taking on more and more importance. With this larger emphasis being placed upon the importance of student intake from global sources in many Western universities, the interactions between university policies, practices, staff, facilities, materials and other key components of the higher education system and the expatriate student body is something that has received more attention in recent years (Andrade, 2006).

The reality of pragmatic and academic failure as has been systematically described in the case of many Omani, Gulf-Arab and other students and described in detail throughout this project (see section 2.2.2.) has become a dilemma that leaves both universities and students scrambling for answers. Issues such as the use of ghost writers to write assignments, plagiarism, lack of critical thinking, general lack of academic autonomy, poor reading skills and general ability to operate within academic contexts have forced many Western institutions to provide student assistance in various ways to address issues manifested by expatriate student bodies. These differences in academic and intellectual expectations sourced from values and perspectives brought from their home environment result in the establishment of pre-sessional and in-session courses to address such issues (Jordan, 2002). In this regard, there is a significant amount of work taking place to try and make these programmes as effective as possible (Copland and Garton, 2011). However, with the need to address the main issues in terms of academic ‘skills’ as swiftly as possible, rather than highlighting the difference in the concepts behind these practices, the need for instructional courses to address issues of social and cultural perspectives, as well as linguistic and general academic practices is an area that still needs to be addressed. The failure to address socio-cultural perspectives, especially in terms of exposing students to genuine academic practice may be responsible for the more restricted quantity, variety and scope of lexical forms as well as the creativity of construction found in the Omani data when compared to their Western colleagues (see 4.2.2.). In this way, too close adherence to theoretical practices may result in rigidity and restricted, functional approaches to texts which lack the creativity necessary for the needs of different academic genres and functions. In this manner I would add my voice to the growing chorus of those calling for greater focus on practical, not just theoretical academic reading skills as this has been demonstrated not only to be a key academic skill, but a key to academic success (Roche, 2014; Baker and Boonkit, 2004; O’Sullivan, 2004; Mohan and Au-Yeung-Lo, 1985).

In such ways, the failure of Western academic institutions to effectively accommodate students’ needs from backgrounds such as Oman and more broadly the Asian markets by preparing the students upon arrival for the needs and expectations is a real risk. If Western and other global universities wish to open their doors to students from other cultural contexts, accept them on their courses and take the considerable sums of money that they demand for permitting access to their courses (Andrade, 2006) then they also

have a duty of care and service towards these individuals. Setting a particular IELTS score as a means of deciding which students are competent enough or requiring them to complete a generalised pre-sessional course in English academic skills, can be helpful but in their present form (Green, 2005) these solutions only go so far as to meet the theoretical requirements of the universities and not necessarily those of specific student groups nor courses. Despite these provisions, international students from Asian backgrounds are far more likely to underachieve, fail or be involved in some degree of unacceptable student practice than their Western counterparts, (Altbach, 2013; Hauptman et al., 2003: 136; Hyland, 2002a: 1109). This invites greater risk of other academic problems developing for the university, such as the lowering of academic standards, either through the passing of failing students and permitting of lower standards of work and expectations from students from key demographics (Benzie, 2010; Birrell, 2006) or the turning of blind eyes to non-student authored academic products and plagiarism which have been identified as issues for this demographic of writers (Al-Zubaidi, 2012: 50; McDonnell, 2003: 4) and stems from issues of writer identity and authority. All of these aspects the author has witnessed first-hand to varying degrees taking place both within Oman and at various Western higher educational contexts.

6.3.4. Implications for designers of academic English instructional material.

There are increasingly large numbers of academic publications that have discussed the nature of issues in the development of academic writing skills with novice writers from Arab backgrounds (Trabelsi, 2015; Modhish, Al-Mahrooqi and Tuzlukova, 2014; 2012; Al-Saadi, 2011; Bendris, 2011; Umair, 2011). These studies have focussed largely on linguistic difficulties, in particular interferences due to the primacy of the cultural roles and perceptions of Arabic and lack of exposure to English and disenfranchisement due to lack of practical access through poorly developed language skills. A few studies have managed to link the lack of key academic skills such as criticality to such culturally-based phenomenon (Dalton, 2011; Clarke, 2007) however none of these studies has explored attitudes towards academic authority and appraise issues of cultural worldview which underpin them.

Non-Western values such as ‘honour’, which is a primary social motivation in the Sultanate of Oman run so deeply and perceptions of ‘face’ are such an important element of the local culture (Al-Harthi, 2006; Ayoubi, 2001) however, these are largely

absent from the discussions that have taken place in this context. In a similar manner the differences that are present in terms of social and intellectual philosophies are so significant, yet such elements do not feature in the literature in the context of academic development or education.

Although, there will always be restrictions on the needs of foundational and pre-sessional material in Western institutions, due to the varied nature of the student body, the majority of students in these classes are made up of Asian students (Gu, 2009: 37, Gu and Brooks, 2008: 2). This means that to address the significant differences that will inevitably exist with Western values should take priority for future development. In terms of the implementation of such courses in the Gulf Arab contexts such as Oman, no such limitations should present themselves to those planning these initiatives as they are specifically aimed at these student demographics.

There needs to be a greater awareness of these key differences before material can be produced and courses planned by the relevant authorities, whether that be in the case of ministries within the Sultanate or universities around the world in different contexts that need to take into account all of these issues. Ideally, to employ a detailed knowledge of the foundations of Western academic authority, planning would need to consider the following foundations of Western knowledge structures drawn from the Platonic and post Enlightenment concepts. These are outlined as follows:

- A. Foremost amongst these would be an understanding of that the principles of empiricism (Bailey, 2008) or *observation* method and rationalism (Ryn, 2009) or *research*-based perspectives are the foundations of Western academic authority and underpin the principles of the *scientific method*.
- B. Cartesian *Scepticism* is another core Western intellectual value (Gerholm, 1990). This means that values and ideas need to be proved rather than automatically accepted due to the nature of intellectual hierarchy and cultural authority. In this manner, academics may question everything in the intellectual sphere and maintain a scepticism about accepted knowledge, and at least in theory, nothing is beyond question or debate. This is a concept that could be seen as a significant threat to certain values of Omani culture due to the fact that some important values that underpin social behaviours and rationality in the Sultanate

are not open for debate, at least in the public sphere (Reetz, 2006: 21-22). This Western academic concept has significant consequences for the honour-based culture of maintaining public 'face'.

C. An appreciation of the views of post-modern individualism would be helpful in understanding the social contexts in which Western academic institutions are found. This is especially as, according to Wang (2001), it has proved to be contentious in traditional Asian thought. The expectation that the views and perspectives of others are permitted and worthy of consideration has certain implications for the all-encompassing monotheism present in the Oman perspective, as well as elements linked to the tribal nature of Omani society (Reetz, 2006: 22). From a Western point of view, if someone's thoughts or perspectives are criticised, or another perspective offered, this is not necessarily polemic in nature as Zubaidi, (2012: 50) has highlighted in Arab cultural contexts, resulting in loss of face (Reetz, 2006: 15). A constructive perspective on the usefulness of the role of author as *critic* needs to be established if these attitudes are to change.

D. *Reductionism* is a Cartesian product of the enlightenment in which academics seek to explore and understand concepts at closer levels of focus and depth and it has been identified as a key element of Western academic philosophy (Peacocke, 1985). This offers a different perspective to the top-down, intellectual concepts of deity, monarch and tribe deeply entrenched in Oman (Reetz, 2006: 22). In this manner, understanding that Western academic endeavours, whether research or study seek to focus in from a broad to a detailed knowledge of a specific area of interest, contrast significantly to perceptions of the universe as a constant structure which can be fully interpreted for all intents and purposes through existing knowledge (Mehmet, 1990).

I am not suggesting that these elements would be taught in their traditional modes as a subject within a classroom environment, but as is the case with the development of Western students, I believe these values should be modelled as integrated but explicit components within academic preparatory systems.

Further to these issues relating to the foundations of academic authority, I would suggest that there are also elements of discursual practice common to all Western academic endeavours which it would be helpful to address, which are discussed as follows:

- i. Further to the need for knowledge and resources to enable developing academics to manifest themselves as empowered authors (Hyland 2002a; 2000) an understanding of the manner in which *established* academic communities incorporate external sources of knowledge is also a priority. The manner in which academic integrity and authority are realised in Western academic discourse are difficult for most Arab students to fully appreciate, leading to significant issues such as plagiarism (Al-Zubaidi, 2012: 50) and this issue has been associated with home-country academic norms (McDonnell, 2003: 4). Although instructing learners how to cite references appropriately is a key academic skill that needs to be taught (EL-Sakran, 2013) and is on the curriculum for many courses, the intellectual framework to understand why this is important is not always a part of this process. In terms of the nature of academic authority itself, there are significant differences in cultural approaches, which are not always appreciated (see section 2.1.3.). The social role of authority figures, in particular are afforded higher levels of respect in Asian societies (such as the Arabian Gulf) than they would be in the West, and as such the repetition of their thoughts, words and ideas is seen as fundamental to the manner in which knowledge is disseminated, rather than being perceived as the misuse of intellectual property as it might be in the West.
- ii. The nature and practice of academic criticism needs to be grasped if this core element of Western academic practice is to be applied effectively by novice writers (Panetta, 2001). This essential feature of *established* academic discourse, which has been shown to be crucially underdeveloped in many Gulf Arab academic environments (Dalton, 2011, Bendriss, 2011) needs to be understood, modelled and integrated within such institutions. Drastic and meaningful re-evaluations of the

approaches to critical academic skills need to be engaged with and manifested by the institutions in countries such as Oman as well as their academics and teaching practitioners. A significant element in the development of criticality needs to be in developing an understanding that *criticism* from an academic perspective is meant to be constructive, and not automatically a polemic against the authorities. However, in terms of how this relates to ‘*face* maintenance’ on those in academic governance, it would seem that the Omani academics studied within this project have already begun to develop skills to manage this interaction through framing suggestions as *self-criticism* (see 5.3.).

