

**School of Languages and Intercultural Education**

**Information Sequence Structure in Seminar  
Discussions: A Comparative Study of Indonesian and  
Australian Students in Academic Settings**

**R u s d i**

**This thesis is presented as part of the requirements for  
the award of the degree of Doctor of Philosophy  
of the Curtin University of Technology**

**December 2000**



# Curtin University of Technology

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R u s d i



## Abstract

This study investigated: i) whether Indonesian students transfer their Indonesian (L1) schema, rhetorical structures, and cultural conventions when engaged in seminars in English (L2) in Indonesian academic contexts; ii) whether Australian students transfer their Australian English (L1) schema, rhetorical structures, and cultural conventions when engaged in seminar presentations in Indonesian (L2) in Australian academic contexts; iii) the extent to which and in what ways the respective schema, rhetorical structures, and cultural conventions differ; iv) the functions of discourse markers in these seminars; and v) the use of signposts in presentations.

The analysis of the schema, the rhetorical structures, and cultural conventions is limited to: i) the overall schema of a seminar; ii) the major components of a presentation; iii) the exchange structure of the question and answer sessions; iv) the rhetorical structure of presentation introductions; iv) the rhetorical structure of questions; and v) the rhetorical structure of answers.

The data were obtained from tape and video recordings of four groups of student seminars as presented below.

1. Indonesian students' seminars conducted in *Indonesian* in Indonesian academic settings.
2. Indonesian students' seminars conducted in *English* in Indonesian academic settings.
3. Australian students' seminars conducted in *English* in Australian academic settings.
4. Australian students' seminars conducted in *Indonesian* in Australian academic settings.

The Indonesian students' seminars in Indonesian and in English were held at the IKIP (Higher Institution for Teacher Training) Padang, West Sumatra, Indonesia. The Australian students' seminars in English were held at Curtin University of Technology, Australia. The Australian students' seminars in Indonesian were held at Curtin University of Technology and Murdoch University, Australia. The seminars were part of students' course assignments. The topics of the seminars were social and educational issues. The age of the students ranged from 20 to 30 years old.

A total of 67 seminars comprised the data. The findings have shown that:

- (i) Indonesian students transfer their L1 schema, rhetorical structures, and cultural conventions when engaging in seminars conducted in English in Indonesian academic settings.
- (ii) Australian students transfer their L1 schema, rhetorical structures, and cultural conventions when engaging in seminars conducted in Indonesian in Australian academic settings.
- (iii) Indonesian students' schema, rhetorical structures, and cultural conventions in seminars conducted in Indonesian differ from the Australian students' schema, rhetorical structures, and cultural conventions in seminars conducted in English.
- (iv) the equivalent discourse markers across the four groups have the same functions.
- (v) Indonesian students used more signposts in their presentations in English than the rest of the groups.

The report of the study is presented in nine sections as shown below.

- Section A** presents the introduction, review of the related literature, and methodology.
- Section B** presents findings of the Indonesian data in *Indonesian*.
- Section C** presents findings of the Australian data in *English*.
- Section D** compares the findings of the Indonesian data in *Indonesian* and the Australian data in *English*.
- Section E** presents the findings of the Indonesian data in *English*.
- Section F** compares the findings between: i) the Indonesian data in *Indonesian* and the Indonesian data in *English*; and ii) the Indonesian data in *English* and the Australian data in *English*.
- Section G** presents the findings of the Australian data in *Indonesian*.
- Section H** compares the findings between: i) the Australian data in *English* and the Australian data in *Indonesian*; and ii) the Australian data in *Indonesian* and the Indonesian data in *Indonesian*.
- Section I** presents conclusions, implications, and recommendations for further study.

## Notations

.	indicates falling intonation followed by noticeable pause (as at end of a declarative sentence).
,	indicates noticeable pause without falling intonation (as a comma in a declarative sentence).
?	means rising intonation followed by noticeable pause (as at end of interrogative sentence).
...	indicates a pause of more than three seconds.
<b></b>	indicates discourse markers.
<u></u>	indicates structure signposts.
<i></i>	indicates content signposts.
Number	Marks new utterances.
[ ]	Researcher's comments are within these brackets.
RPr.	Relative pronoun
PtM	Past tense marker
PfM	Passive form marker
NP	Nominalizing particle
PPr.	Possessive pronoun
OPr.	Object pronoun
TA	Term of address
EP	Emphatic particle
SPr.	Subject pronoun
Com.M	Comparative marker
Adv. M	Adverbial marker
DA	Definite article
Sup. M	Superlative marker