- iii. Taking an authoritative role and establishing an appropriate voice within academia has proved difficult for novice writers to develop (Tardy, 2012; Hyland, 2002a) and is something that still needs further exploration. This includes every element of academic life, including the classroom and crucially within their texts. This is a key element that needs to be explored more deeply, in academic preparatory material, as although shortcomings have been acknowledged (Al-Saadi, 2011: 100-101) this fundamentally requires communicating the importance and value of the voice of individuals and the contributions that they make, not just of established academics but also students. The implications of this are not just in the case within Oman, but the lack of awareness of such discourse features has been seen to be an issue more widely within developing Asian academic contexts. The differences between acceptable practice of the way in which an author represents themselves within an academic text have been shown to differ strongly according to genre (Tardy, 2012; Hyland, 2002a) as well as language (Flottum, 2012). Raising awareness as to the differences in practices at a genre level would also be a benefit to both instructors and the novice writers with whom they work.
- iv. Similarly, significant genre-specific differences exist in the manner in which an academic writer constructs stance features within their writing. This project has discussed stance construction specific to one particular genre and the differences between two geographically located

demographics within this community of practice. However, further significant differences between the conventions of stance construction have been shown to exist depending on genre (Al-Zubaidi, 2012: 49; Koutsantoni, 2003; Piqué-Angordans et. al., 2002; Hyland, 2000a; 1996; 1994). Again, the generic, standardised material used in instructional contexts means that knowledge of such differences is generally not widely understood or disseminated, leaving it for the novice writers to develop their own acquisition of features from faculty courses, which the literature has demonstrated very rarely happens (Hyland, 2002a: 1098). However, it has been shown that this stage of academic development is too late for such key academic skills to be developed, writers not engaging with the texts to their optimal potential (Dalton, 2011).

In terms of how these elements are manifested in different contexts, as I have already suggested, there is no reason why many of these ‘culturally specific’ (as opposed to genre specific) factors should not become part of the academic writing syllabi in specific local contexts within the Middle East and even across Asia. However, it is also vitally important for Western institutions not to make assumptions as to the students having developed these concepts in their local universities before they arrive. If students from certain demographics such as the Arabian Gulf have repeatedly been shown to struggle in areas such as attitudes towards authority and construction of written discourse in general, then it is vital that Western universities are committed to provide the necessary bridges in academic shortfall if they want these novice academics to flourish within their institutions.

Further to this, there are a number of pragmatic issues which although fairly typically recommended throughout the literature and general discussions taking place in this community or practice I believe this project has demonstrated are vital points that also help to develop the key skills discussed in the paragraphs above:

- a. Increased exposure to English medium academic texts is of vital importance to inducting apprentice developing writers into their communities of practice. This is an element that although identified as vital in helping to establish many of the critical academic skills and practices of target communities of practices (Hryniuk, 2010: 178) is still underdeveloped with many novice Omani academic

writers failing to replicate the established practices of their academic genre, in which the findings of this study (chapter 5.3.) is in agreement with wider academic consensus (Bendriss, 2011: 39-47, Tanveer, 2013).

- b. I believe another related element which is vital for academic success is an active engagement approach in which developing writers are expected to take the initiative and express ownership of their learning and development. This has been shown to be largely absent in many academic environments such as Oman and as such there needs to be a higher degree of prioritising the abilities of students to work independently (Al-Saadim 2011: 99). It is probable, based on our understanding of the authority structures within Oman (see section 2.1.1.) that a perceived lack of personal authority in the academic sphere may be a significant cause of this. The passivity that has been mentioned in taking ownership of personal development is likely to be linked to the expectation that higher academic authorities, such as educators and supervisors will facilitate to the point at which independence ceases to exist in any real way similar to the practices outlined by Al-Shabbani (2015: 5).

6.3.5. Possible implications for other contexts.

The rise of institutions, students, practitioners and researchers from non-Western cultures in every sphere of the academic realm raises the possibility that future academic practices, especially in regards to ELT will not necessarily be centred on the West, with the decolonisation of primarily Western interests (Morgan and Ramanthan, 2005). It is possible that once universities across Asia, including the Middle East establish themselves in the academic realm more fully, the capability of such shareholders to play larger roles and influence the future developments of the academic domain become will become apparent.

Such social priorities as face-saving and similar cultural phenomena which are motivated by Omani cultural perceptions are certainly not unique to the cultures of the Arabian Gulf (Ting-Toomey et. al., 1991). Such values as honour and social-face are common not just throughout the Arab world (some 28 countries and excess of 200 million people, but the Middle-East, Islamic world and the most populous Asian countries outside of these areas such as China, India, Japan and the Koreas. With approximately half the population of the planet living in Asian countries, which include

some of the most rapidly developing states and fast growing economies with young populations, the *massification* of higher education (Altbach, 2013; Kennedy and Lee, 2010) means that academics from these regions will become an established feature of Western universities and other academic institutions. This being said, it is possible that the balance of academic power may likewise find its axis starts to shift to the Asian intellectual spheres in the coming decades (Altbach, 2013) and as such the differences present within the Omani intellectual principles and practice may not appear so distinct from what then may become standardised practice.

6.4. Areas of further research.

In terms of how these findings relate to the core issues of Omani relationships with academic authority and approaches to textual constructions of academic writing, this work has only just begun to scratch the surface. With greater focus upon discerning constitutes an acceptable text in a particular field, the scope of this project raises the possibility that a systematic description of established and acceptable practice within various fields of academic study can be established. Such an undertaking would greatly inform the academic community, especially those involved with the development of novice academic writers, and perhaps help stem the fragmentation of academic practice through dialectisation of communities of practice.

Furthermore, while this study has looked at the construction of one particular type of phrase involved in deontic language, the description of epistemic and ontological forms of language have not been discussed, nor the use of non-verbal deontic phrases employing other lexical strategies such as nouns and adjectives. Such element would give a fuller and more insightful view of what is taking place in the writing of this group of authors.

Having raised the idea of the emergence of academic dialects in various cultural contexts, a systematic description of many of these discourse varieties would provide a means of further study of specific cultural motivations and related practices within that context. This would help further develop the understanding of the cultural perspectives and practices of that culture but also the processes involved in cross-cultural influences present in the developing world, in particular given the significant level of academic development taking place on a global scale.

6.5. Limitations.

This study has a very limited scope in terms of the features that it investigates, the demographics that it covers and the genre of interest. The divergences in academic practices which exist between countries and fields of study, even amongst Western institutions means that the results of this study and the conclusions which have been drawn cannot be seen as representative of either all Western academic practices or features which are common to all Omani writers. As the results have suggested, some Omani writers are beginning to adapt to the stylistic conventions of the *established* community practice and this is suggestive of the probability that there are many Omani academics that have successfully made this transition or will likely do so with greater exposure to the stylistic norms of their field.

However, it is also important to state that this project is intended to be a constructive tool to aid in the development of the Sultanate of Oman and the surrounding regions. I believe strongly that the identification of areas of difference in practice in academic research is not for the purpose of highlighting areas of failure to shame those involved but for identifying solutions to aid in future development for the benefit of all involved.

6.6. Conclusions.

This study has highlighted that there are key differences in the manner in which Omani and *established* writers construct and employ deontic verb phrases in their texts in the ELT genre. The source of these differences has been located in the different perceptions and attitudes that these authors have towards academic *authority* in its various forms. As well as offering some practical suggestions as to how the culturally rooted obstacles which cause difficulties for Omani writers may be overcome, this project has also raised the question as to whether academic communities can and should maintain purely Western attitudes and perspectives within academia, and to what degree local practices and perspectives can be permitted or encouraged.

A further significant issue that has been raised is to the commitment that Gulf states such as Oman are prepared to embrace the realities of providing and encouraging access to Western style academia and global communities of practice. There needs to be a realisation that the adoption of English for academic and development purposes needs to include the contextualisation of the language and an understanding of the practices

and philosophies behind it. Without an appreciation of the perspectives and philosophies that underpin Western academia, difficulties in accessing the communication of Western academic communities will continue to plague Omani academic writers. However, shielding citizens from such perspectives speaks of a lack of cultural security and a fear of allowing local culture to develop and evolve in a natural process in addition to a failure to grasp the current reality of global development. As to whether the vision of '*global academics with local values*' is possible, it is my belief that there needs to be a significant understanding and willingness to adapt from both local Omani and global academic communities if this were ever to be a reality.

Reflecting on the specific research questions outlined at the beginning of this thesis (See introduction, chapter 1) this project has examined and described how Omani authors employ key discourse features within their deontic verb phrases as well as analysing the functions for which they are used. These features include the stance taking associated with deontic verbs, the management of voices of textual participants and source of authority, in addition to the role of author and textual presence. The analysis of these features of discourse has proved to be highly successful in demonstrating the presence of local Omani cultural attitudes towards authority and highlighting the social pressures acting upon them. Whilst these attitudes differ significantly from those of established authors writing as part of the same community of practice due to the differences in cultural perspectives, this thesis has offered informed suggestions as to how these differences can be addressed and managed by both those working within and outside of the Omani academic sphere.

References.

Abdel-Fattah, M. M. (2005) On the translation of modals from English into Arabic and vice versa: the case of deontic modality. *Babel* 51(1): 31-48.

Ackerman, M. (1990) *Reading and Writing: The Role of Disciplinary Knowledge in Comprehension and Composing*. (Tech Rep) Berkeley: National Center for the Study of Writing and Literacy, University of California.

Ädel, A. (2006) *Metadiscourse in L1 and L2 English*. Amsterdam/Philadelphia: John Benjamins

Ahmed, A. S. and Donnan, H. (2003) *Islam, Globalization and Postmodernity*. London: Routledge.

Akiner, I., and Tijhuis, W. (2008) *Cultural Variables and the Link Between Managerial Characteristics in Construction Industry: Reflections from Turkish and Dutch examples*. International Conference on Multi-National Construction Projects. <https://research.utwente.nl/en/publications/cultural-variables-and-the-link-between-managerial-characteristic> [16 July 2016].

Al Kilabi, A. S and Al-Salmi, L. Z. (2011) Predicting Foundation Year Students' Performance on International Proficiency Tests. *Arab World English Journal* 2 (1): 47-71.

Al-Abri, A. (2006) The Difficulties of secondary students in written English. In Borg, S. (ed.) *Classroom Research in English Language Teaching in Oman*. Oman: Citeseer.

Al-Belushi, S., Al-Adawi, S. and Al-Ketani, S. (1999) *Education Reform in the Sultanate of Oman*. Muscat: Ministry of Education.

Al-Buainain, H. A., Hassan, F. K. and Madani A (2011) Use of English by Graduates of Qatar University in the Workplace: A Quantitative Analysis. *Arab World English Journal* 2 (1): 140-185.

Al-Faruqi, I.R. (1986) *Toward Islamic English*. Herndon, VA: International Institute of Islamic Thought.

Al-Hammami, H. (1999) *Education for the 21st century general education reform in the Sultanate of Oman: Motives, nature and strategies of implementation*. (Unpublished doctoral dissertation). Birmingham: University of Birmingham.

Al-Harthi, A. S. (2006) Distance higher education experiences of Arab Gulf students in the United States: A cultural perspective. *The International Review of Research in Open and Distributed Learning* 6(3).

Ali, S. (2011) Investigating Students' Main Learning Style Preferences. *Arab World English Journal* 2 (2): 71-90

Al-Issa, A. (2011) Advancing English language teaching research in Gulf Cooperation Council states' universities. *The Modern Journal of Applied Linguistics* 3(2): 60-77.

Al-Issa, A. (2006) The cultural and economic politics of English language teaching in Sultanate of Oman. *Asian EFL journal* 8(1): 194-218.

Al-Issa, A. (2005) When the west teaches the east: Analyzing intercultural conflict in the classroom. *Intercultural Communication Studies* 14(4): 149-178.

Al-Issa, A. S. (2002) *An Ideological and discursive analysis of English language teaching in the Sultanate of Omani*. (Unpublished doctoral thesis) University of Queensland, Australia.

Al-Lamky, A. (2007) Feminizing Leadership in Arab Societies: The Perspectives of Omani Female Leaders. *Women in Management Review* 22(1): 49-67.

Al-Mahrooqi, R. (2012) English communication skills: How are they taught at schools and universities in Oman? *English Language Teaching* 5(4): 124.

Al-Mahrooqi, R. and Asante, C. (2010) Promoting autonomy by fostering a reading culture. In Al-Mahrooqi, R. and Tuzlukova, V. (eds.) *The Omani ELT symphony*:

Maintaining Linguistic and Socio-Cultural Equilibrium. Muscat: Sultan Qaboos University, 477-494.

Al-Mahrooqi, R. and Tuzlukova, V. (2014) English Communication Skills and Employability in the Arabian Gulf: The Case of Oman. *Social Sciences and Humanities* (22)2: 473-488.

Alptekin, C. (2002) Towards intercultural communicative competence in ELT. *ELT Journal* 56(1): 57-64.

Al-Saadi, H. M (2011) From Spoon Feeding to Self-Feeding: Helping Learners Take Control of Their Own Learning. *Arab World English Journal* 2 (3): 95-114.

Al-Seyabi, F. (1995) *Identifying the English language needs of science students in the College of Science and College of Education and Islamic Studies at Sultan Qaboos University*. Muscat: Sultan Qaboos University.

Al-Shabbani, Z. (2015) *The Application of Western Management in the Middle East*. Lexington: University of Kentucky.

Al-Tamimi, K. (2012) Probability meaning of some English and Arabic verbs in some religious texts: a contrastive study. *Journal of Education College* 2(6): 1-28.

Alcon Soler, E. & Guzman Pitarch, J. (2010). The Effect of Instruction on Learners' Pragmatic Anderson, B. (1983) *Imagined communities* (2nd ed. 1991) London, Verso.

Altbach, P. (2013) *The International Imperative in Higher Education*. Rotterdam: Sense Publishers.

Altbach, P. (2010). *Notes on the Future of SQU: Comparative Perspectives*. Oman: Sultan Qaboos University Press.

Altbach, P. (2008) *Globalization and Forces of Change in Higher Education*. Chestnut Hill: Centre for International Higher Education.

Al-Toubi, S. S. (1998) *A Perspective on Change in the Omani ELT Curriculum: Structural to Communicative*. (Unpublished master's dissertation). Bristol: University of Bristol.

Al-Zoubi, S. M. and Younes M. A. B. (2015) Low academic achievement: causes and results. *Theory and Practice in Language Studies* 5(11): 2262.

Al-Zubaidi, N. (2012) *Expressions of Gratitude in American English and Iraqi Arabic: Interlanguage and Cross-cultural Pragmatics Perspectives*. Saarbrücken: Lambert Academic Publishing.

Anderson, B. (2006) *Imagined communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.

Andrade, M. S. (2006) International students in English-speaking universities: Adjustment factors. *Journal of Research in International Education* 5(2): 131-154.

Asad, T. (2010) The concept of cultural translation British social anthropology. In: Clifford, J. and Marcus, G. E. (eds.) *Writing Culture: the Poetics and Politics of Ethnography*. Berkeley: University of California Press, 141-164.

Asraf, R. M. (1996) Teaching English as a second of foreign language: The place of culture. In Khan, J.U. and Hare, A.E. (eds.) *English and Islam: Creative Encounters*. Malaysia: International Islamic University, 349-367.

Babrakzai, F. (2001) *Some Thoughts on Language and Learning at the Language Center, Sultan Qaboos University*. Muscat: Language Centre Forum.

Bailey, R. W. (2008) *Is the University in Ruins? IEDP Discussion Paper Series*. Birmingham: University of Birmingham.

Baker, W. and K. Boonkit (2004) Learning strategies in reading and writing: EAP contexts. *RELJ Journal* 35(3): 299-328.

Baratta, A. M. (2009) Revealing stance through passive voice. *Journal of Pragmatics* 41(7): 1406-1421.

Bayyurt, Y. (2010) Author positioning in academic writing. In Zyngier, S. and Viana, V. (Eds.) *Appraisals and Perspectives: Mapping Empirical Studies in the Humanities*. Rio de Janeiro: The Federal University of Rio de Janeiro, 163-184.

Bazerman, C. (2011) *The Informed Writer: Using Sources in the Disciplines*. Colorado: The WAC Clearinghouse.

Beall, J. (2012) *Beall's List of Predatory Publishers*. <https://beallslist.weebly.com/> [02 September 2017]

Bendriss, R. (2011) Early Reading Habits and their Impact on the Reading Literacy of Qatari Undergraduate Students. *Arab World English Journal* 2 (4): 37-57.

Bensaid, M. (2015) Arab ESL learners and modals. *Arab World English Journal* 6(4): 90-97.

Benzie, H. J. (2010) Graduating as a 'native speaker': International students and English language proficiency in higher education. *Higher Education Research and Development* 29(4): 447-459.

Biber, D. (2006) *University Language: A Corpus-based Study of Spoken and Written Registers*. Amsterdam: John Benjamins Publishing.

Birrell, B. (2006) Implications of low English standards among overseas students at Australian universities. *People and Place* 14(4): 53-67.

Bizzell, P. (1982) College composition: Initiation into the academic discourse community. *Curriculum Inquiry* 12(2): 191-207.

Block, D. (2002) Globalization and language teaching. In Block, D. and Cameron, D. (eds.) *Globalization and Language Teaching*. London: Routledge, 299-345.

Block, D. and Cameron, D. (2002) Introduction. In: Block, D. and Cameron, D. (eds.) *Globalisation and Language Teaching*. London: Routledge, 1-10.

Bohner, G. (2001) Writing about rape: Use of the passive voice and other distancing text features as an expression of perceived responsibility of the victim. *British Journal of Social Psychology* 40(4): 515-529.

Bondi, M. (2012) Voice in textbooks: Between exposition and argument. In: Hyland K. and Guinda, C.S. (eds.) *Stance and Voice in Written Academic Genres*. London: Palgrave Macmillan, 101-115.

Booth, W. C. (2010) *The Rhetoric of Fiction*. Chicago: University of Chicago Press.

Bowen, J, R. (1993) *Muslims through Discourse*. Princeton: Princeton University Press.

Browne, C., Culligan, B. and Phillips, J. (2013) *The New General Service List: A Core Vocabulary*. <http://www.newgeneralservicelist.org/nawl-new-academic-word-list/> [Accessed 04/03/2016].

Brown, G. and Yule, G. (1993) *Discourse Analysis*. Cambridge: Cambridge University Press.

Brown, G. and Yule, G. (1983) *Teaching the Spoken Language: An approach based on the analysis of Conversational English*. Cambridge: Cambridge University Press.

Bruner, J. (2003) The narrative construction of reality. In Mateas, M. and Sengers, P. (eds) *Narrative intelligence*. Amsterdam: John Benjamins Publishing, 41-62.

Bruner, J. (1985) Models of the learner. *Educational Researcher* 14(6): 5-8.

Bucholtz, M. and Hall, K. (2005) Identity and Interaction: A sociocultural linguistic approach. *Discourse Studies* 7: 585-614.

Bybee, J. L. and Fleischman, S. (1995) *Modality in Grammar and Discourse*. Amsterdam: John Benjamins Publishing.

Caffarella, R. S. and Barnett, B.G. (2000) Teaching doctoral students to become scholarly writers: The importance of giving and receiving critiques. *Studies in Higher Education* 25(1): 39-52.

Cameron, D. (2002) Globalisation and teaching of 'communicative skills'. In Block, D. and Cameron, D. (eds.) *Globalisation and Language Teaching*. London: Routledge, 67-82.

Capelli, P. (2005) *Labour Markets in the Gulf States; Prospects for Reform. The Arab World Competitiveness Report*: (1): 75-90.

Celce-Murcia, M. and Olshtain, E. (2011) *Discourse and Context in Language Teaching, A guide for Language Teachers*. New York; Cambridge University Press.

Charity Hudley, A., Mallinson, C., Strickling, L. and Figa, M. (2011) A conceptual framework for promoting linguistic and educational change. *Language and Linguistic Compass* 5 (7): 441-453.

Chaud, D. and Mingat, A. (1996) *Analysis of Dropout and Student Learning in Primary Education in Bhutan*. Manila: Asian Development Bank.

Chen, Y.-H. and Baker, P. (2010) Lexical bundles in L1 and L2 academic writing. *Language Learning and Technology* 14(2): 30-49.

Chisholm, A. and Cole, R. (2013). 'Academic Development. Referencing and Plagiarism.' University of Sussex. Presented: 17th November 2013.

Clarke, M. (2008) *Language Teacher Identities, Co-construction Discourse and Community*. Clevedon: Multilingual matters.

Clarke, M. (2007) Language Policy and Language Teacher Education in the United Arab Emirates. *TESOL Quarterly* 41(3): 583-591.

Cˇmejrková, S. and Danes, F. (1997) Academic writing and cultural identity: The case of Czech academic writing. In Volker, G. (ed.) *Trends in Linguistics Studies and Monographs*. Chicago, IL: The publishing House, 41-62.

Coates, J. (1983). *The Semantics of the Modal Auxiliaries*. London: Croom Helm.

Copland, F. and Garton, S. (2011) 'I felt that I do live in the UK now': international students' self-reports of their English language speaking experiences on a pre-sessional programme. *Language and Education* 25(3): 241-255.

Coppolella, M. (2014) Modal values of verbal forms in the European charter for regional or minority languages. A linguistic comparative analysis of the English, Italian and Spanish versions. *Comparative Legal linguistics*. 18 (1): 24-46.

Coxhead, A. (2016) Reflecting on Coxhead 2000, 'A New Academic Word List'. *TESOL Quarterly* 50(1): 181-185.

Coxhead, A. (2000) A new academic word list. *TESOL quarterly* 34(2): 213-238.

Cuadra, E. and Moreno, J. M. (2005) *Expanding Opportunities and Building Competencies for Young People: A New Agenda for Secondary Education*. Washington, D.C: The World Bank.

Dabashi, H (2002) *Authority in Islam*. New Jersey: Transaction Publishers.

Dalton, D. F. (2011) An Investigation of an Approach to Teaching Critical Reading to Native Arabic-Speaking Students. *Arab World English Journal* 2(4): 58-87.

Delpit, L. (2006) *Other People's Children: Cultural Conflict in the Classroom*. New York: The New Press.

Deresky, H. (2014) *International Management: Managing Across Borders and Cultures* (8th ed.) Harlow: Pearson Education Limited.

Donn, G and Al-Manthri, Y. (2002) *Globalisation and Higher Education in the Arab Gulf States*. Oxford: Symposium Books.

Doughty, C. J. (2008) 10 Instructed SLA: Constraints, Compensation, and Enhancement. In Doughty, C. and Long, M. (eds.) *The Handbook of Second Language Acquisition*. New Jersey: John Wiley and Sons, 256-310.

Downing, A. (2002) Evaluating evaluation. *Estudios Ingleses de la Universidad Complutense* 10(1):283-300.

Doyle, T. M., and Song, G. (2005) *Writing and Identity in Adult Non-Credit Beginning Level Classes. Proceedings of the CATESOL State Conference*. http://64.8.104.26/Doyle_Song.pdf [12 October 2016].

Du Bois, J. W. (2007) The stance triangle. In Engelbreston, R., (ed.) *Stancetaking in Discourse: Subjectivity, Evaluation, Interaction*. Amsterdam: John Benjamins Publishing, 139-182.

.

Duarte, D. L., and Snyder, N. T. (2006) *Mastering Virtual Teams: Strategies, tools, and Techniques that Succeed*. New Jersey: John Wiley and Sons.

Duff, P. A. (2010) Language socialization into academic discourse communities. *Annual Review of Applied Linguistics* 30(1): 169-192.

Dunstan, B. and Jaeger, A. J. (2015) Dialect and Influences on the Academic Experience of College Students. *The Journal of Higher Education* 85(5): 777-803.

Elenizi, S. D. (2004) Modality and the conditionals in English and French: A national comparative study. *Journal of King Saud University* 17(1): 19-29.

EL-Sakran, A. T. (2013) A review of problems Arab students encounter in academic writing 1. *English for Specific Purposes World* 14(38): 1-16.

Englebretson, R. (2007) *Stance taking in Discourse*. Amsterdam: John Benjamin's Publishing Company.

- Fasano, U and Goyal, R. (2004) *Emerging Strains in GCC Labour Markets*. Washington, DC: International Monetary Fund.
- Ferdinand, K. and Mozaffari, M. (1988) *Islam: State and Society*. London: Curzon Press.
- Fergany, N. (2000) *Arab Higher Education and Development: An Overview*. Quairo: Al Mishkat Centre for research.
- Findlow, S. (2006) Higher education and linguistic dualism in the Arab Gulf. *British Journal of Sociology of Education* 27(1): 19-36.
- Fløttum, K. (2012) Variation of stance and voice across cultures. In: Hyland K. and Guinda, C.S. (eds.) *Stance and Voice in Written Academic Genres*. London: Palgrave Macmillan, 218-231.
- Flower, L. (1989a) *Negotiating academic discourse* (Tech. Rep. No. 29). Pittsburgh: National Center for the Study of Writing. Carnegie Mellon..
- Flower, L. (1989b) Cognition, context, and theory building. *College Composition and Communication*, 40(3), 282-311.
- Gellner, E. (1983). *Nations and Nationalism*. Oxford: Basil and Blackwell.
- Gergen, K. J. and Gergen, M. M. (1988) Narrative and the self as relationship. *Advances in Experimental Social Psychology* 21(1): 17-56.
- Gerholm, T. (1990) On tacit knowledge in academia. *European Journal of Education* 11(1): 263-271.
- Gholamreza, T., Davood, S., and Ali, T. (2011) Survey of leadership styles in different cultures. *Iranian Journal of Management Studies* 3(3): 91-111.
- Giannakidou, A. (1995) Subjunctive, habituality and negative polarity items. *Semantics and Linguistic Theory* 5(1): 132–150.

Giannakidou, A. (1998) *Polarity Sensitivity as (Non) Veridical Dependency*. Amsterdam: John Benjamins Publishing.

Giddens, A. (1990) *The Consequences of Modernity*. Cambridge: Polity Press.

Gisborne, N. and Holmes, J. (2007) A history of English evidential verbs of appearance. *English Language and Linguistics* 11(1): 1-29.

Gong, G. and Dragga, S. (1995) *A Writer's Repertoire*. London: HarperCollins College Publishers.

Gu, Q. and Brooks, J. (2008) Beyond the accusation of plagiarism. *System* 36(3): 337-352.

Guinda, C. S. and Hyland, K. (2012) Introduction: A context-sensitive approach to stance and voice. In Hyland, K. and Guinda, C. S. (eds.) *Stance and Voice in Written Academic Genres*. Basingstoke: Palgrave Macmillan, 1-11.

Hall, G. (2000) *Local Approaches to Critical Pedagogy: An Investigation into the Dilemmas Raised by Critical Approaches to ELT*. Lancaster University: CRILE Publications.

Halliday, M. A. K., and Matthiessen, C. M. (2014) *Halliday's Introduction to Functional Grammar*. London: Routledge.

Halliday, M. A. K. and Hasan, R. (1976) *Cohesion in English*. London: Longman.

Hammoud, J. (2011) Consultative authority decision making: On the development and characterization of Arab corporate culture. *International Journal of Business and Social Science* 2(9): 141-148.

Hanouz, M. D. and Yousef, T. (2007) *Assessing Competitiveness in the Arab World: Strategies for Sustaining the Growth momentum*. Basingstoke: Palgrave MacMillan.

Harris, R., Leung, C. and Rampton, B. (2002) Globalization, diaspora and language education in England. In Block, D. and Cameron, D. (eds.) *Globalization and Language Teaching*. London: Routledge, 29-46.

Harwood, N. and Hadley, G. (2004) Demystifying institutional practices: critical pragmatism and the teaching of academic writing. *English for Specific Purposes* 23: 355-377.

Haskell, J. (2013) *Deontic Modal Use in American English*. Manhattan, KS: Kansas State University.

Hauptman, S. Rosenfeld, M. and Tamir, R. (2003) Assessing Academic Discourse Levels of Competence in Handling Knowledge from Sources. *Journal of Writing Assessment* 1(2): 123-145.

Hinkel, E. (2013) Research findings on teaching grammar for academic writing. *English Teaching* 68(4): 3-21.

Hinkel, E. (1995) The use of modal verbs as a reflection of cultural values. *Tesol Quarterly* 29(2): 325-343.

Hobsbawn, E. and Ranger, T. (1983) *The Invention of Tradition*. Cambridge: Cambridge University Press.

Hofstede, G. (2015) *Dimensions of National Cultures*. <http://www.geerthofstede.eu/dimensions-of-national-cultures> [28 September 2016]

Hofstede, G. (2001) *Culture's Consequences: Comparing values, Behaviours, Institutions and Organizations Across Cultures*. Oakland: Sage Publications.

Hofstede, G., Hofstede, G. J., and Minkove, M. (2010) *Cultures and Organizations: Software of the Mind*. New York: McGraw-Hill.

Hood, S. (2010) *Appraising research: Evaluation in academic writing*. Basingstoke: Palgrave MacMillan.

Hryniuk, K. (2010) Extensive reading and vocabulary development: *Lingwistika Stosowana* (3):177-183.

Hunston, S. (1995) A corpus study of some English verbs of attribution. *Functions of Language* 2(2): 133-158.

Hyland, K. (2012) *Disciplinary Identities: Individuality and Community in Academic Discourse*. Oxford: Oxford University Press.

Hyland, K. (2011) 10 Disciplines and Discourses: Social Interactions in the Construction of Knowledge. In Starke-Meyerring, D. (ed.) *Writing in knowledge societies. Perspectives on Writing*. Colorado: WAC Clearinghouse, 193-214.

Hyland, K. (2010) Constructing proximity: Relating to readers in popular and professional science. *Journal of English for Academic Purposes* 9(2): 116-127.

Hyland, K. (2009) *Academic discourse: English in a Global Context*. London: Continuum.

Hyland, K. (2004) *Disciplinary Discourses: Social Interactions in Academic Writing*. Harlow: Longman.

Hyland, K. (2002a) Authority and invisibility: Authorial identity in academic writing. *Journal of Pragmatics* 34(8): 1091-1112.

Hyland, K. (2000) Directives: argument and engagement in academic writing. *Applied Linguistics* 23(2): 215-239.

Hyland, K. (1998) *Hedging in Scientific Research Articles*. Amsterdam: John Benjamins Publishing.

Hyland, K. (1994) Hedging in academic writing and EAF textbooks. *English For Specific Purposes* 13(3): 239-256

Hyland, K. and Hyland F. (2006) Feedback on second language students' writing. *Language Teaching* 39(2): 83-101.

Ige, B. (2010) Identity and language choice: 'We equals I'. *Journal of Pragmatics* 42(11): 3047-3054.

International Labour Organization (2002) *Employment, Social Protection and Social Dialogue: An Integrated Policy Framework for Promoting Decent Work in Bahrain*. Geneva: International Labour Organisation.

Ivanic, R. (1998) *Writing and Identity*. Philadelphia: John Benjamins Publishing Company.

Johnstone, B. (2007) Linking identity and Dialect through Stancetaking. In Englebretson, R. (ed.) *Stancetaking in Discourse*. Amsterdam: John Benjamins Publishing Company, 49-68.

Jordan, R. (2002) The growth of EAP in Britain. *Journal of English for Academic Purposes* 1(1): 69-78.

Kachru, B. (1992) The second diaspora of English. In Madian, T. W. and Scott, C. T. (eds.) *English in its social contexts: Essays in historical sociolinguistics*. New York: Oxford University Press. 230-252

Kazim, A. (2000) *The United Arab Emirates A.D. 600 to the Present, A Socio-Discursive Transformation in the Arabian Gulf*. Dubai: Gulf Book Centre.

Kennedy, K. J. and Lee, C-K. (2010) *The changing Role of Schools in Asian Societies*. Oxon: Routledge.

Kim, D. and Hall, K. J. (2002) The role of an interactive book reading program in the development of second language pragmatic competence. *The Modern Language Journal* 86(3): 332-348.

Koutsantoni, D. (2003) *Rhetoric and Culture in Published and Unpublished Scientific Communication: A Comparative Study of Texts Produced by Greek and Native English-Speaking Engineers*. Birmingham: University of Birmingham.

Kramsch, C. (1998) *Language and Culture*. Oxford: Oxford University Press.

Kramsch, C. and Thorne, S. (2002) Foreign language learning as global communicative practice. In Block, D. and Cameron, D. (eds.) *Globalization and Language Teaching*. London: Routledge, 83-100.

Kratzer, A. (2012) *Modals and Conditionals: New and Revised Perspectives*. Oxford: Oxford University Press.

Kubota, R. (2010) Cross-cultural Perspectives on Writing: Contrastive Rhetoric In: Hornberger, N.H. & McKay, S. L. (Eds) (2010) '*Sociolinguistics and Language Education*': Toronto; Multilingual Matters: 265-289

Lassiter, D. (2011) Nouwen's puzzle and a scalar semantics for obligations, needs, and desires. *Semantics and Linguistic Theory* 21(1): 694–711.

Lassiter, D. (2014) Modality, scale structure, and scalar reasoning. *Pacific Philosophical Quarterly* 95(4): 461-490.

Le Page, R. (1964) *The National Language Questions: Linguistic Problems of Newly Independent States*. London: Oxford University Press.

Lee, W, O. (2002) *Equity and Access to Education: Themes, Tensions, and Policies*. Manila: Asian Development Bank.

Lester, J. D. and Lester, J.D. (2012) *Writing Research Papers: A Ccomplete Guide*. London: Pearson.

Lim, C. (1991) *English for Technology – Yes! English for Culture – No!’’ A Writer’s View of a Continuing Southeast Asian Dilemma*. Vietnam: International Conference on Language Education.

Lin, C. C. (2014) Storytelling as Academic Discourse: Bridging the Cultural-Linguistic Divide in the Era of the Common Core. *Journal of Basic Writing* 33(1): 52-73.

Lopez-Claros, A. and Schwab, K. (2005) *The Arab World Competitiveness Report*. New York: Palgrave MacMillan.

Lunn, P. V. (1995) The evaluative function of the Spanish subjunctive. In Bybee, J. L. and Fleischman, S. *Modality in Grammar and Discourse*. Amsterdam: John Benjamins Publishing, 429-449.

Lyons, J. (1977) *Semantics (vols i and ii)*. Cambridge: Cambridge University Press.

MacDonald, J. (2015a.) *A Semantic Re-appraisal of 'Voice' Structures in English*. Toronto: Ryerson university.

MacDonald, J. (2015b.) An Analysis of the Development of 'Academic Voice' In the English-Medium Academic Writing Produced by Omani Authors. *International Journal of Language and Linguistics* 2 (6): 57-69.

Mahboob, A. (2013) Englishes of the Middle East: A focus on the Kingdom of Saudi Arabia. *Middle East Handbook of Applied Linguistics*: (1): 14-27.

Malderez, A. and Bodoczky, C. (1999) *Mentor Course*. Cambridge: Cambridge University Press.

Malik, IH. (1999) *Islam, Nationalism and the West*. London: MacMillan.

Martínez-Flor, A. and Soler, E. A. (2007) Developing pragmatic awareness of suggestions in the EFL classroom: A focus on instructional effects. *Canadian Journal of Applied Linguistics* 10(1): 47-76.

McBeath, N. (2011) The Common European Framework of Reference for Language; learning, teaching, assessment. *Arab World English Journal* 2 (1): 186-213.

McDonnell, K. E. (2003) *Academic Plagiarism Rules and ESL Learning—mutually exclusive concepts?* Washington DC: American University.

Mehmet, O. (1990) *Islamic Identity and Development, Studies of the Islamic periphery*. London: Routledge.

Ministry of National Economy (2009) *Human Development Report 2009*. Muscat: Ministry of National Economy.

Ministry of National Economy (2005) *Statistical Year Book*. Muscat: Ministry of National Economy.

Ministry of National Economy (2003) *Oman: Arab Development Report*. Muscat: Ministry of National Economy.

Mitchell, K. (2009) Semantic ascent, deixis, intersubjectivity and modality. In Salkie, R., Van De Auwera, J. and Busuttil, P. (eds.). *Modality in English: Theory and Description*. Berlin: Walter de Gruyter, 129-149.

Modhish, A. S. (2012) Use of discourse markers in the composition writings of Arab EFL learners. *English Language Teaching* 5(5): 56-74.

Mohan, B. A. and Lo, W. A. Y. (1985) Academic writing and Chinese students: Transfer and developmental factors. *TESOL Quarterly* 19(3): 515-534.

Montague, R. (1969) On the nature of certain philosophical entities. *The Monist* 53(2): 159-194.

Moody, J. (2009) A neglected aspect of ELT in the Arabian Gulf: Who is communication between? In Zhang, L. J., Rubdy, R. and Alsagoff, L. (eds) *Englishes and Literatures-in-English in a Globalized World: Proceedings of the 13th International Conference on English in Southeast Asia*. Singapore: National Institute of Education, 99-119.

Morgan, B. and Ramanathan, V. (2005) Critical literacies and language education: Global and local perspectives. *Annual Review of Applied Linguistics* 25: 151-169.

Nabli, M.K. (2006) *The Employment Challenge in the MENA and the role of Women in Entrepreneurship*. Washington, DC: World bank.

Nasr, S, H. (1981) *Islamic Life and Thought*. London: George Allen and Unwin.

Norton, B. (2000) Language and Identity. In Hornberger, N.H. and McKay, S. L. (eds.) *Sociolinguistics and Language Education*. Toronto: Multilingual Matters, 349-369.

Nunan, D. (2003) The impact of English as a global language on educational policies and practices in the Asia- Pacific Region. *TESOL quarterly* 37(4): 589-613.

Nunan, D. (1996) *The Learner-Centred Curriculum*. Cambridge: Cambridge University Press.

Nunan, D. (1992) *Research Methods in Language Learning*. Cambridge: Cambridge University Press.

Nunan, D. and Lamb, C. (1996) *The Self-Directed Teacher, Managing the Learning Process*. Cambridge: Cambridge University Press.

O'Sullivan, A. (2004) *Reading and Arab college students: issues in the United Arab Emirates Higher Colleges of Technology*. In Singhal, M. (ed.) Proceedings of the 1st International Conference on Second and Foreign Language Teaching, available at: <http://www.readingmatrix.com/conference/pp/proceedings/sullivan/pdf> [23 June 2017].

Ochs, E. (1996) *Linguistic resources for socializing humanity*. Cambridge: Cambridge University Press.

Ohta, A. S. (1991) Evidentiality and politeness in Japanese. *Issues in Applied Linguistics* 2(2): 211-238.

Palmer, F. (2003) Modality in English: Theoretical, descriptive and typological issues. In Facchinetti, R., Palmer, F. and Manfred, K. (eds) *Topics in English Linguistics*. Berlin: Walter de Gruyter, 1-20.

Palmer, F. (2001) *Mood and Modality*. Cambridge: Cambridge University Press.

Palmer, F. (1986) *Mood and Modality*. Cambridge: Cambridge University Press.

Partee, B. (1991) Topic, focus and quantification. *Semantics and Linguistic Theory* 1(1): 159-188.

Peacocke, A. R. (1985) *Reductionism in academic disciplines*. Guildford: Higher Education Foundation.

Perez, B. (2004a.) Language, Literacy and Biliteracy. In Perez, B. (ed.) *Sociocultural Contexts of Language and Literacy*. London: Taylor and Francis, 25-56.

Perez, B. (2004b.) Writing Across Writing Systems. In Perez, B. (ed.) *Sociocultural Contexts of Language and Literacy*. London: Taylor and Francis, 57-78.

Piqué-Angordans, J., Posteguillo, S. and Andreu-Besó, J. V. (2002) Epistemic and Deontic Modality: A Linguistic Indicator of Disciplinary Variation in Academic English. *LSP and Professional Communication* 2(2): 49-65.

Plank, F. (1984) The modals story retold. *Studies in Language*. 8(3): 305-364.

Popp, G. and Al-Maskari, J. (2010) *Oman, Jewel of the Arabian Gulf*. Hinckley: Odyssey Books and Guides.

Prior, P. (2001) Voices in text, mind, and society sociohistorical accounts of discourse acquisition and use. *Journal of Second Language Writing* 10(1): 51- 81.

Prior, P. (1998). *Writing/disciplinarity: A Sociohistorical Account of Literate Activity in the Academy*. Mahwah, NJ: Lawrence Erlbaum Associates.

Quirk, R., Greenbaum, S., Leech, G. and Svartvik, J. (1985) *A Grammar of Contemporary English*. Harlow: Longman.

Rassekh, S. (2004) *Education as a Motor for Development - Recent Education Reforms in Oman with Particular Reference to the Status of Women and Girls*. Geneva: International Bureau of Education.

Reddy, S. D. (2011) Raising Pragmatic Awareness of Students through Classroom Activities. *Arab World English Journal*, 2 (4). 171-193

Reetz, D. (2006) *Islam in the Public Sphere, Religious Groups in India 1900-1947*. New Delhi: Oxford University Press.

Reid, J. (2000) *The Process of Composition*. Harlow: Longman.

Reilly, J., Zamora, A. and McGivern, R. (2005) Acquiring perspective in English: the development of stance. *Journal of Pragmatics* 37(2): 185-208.

Richards, C. (2010) From ad hoc to more Effective and Integrated Academic Dissertation Writing: Developing an Emergent Knowledge Building Corridor. *Arab World English Journal* 2 (1): 24-39.

Roche, T. and Harrington, M. (2014) Post-enrolment language assessment in an English-as-a-Lingua-Franca setting: Diagnostic testing in English-medium university programs in Oman. *American Association of Applied Linguistics Conference*.
https://www.academia.edu/9856869/Harrington_M._and_Roche_T._2014_.Word_recognition_skill_and_academic_success_across_disciplines_in_an ELF_university_setting_.Papers_in_Language_Testing_and_Assessment [04 May 2017]

Ryn, C. G. (2009) From civilization to manipulation: the discrediting and replacement of the Western elite. *Humanitas* 22(1): 5-15.

Schmidt, R. (1993) Consciousness, learning and interlanguage pragmatics. In Kasper, G. and Blum-Kula, S. (eds.) *Interlanguage Pragmatics*. New York: Oxford University Press, 21-42.

Scollon, R. (1994) As a matter of fact: The changing ideology of authorship and responsibility in discourse. *World Englishes* 13(1): 33-46.

Searle, J. R. (1969) *Speech Acts: An Essay in the Philosophy of Language*. Cambridge: Cambridge University Press.

Silver, M. (2006) *Language Across Disciplines: Towards a Critical Reading of Contemporary Academic Discourse*. Irvine, CA: Universal-Publishers.

Simpson, R., Briggs, S., Ovens, J. and Swales, J. (2002) *The Michigan Corpus of Academic Spoken English*. Ann Arbor, MI: The Regents of the University of Michigan.

Solomon, P. (1998) *The curriculum bridge: From standards to actual classroom practice*. Thousand Oaks, California: Corwin Press.

Spencer, C. and Arbon, B. (1996) *Foundations of Writing. Developing Research and Academic Writing Skills*. Illinois: National Textbook Company.

Sperling, M. (1996) Revealing the teacher-as-reader in response to students' writing. *The English Journal* 85(1): 22-26.

Starr, W. B. (2010) *Conditionals, Meaning and Mood. PhD thesis*. New Brunswick, NJ: Rutgers The State University of New Jersey.

Sternberg, R. and Sternberg, K. (2010) *The Psychologist's Companion A Guide to Writing Scientific Papers for Students and Researchers*. Cambridge: Cambridge University Press.

Swales, J. (2004) *Research Genres: Explorations and Applications*. Munich: Ernst Klett Sprachen.

Swales, J. M. and Feak, C.B. (2004) *Academic Writing for Graduate Students: Essential tasks and skills*. Ann Arbor, MI: University of Michigan Press.

Swan, M. (2005) *Grammar*. Oxford: Oxford University Press.

Sweetser, E. E. (1988) Grammaticalization and semantic bleaching. *Berkeley Linguistics* 1(1): 389-405.

Syed, Z. (2003) The Sociocultural Context of English Language Teaching in the Gulf. *TESOL Quarterly* 37(2): 337-341.

Tanveer, M. (2013) The factors causing English language and study skills gaps between foundation and undergraduate programmes: An exploratory study at Majan College (University College), The Sultanate of Oman. *Asian EFL Journal* 15(3).

Tardy, C. M. (2012) Voice construction, assessment, and extra-textual identity. *Research in the Teaching of English* 1(1): 64-99.

Ting-Toomey, S., Gao, G., Trubisky, P., Zhizhong, Y., Kim, H., Lin, S-L. and Nishida, T. (1991) Culture, face maintenance, and styles of handling interpersonal conflict: A study in five cultures. *International Journal of Conflict Management* 2(4): 275-296.

Torky, S. A. (2006) *The Effectiveness of a Task-Based Instruction Program in Developing the English Language Speaking Skills of Secondary Stage Students*. Ph.D. Thesis. Cairo: Ain Shams University.

Torrance, M. and Thomas, G.V. (1994) *The Development of Writing Skills in Doctoral Research Students*. London: Jessica Kingsley.

Trabelsi, S. (2015) An Evaluation of Sohar University GFP Students' Performance in Writing. In: Al-Mahrooqi, R., Singh T. V. and Roscoe, A. (eds) *Methodologies for Effective Writing Instruction in EFL and ESL Classrooms*. Hershey, PA: IGI Global, 353-476.

Trabelsi, S. (2014) Towards a new approach to authenticity in ELT. *US-China Foreign Language* 12(8): 14-34.

Tuzlekova, M. and Al-Mahrooqi, R. (2010) Culture-based curriculum dimensions. In Al-Mahrooqi, R. and Tuzlukova, V. (eds.) *The Omani ELT Symphony: Maintaining Linguistic and Socio-cultural Equilibrium*. Muscat: Sultan Qaboos University Academic Publication Board, 33-70.

Umair, N. (2011) Problems of Multi-ability Academic English Writing Classes in Arab Countries: *Arab World English Journal* 2 (2): 230-242.

Umale, J. (2011) Pragmatic Failure in Refusal Strategies: British versus Omani Interlocutors. *Arab World English Journal* 2 (1): 18-46.

UNESCO (2006) *Ministry of Education UNICEF Muscat Assessment Report*. <http://www.unesco.org/education/wef/countryreports/oman/contents.html#cont> [28 September 2016]

United Nations Development Programme (UNDP) (2009) *Arab Human Development Report 2003: Building a Knowledge Society*. New York: United Nations Development Program Regional Bureau for Arab States.

Uribe, D. (2008) Characteristics of academic English in the ESL classroom. *The Internet TESL Journal* 14(3): 47-68

Van Dijk, T. A. (1997) Discourse as interaction in society. In Van Dijk, T. A (ed.) *Discourse as Social Interaction*. London: SAGE Publications.

Van Dijk, T. A., Ting-Toomey, S., Smitherman, G. and Troutman, D. (1997) Discourse, Ethnicity, Culture and Racism In Van Dijk, T. A (ed.) *Discourse as Social Interaction*. London: SAGE Publications, 144-180.

Veit, R. (1998) *The Student's Guide to Writing Research Papers*. New Jersey: Prentice Hall.

Verschueren, J. (2012) *Ideology in Language Use: Pragmatic Guidelines for Empirical Research*. Cambridge: Cambridge University Press.

Von Fintel, K. (2006) Modality and language. In Borchert, D. (ed.) *Encyclopedia of Philosophy*. Basingstoke: Palgrave MacMillan, 20-27.

Vora, N. (2008) Producing diasporas and globalization: Indian middle-class migrants in Dubai. *Anthropological Quarterly* 81(2): 377-406.

Waddy, C. (1982) *The Muslim Mind*. London: Longman.

Wagner, D. A. (1990) *Literacy and Research: Past, Present and Future*. Geneva: International Bureau of Education.

Wallace, C. (2002) Local literacies and global literacy. In Block, D. and Cameron, D. *Globalization and language teaching*. London: Routledge, 101-114.

Wenger, E (2008) *Communities of Practice, Learning, Meaning, and Identity*. Cambridge: Cambridge University Press.

West, C. Lazar, M.M & Kramarae, C. Institutional Dialogue. In: Van Dijk, T. A. (Ed) (1997) *Discourse as Social Interaction*: SAGE Publications; London, 92-118

White, J. and Lowenthal, P. (2011) Minority college students and tacit “codes of power”: Developing academic discourse and identities. *The Review of Higher Education* 34(2): 238-318.

Wilkins, S. (2011) Who benefits from foreign universities in the Arab Gulf States? *Australian Universities' Review* 53(1): 73-89.

Wright, T. (1987) *Roles of Teachers and Learners*. Oxford: Oxford University Press.

Yang, A., Zheng, S. and Ge, G. (2015) Epistemic modality in English-medium medical research articles: A systemic functional perspective. *English for Specific Purposes* 38(1): 1-10.

Yang, R. (2003) Globalisation and Higher Education Development: A critical Analysis. *International Review of Education* 49(1): 269-291.

Zwarts, F. (1995) Nonveridical contexts. *Linguistic Analysis* 25(3):286–312.

Appendices:

Appendix 4.1.1. Raw and relative frequencies of deontic verb lexemes within the corpora.

This table presents raw and relative frequencies (%) of deontic verbs per corpora and provides additional information relevant to sections 4.1.1. and 4.1.2. These are categorised accordingly: i. Total textual frequencies of deontic verbs (**overall**) showing deontic verb lexemes as a percentage of each corpus. ii. Totals for each deontic verb category (e.g. demand) showing each category as a percentage of total deontic verbs. iii. Each individual lexeme (e.g. *force*) as a percentage of its deontic verb category.

VERB CAT.	ECP Quantities	% of overall	Omani Quantities	% of overall
<u>Overall</u>	<u>221</u>	<u>0.35%</u>	<u>275</u>	<u>0.45%</u>
<u>Demand</u>	9	4.07%	0	0.00%
<i>Force</i>	2	22.22%	0	0.00%
<i>Demand</i>	3	33.33%	0	0.00%
<i>Insist</i>	4	44.44%	0	0.00%
<u>Obligation</u>	40	18.10%	4	1.45%
<i>Have to</i>	38	95.00%	4	100.00%
<i>Obligate</i>	1	2.50%	0	0.00%
<i>Ought</i>	1	2.50%	0	0.00%
<u>Requirement</u>	<u>118</u>	<u>53.39%</u>	<u>135</u>	<u>49.09%</u>
<i>Need</i>	73	61.86%	103	76.30%
<i>Require</i>	45	38.14%	32	23.70%
<u>Request</u>	9	4.07%	0	0.00%
<i>Request</i>	9	100.00%	0	0.00%
<u>Suggestion</u>	<u>45</u>	<u>20.36%</u>	<u>135</u>	<u>49.09%</u>
<i>Advise</i>	3	6.67%	6	4.44%
<i>Propose</i>	5	11.11%	2	1.48%
<i>Recommend</i>	8	17.78%	16	11.85%
<i>Suggest</i>	29	64.44%	111	82.22%

Appendix 4.2.1. Relative frequencies of deontic verb functions.

This table presents the relative frequencies (%) of deontic verb phrases used for particular functions in both corpora relating to sections 4.2.1. and 4.2.2.. This table details the various functions for which the deontic verb phrases were employed both as a percentage of the total deontic verbs in each corpus (*overall*), and each deontic verb category present in each corpus (e.g. *Omani suggestion*).

<i>FUNCTION</i>	<i>ECP Overall</i>	<i>Omani Overall</i>	<i>ECP Suggestion</i>	<i>Omani Suggestion</i>	<i>ECP Request</i>	<i>Omani Request</i>	<i>ECP Requirement</i>	<i>Omani Requirement</i>	<i>ECP Obligation</i>	<i>Omani Obligation</i>	<i>ECP Demand</i>	<i>Omani Demand</i>
<i>Stating Goals</i>	1.36%	7.27%	2.22%	3.70%	0%	N/A	1.69%	11.11%	0.00%	0.00%	0.00%	N/A
<i>Explaining Procedures</i>	57.47%	13.45%	42.22%	14.81%	33.33%	N/A	61.86%	11.85%	62.50%	25%	77.78%	N/A
<i>Stating Results/Claims</i>	12.67%	52%	8.89%	57.78%	0%	N/A	15.25%	45.93%	10.00%	50%	22.22%	N/A
<i>Expressing Self-Benefits</i>	0.45%	0%	2.22%	0.00%	0%	N/A	0.00%	0.00%	0.00%	0.00%	0.00%	N/A
<i>Elaborating Arguments</i>	28.51%	26.55%	46.67%	22.96%	66.67%	N/A	21.19%	30.37%	27.50%	25%	0.00%	N/A

Appendix 4.2.2. Raw frequencies of deontic verb functions.

This table presents the raw frequencies of deontic verb phrases by functions in both corpora, which relates to sections 4.2.1. and 4.2.2.. The table quantifies the phrases both in terms of the total deontic verbs in each corpus (*overall*), and by each deontic verb category (e.g. *ECP suggestion*).

FUNCTION	Overall ECP	Overall Omani	Suggestion ECP	% of total	Suggestion Omani	% of total	Request ECP	% of total	Request Omani	% of total	Requirement ECP	% of total	Requirement Omani	% of total	Obligation ECP	% of total	Obligation Omani	% of total	Demand ECP	% of total	Demand Omani	% of total
<i>Stating Goals</i>	3	20	1	33.33	5	25	0	0	0	N/A	2	66.67	15	75	0	0	0	0	0	0	0	N/A
<i>Explaining Procedures</i>	127	37	19	14.96	20	54.05	3	2.36	0	N/A	73	57.48	16	43.24	25	19.68	1	2.70	7	5.51	0	N/A
<i>Stating Results/Claims</i>	28	143	4	14.29	78	54.55	0	0	0	N/A	18	64.29	62	43.36	4	14.29	2	1.40	2	7.14	0	N/A
<i>Expressing Self-Benefits</i>	1	0	1	100	0	0	0	0	0	N/A	0	0	0	0	0	0	0	0	0	0	0	N/A
<i>Elaborating Arguments</i>	63	73	21	33.33	31	42.47	6	9.52	0	N/A	25	39.68	43	58.90	11	17.46	1	1.37	0	0	0	N/A
<i>Total Deontic Verbs</i>	221	275	45	20.36	135	49.09	0	0	0	N/A	118	53.39	136	49.45	40	18.10	4	1.45	0	0	0	N/A

Appendix 4.3.1. Relative frequencies of deontic verb phrases according to source.

This table presents the relative frequencies (%) of deontic verb phrases according to function in both corpora, which relate to sections 4.3.1. and 4.3.2.. The table outlines the use of sources by phrase both according to the total deontic verbs in each corpus (*overall*), and by each deontic verb category (e.g. *ECP suggestion*).

Sources	<i>Overall ECP</i>	<i>Overall Omani</i>	<i>Suggestion ECP</i>	<i>Suggestion Omani</i>	<i>Request ECP</i>	<i>Request Omani</i>	<i>Requirement ECP</i>	<i>Requirement Omani</i>	<i>Obligation ECP</i>	<i>Obligation Omani</i>	<i>Demand ECP</i>	<i>Demand Omani</i>
<i>No source</i>	65.16%	2.92%	35.56%	0.74%	88.89%	N/A	66.95%	5.19%	85.00%	0.00%	77.78%	N/A
<i>Academic</i>	9.95%	38.55%	37.78%	35.56%	0%	N/A	3.39%	42.96%	0.00%	0.00%	11.11%	N/A
<i>Non-ref. Acad.</i>	1.81%	4.00%	4.44%	4.44%	0%	N/A	0.85%	3.70%	2.50%	0.00%	0.00%	N/A
<i>Official</i>	4.53%	2.91%	4.44%	4.44%	0%	N/A	6.78%	1.48%	0.00%	0.00%	0.00%	N/A
<i>Author</i>	4.52%	6.18%	8.89%	5.93%	0%	N/A	3.39%	6.67%	2.50%	0.00%	11.11%	N/A
<i>Data</i>	9.95%	32.36%	4.44%	33.33%	11.11%	N/A	14.41%	31.85%	5.00%	0.00%	0.00%	N/A
<i>Peers/teachers</i>	0.45%	13.45%	0%	17.04%	0%	N/A	0.85%	8.89%	0.00%	0.50%	0.00%	N/A
<i>Students</i>	2.90%	0.73%	2.22%	0%	0%	N/A	1.69%	0.00%	5.00%	0.50%	0.00%	N/A
<i>Social</i>	0.90%	0.36%	0%	0.74%	0%	N/A	1.69%	0.00%	0.00%	0.00%	0.00%	N/A

Appendix 4.3.2. Raw frequencies of deontic verb phrases according to source.

This table presents the raw frequencies of deontic verb phrases according to function in both corpora, which relate to sections 4.3.1. and 4.3.2..

The table quantifies the use of sources by phrase by total deontic verbs by corpus (*overall*), and by deontic verb category (e.g. *ECP suggestion*).

Source Type	Overall ECP		Overall Omani		Suggestion ECP		% of total		Suggestion Omani		% of total		Request ECP		% of total		Request Omani		% of total		Requirement ECP		% of total		Requirement Omani		% of total		Obligation ECP		% of total		Obligation Omani		% of total		Demand ECP		% of total		Demand Omani		% of total	
No Source	144	8	16	11.11	1	12.5	8	5.56	0	N/A	79	54.86	7	88	34	24	0	0	7	5	0	N/A																						
Academic	22	106	17	77.27	48	45.28	0	0	0	N/A	4	18.18	58	54.71	0	0	0	0	1	4.54	0	N/A																						
Non-ref. Acad.	4	11	2	50	6	54.55	0	0	0	N/A	1	25	5	45.45	1	25	0	0	0	0	0	N/A																						
Official	10	8	2	20	6	75	0	0	0	N/A	8	80	2	25	0	0.	0	0	0	0	0	N/A																						
Author	10	17	4	40	8	47.06	0	0	0	N/A	4	40	9	52.9	1	10	0	0	1	10	0	N/A																						
Data	22	89	2	9.09	45	50.56	1	4.55	0	N/A	17	77.27	43	48.32	2	9.09	0	0	0	0	0	N/A																						
Peers/ Teachers	1	37	0	0	23	62.16	0	0	0	N/A	1	100	12	32.43	0	0	2	5.41	0	0	0	N/A																						
Students	5	2	1	20	0	0	0	0	0	N/A	2	40	0	0	2	40	2	100	0	0	0	N/A																						
Social	2	1	0	0	1	100	0	0	0	N/A	2	100	0	0	0	0	0	0	0	0	0	N/A																						
TOTAL	220	279	44	20	138	4.09	9	4.09	0	N/A	118	53.64	136		40	18.18	4	1.43	9	4.09	0	N/A																						

Appendix 4.4.1. Relative frequencies of verb phrases incorporating voice structures.

The following table presents the relative frequencies (%) of the presence of target voice structures within the two corpora in relation to sections 4.4.1. and 4.4.2. The frequencies given are organised according to their use in the overall corpora as well as by deontic verb category for each corpora.

<i>AUTHORIAL VOICE</i>	<i>Overall ECP</i>	<i>Overall Omani</i>	<i>Suggestion ECP</i>	<i>Suggestion Omani</i>	<i>Request ECP</i>	<i>Request Omani</i>	<i>Requirement ECP</i>	<i>Requirement Omani</i>	<i>Obligation ECP</i>	<i>Obligation Omani</i>	<i>Demand ECP</i>	<i>Demand Omani</i>
<i>1st Pers. Sing.</i>	6.79%	9.45%	17.78%	5.93%	0.00%	N/A	3.39%	13.33%	5.00%	0.00%	11.11%	N/A
<i>1st Pers. Incl.</i>	2.71%	1.82%	0.00%	0.00%	0.00%	N/A	4.24%	3.70%	2.50%	0.00%	0.00%	N/A
<i>2nd Pers. Impers.</i>	1.81%	0.00%	0.00%	0.00%	0.00%	N/A	0.85%	0.74%	0.00%	0.00%	0.00%	N/A
<i>3rd Pers. Impers.</i>	0.45%	0.36%	0.00%	0.00%	0.00%	N/A	1.09%	0.00%	2.50%	0.00%	0.00%	N/A
<i>Depers. Replacement.</i>	0.45%	0.73%	2.22%	1.48%	0.00%	N/A	0.00%	0.00%	0.00%	0.00%	0.00%	N/A
<i>Passive Structure.</i>	7.69%	5.82%	6.67%	2.96%	22.22%	N/A	9.32%	8.89%	2.50%	0.00%	11.11%	N/A

Appendix 4.4.2. Raw frequencies of verb phrases incorporating voice structures.

This table presents both the raw of the presence of target voice structures within the two corpora and the relative frequencies (%) of the distribution of these features amongst verb phrases of the various deontic verbs categories and relation to sections 4.4.1. and 4.4.2.

AUTHORIAL VOICE	Overall ECP		Overall Omani		Suggestion ECP		% of total		Suggestion Omani		% of total		Request ECP		% of total		Request Omani		% of total		Requirement ECP		% of total		Requirement Omani		% of total		Obligation ECP		% of total		Obligation Omani		% of total		Demand ECP		% of total		Demand Omani		% of total	
1st Pers. Sing.	15	6	2	8	53.33	8	30.79	0	0	N/A	N/A	4	26.66	18	69.23	2	13.33	0	0	1	6.66	N/A	N/A																					
1st Pers. Incl.	6	5	0	0	0	0	0	0	N/A	N/A	5	83.33	5	100	1	16.66	0	0	0	0	N/A	N/A																						
2nd Pers. Impers.	1	0	0	0	0	0	0	0	N/A	N/A	1	100	0	0	0	0	0	0	0	0	0	N/A	N/A																					
3rd Pers. Impers.	1	0	0	0	0	0	0	0	N/A	N/A	1	100	0	0	0	0	0	0	0	0	0	N/A	N/A																					
Depers. Replacement.	1	2	1	100	2	100	0	0	N/A	N/A	0	0	0	0	0	0	0	0	0	0	N/A	N/A																						
Passive Structure.	18	6	1	3	16.66	4	25	2	11.11	N/A	N/A	1	61.11	12	75	1	5.55	0	0	1	5.55	N/A	N/A																					

Appendix 4.5.1. Relative frequencies of verb phrases containing stance modifiers.

This table presents the relative frequencies (%) of the presence of *stance modifiers* by deontic by category associated with deontic verb phrases in each of the two corpora in relation to sections 4.5.1. and 4.5.2.

<i>STANCE MODIFIERS</i>	<i>Overall ECP</i>	<i>Overall Omani</i>	<i>Suggestion ECP</i>	<i>Suggestion Omani</i>	<i>Request ECP</i>	<i>Request Omani</i>	<i>Requirement ECP</i>	<i>Requirement Omani</i>	<i>Obligation ECP</i>	<i>Obligation Omani</i>	<i>Demand ECP</i>	<i>Demand Omani</i>
<i>Modal Intention</i>	1.81%	0.73%	0.00%	0.74%	0.00%	N/A	3.39%	0.74%	0.00%	0	0.00%	N/A
<i>Modal Possibility</i>	3.62%	6.18%	0.00%	9.63%	11.11%	N/A	3.39%	2.96%	7.50%	0	0.00%	N/A
<i>Modal Ability</i>	2.26%	0.00%	0.00%	0.00%	11.11%	N/A	2.54%	0.00%	0.00%	0	11.11%	N/A
<i>Modal Deontic</i>	6.33%	1.45%	4.44%	1.48%	11.11%	N/A	4.34%	1.48%	12.50%	0	11.11%	N/A
<i>Verbal Mod.</i>	1.36%	3.27%	2.22%	0.74%	0.00%	N/A	0.85%	5.93%	0.00%	0	0.00%	N/A
<i>Adverbial Mod.</i>	10.41%	1.45%	15.56%	0.74%	22.22%	N/A	6.78%	2.22%	12.50%	0	11.11%	N/A
<i>Adjective Mod.</i>	0.45%	0.00%	2.22%	0.00%	0.00%	N/A	0.00%	0.00%	0.00%	0	0.00%	N/A

Appendix 4.5.2. Raw frequencies of verb phrases containing stance modifiers.

This table presents the raw frequencies (actual numbers) of the presence of *stance modifiers* by deontic by category associated with deontic verb phrases in each of the two corpora in relation to sections 4.5.1. and 4.5.2..

STANCE MODIFIERS	Overall ECP		Overall Omani		Suggestion ECP		% of total		Suggestion Omani		Request ECP		% of total		Request Omani		% of total		RequirementECP		% of total		Requirement Omani		% of total		Obligation ECP		% of total		Obligation Omani		% of total		Demand ECP		% of total		Demand Omani		% of total	
Modal Intention	4	2	0	0	1	50	0	0	N/A	N/A	4	100	1	50	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A			
Modal Possibility	8	17	0	0	13	76.47	1	12.50	N/A	N/A	4	50	4	23.53	3	37.50	0	0	0	0	0	0	0	0	0	0	0	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A		
Modal Ability	5	0	0	0	0	0	1	20	N/A	N/A	3	60	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	20	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A			
Modal Deontic	14	4	2	14.29	2	50	1	7.14	N/A	N/A	5	35.71	2	50	5	35.71	0	0	1	7.14	N/A	N/A	0	0	0	0	0	0	0	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A		
Verbal Mod.	3	9	1	33.33	1	11	1	33.33	N/A	N/A	1	33.33	8	88.89	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A		
Adverbial Mod.	24	4	7	29.17	1	25	2	8.33	N/A	N/A	8	33.33	3	75	6	25	0	0	1	4.17	N/A	N/A	0	0	0	0	0	0	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A		
Adjective Mod.	1	0	1	100	0	0	0	0	N/A	N/A	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A			

Appendix 5.0. Additional extracts from the corpora.

The following three extracts have been selected from the ECP and Omani corpora. The Omani extracts (i./ii.) have been chosen as they highlight particular textual strategies that differ substantially from the work of established community writers, whilst the ECP extract (iii.) has been selected as it demonstrates the manner in which this group of authors construct their teleological narratives.

i. Extract 1 from the Omani corpus:

This extract is taken from the conclusion section of a paper from the Omani corpus. The purpose of this text is to provide a reflective, self-critical analytical discourse on the project on the part of the author, which is a practice which differs from the approach taken by the *established community of practice* authors and is thus pertinent to sections 4.5.2 and 5.3.1/2. It is also worthy of note that the author includes a number of voice elements in the build up to their deontic proposition in which the project, its data, the author and a number of academic sources are all employed to create a highly supported argument albeit with weak deontic force.

'To provide more opportunities for teachers to develop skills, I will plan more observations of teachers teaching the new curriculum, in schools and on video. Additionally, I will provide more regular opportunities for peer and micro-teaching. I will also encourage teachers to experiment in their classrooms and share their experiences with others in groups. I might also ask them to collect data to analyse regarding implemented ideas and discuss these with others. This will help them formulate principles and develop concepts out of practice, as Wright & Bolitho (2007) describe the process. Furthermore, I will continue using activities which model the principles underpinning the new curriculum, as described above. However, I will follow these by 'think and link' activities to focus on their value for language learning and possible adaptation. Finally, to encourage teachers to reflect effectively I will develop the 'reflection grid', which I used in the past, to include a number of headings, such as the ones suggested by Malderez and Bodoczky (1999). I might also encourage teachers to keep a learning diary and guide them through the process of reflection by providing them with a number of questions, as suggested by Moon (2001).'

● **Deontic verb choices:** The deontic verb in this phrase is the 'suggest' lexeme, which is the weakest deontic verb from the *suggestion* category.

● **Deontic verb phrase function:** The function of this verb phrase is to support and develop the argumentation around claims made by the author in respect of the findings of the project.

● **Source:** The immediate source for the authority in this particular phase is a published academic paper. However, it is worthy of note that the wider discourse incorporates

explicit authorial presence manifested through direct pronoun use, whilst the project itself and its data are also inferred as additional sources by the text.

- **Voice structures:** Within the discourse of this text, the author provides direct authorial presence through the use of the *first-person singular* pronouns although these are not directly linked with the deontic phrase.
- **Stance modifiers:** Although the target phrase itself does not contain any stance modifiers, again the wider text does contain frequent examples of verb modification primarily through the use of modal verbs of intention.
- **Additional information:** Although this extract is drawn from the conclusion section of its paper, this particular passage demonstrates how the conclusion can also be used as a means of reflection by this group of writers.

ii. Extract 2 from the Omani corpus:

This extract is taken from the work of one specific Omani author, elements of whose work more closely resemble some features found within the corpus of *established community* writers. This is particularly relevant to the discussion regarding the practice of this author in section 5.3.3.

'6 IMPLICATIONS AND CONCLUSIONS
The main implications of this research are as follows: Firstly, to increase the impact of INSET, **we need** to value teachers' views as a starting point in the process of helping teachers (**Randall & Thornton, 2001**). Secondly, **we need** to help teachers notice training room experiences and then reflect on what is noticed (**Malderez & Bodoczky, 1999**). Keeping learning and teaching journals can be very useful for this (Gebhard, 1999). Finally, every effort should be made to follow-up progress in teachers' schools, through peer observation tasks and workshops (Hayes, 1995). Getting supervisors involved in training in clusters of schools would support this.'

- **Deontic verb choices:** There are two deontic verbs employed in this discourse, which are both the less formal *need* lexeme from the *requirement* deontic verb category, which is one of the two most frequently used categories in this corpus.
- **Deontic verb phrase function:** These verb phrases are employed for the purpose of *making claims*, which is in keeping with general Omni practice.
- **Source:** The direct sources related to these deontic verb phrases are academic sources in the form of referenced academic papers. However, there is also indirect reference to the project data as a source for the passage as a whole which is implied throughout.

- **Voice structures:** The two pronouns used in this passage are first person inclusive pronouns, which although extremely infrequent in the Omani text are occasionally found within the ECP corpus. These are the only instances of this pronoun found within the deontic verb phrases found within the Omani texts.

- **Stance modifiers:** There are no stance modifiers present within the immediate context of these verb phrases, however the wider text shown in this extract reveals the presence of some modifying elements including the *deontic* modal verb ‘should’ adding further deontic force to the wider discourse.

iii. Extract from the Established Community of Practice corpus:

This text has been selected from a methodology section of one of the papers in the corpus of *established* authors. It has been chosen specifically as it highlights a number of key elements found throughout the ECP papers. The teleological nature of the discourse is demonstrated through the narrative structure by using present simple, or *aorist* grammatical structures together with references to generic, non-specific participants as described in section 4.1. As part of this teleological discourse, the nature of the verbs chosen means that elements which might otherwise be understood as *sources* of the deontic force carried by the verbs, instead acts as *receiver*, or *patient* of this force as describe in section 4.3.1.

‘While **the teacher** is following these procedures, some essential ingredients **have to** be present in implementing CBEC. First, ESL students **must** read authentic texts. The teacher should include time for reading texts in every class--the students can repeatedly read the same part. Second, there **have to** be strong language learning components. **The teacher has to** design lessons in which ESL **students must** use academic oral English in the context of debates, group projects, or cooperative learning. Third, **the teacher must** integrate writing so that it is purposeful and meaningful in context--writing aids students' conceptual learning. The salient grammar points in a specific unit should be emphasized and reinforced throughout reading, writing, and speaking activities. Fourth, higher-order thinking and critical thinking skills should be reinforced through the use of real-life problem solving situations. Fifth, scaffolding is critical when ESL students learn abstract concepts. Hands-on activities and visual demonstration are considered part of scaffolding because they facilitate students' concept learning.

- **Deontic verb choices:** The three deontic verbs are conjugations of the same *have to* verb structure, which is one of the most commonly found deontic verbs present in the ECP text, whilst being extremely infrequent within the Omani corpus. This has been chosen as a means of imposing deontic force upon the participants of the phrase as the patients of the verb.

- **Deontic verb phrase function:** The discursive function of these verb phrases is to *explain procedures* within a teleological narrative.
- **Sources:** There is no specific reference to sources associated with any of the three deontic verb phrases. Although there are many active participants such as ‘teachers’ and ‘students’ mentioned within the text, these, as mentioned above are not the sources of the deontic force being applied. Instead, these are the *patients*, or receivers of the deontic force.
- **Voice structures:** In this particular text, there are no personal pronouns, however the teleological nature of this passage means that the *narrative voice* is clear throughout as an independent entity to that of the author.
- **Stance modifiers:** Although these deontic phrases do not contain any overt modifiers, there are a range of deontic modal modifiers included within the surrounding text, with the *should* and *must* lexemes present.
- **Additional information:** The narrative structure of this teleological discourse employs present simple, rather than past tense verb structures when relating to procedures. This helps to create an abstract, hypothetical feel to the narrative suitable to a teleological discussion.