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## **Chapter One**

### **Introduction**

#### **1. 1 Background of the study**

It is generally accepted that people from different cultural backgrounds have different speech styles (Wierzbicka 1994). The languages they use reflect their cultural values. The cultures from which people come affect the way they communicate (Gundykunst, et al. 1988). Cultures are different “in their rules about which style and register to use in which context” (Gallois and Callan 1997, p.10). Culture, according to Crozet and Liddicoat, underlies the everyday interactions of individuals “from asking someone to lend you a pen to writing a novel” (1997, p.2). This is what Hymes called “ways of speaking or speech styles” (1974, 446). Hymes pointed out that:

communities differ in the number and variety of significant speech styles, and in the principal bases of their delimitation. This is one of the important and interesting things about communities, needing to be described (Hymes 1974, p.440).

A great number of comparative studies into the speech acts of people from different cultural backgrounds have been conducted. For example: requests in English and Hebrew (Blum-Kulka 1982); apologies in Hebrew and Russian (Olshtain 1983); refusal strategies in English and Mandarin (Liao and Bresnahan 1996); compliments in English and Vietnamese (Lien 1993). The findings of these studies provide further evidence that people from different cultural backgrounds communicate differently.

Speech act studies have indicated that Indonesians and Australians express themselves differently. For example, Dwi-Nugroho (1993) compared how Indonesians and Australians terminate telephone conversations. She found that in Australian English phone calls, there was almost an equal chance for the caller and the receiver to terminate the calls, while in Indonesian phone calls, it was the caller who terminated the conversation. She also found that Australian English closings were much longer and involved more closing functions than those in Indonesian

calls. In another study, Moehkardie (1993) identified that the typical Indonesian realization of explicit apologies was request for forgiveness, while the typical Australian expression of apologies was expression of regret. Rusdi Thaib (1993) compared how Indonesians and Australians responded to compliments and found that most Australians accepted the compliments by saying *thank you*, while Indonesians responded to the compliments by disagreeing with or scaling down the compliments in some way.

The identification of discourse patterns to compare how people from different cultures communicate is important. In this era of globalization, interaction between people from different language and cultural backgrounds is increasing. Consequently, the role of English as an international language is becoming more important, because a great deal of communication between people from different cultural background takes place in English, as they use English as a lingua franca. In fact, the number of people using English as a second or foreign language is far greater than the number of English native speakers themselves (Honna 1995). This means the majority of English users have another language as their first language (L1) and another culture as their first culture (C1). According to Grosjean (1982, p.157), “bilingualism and biculturalism are not necessarily coextensive” and that people from different L1 and C1 backgrounds may transfer their L1 and C1 communication patterns when communicating in English.

A number of studies have shown that students do transfer various features of their L1 when they learn English as their L2. These studies include transfer from Chinese (Jones 1980; Johns 1984), German (Clyne 1987), Hindi (Kachru 1994), Japanese (Iwasaki 1994) and Korean (Baik and Shim 1993). Transfer also occurs at the discourse and pragmatic levels (Cohen and Olshtain 1981; Blum-Kulka 1982; Odlin 1989; Kasper 1992; Takahashi 1996). Regarding the issue of language and cultural transfer, Lado made the following claim:

Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture—both productively when attempting to speak the language and to act in the culture, and receptively when attempting to grasp and understand the language and the culture as practiced by natives (Lado 1957, p.2).

Kubota (1998), however, has criticized many studies on L1-L2 rhetorical transfer for examining ESL texts only. She gives as examples the studies undertaken by Kaplan (1966, 1967, 1972); Burtoff (1983), and Ostler (1990). These assumed that the culturally distinctive features used in students' ESL essays are caused by the transfer of their L1 rhetorical styles. Ostler (1990), for example compared ESL essays written by four groups of ESL students in English, Arabic, Spanish, and Japanese and found that each group used different rhetorical styles. It was then concluded that ESL students used their L1 rhetorical styles when writing in English. Kubota states that this assumption is not legitimate because L1 is not the only influence on L2 texts. Other factors such as previous English instruction, L2 proficiency, and L1 writing ability could also be significant. Kubota then suggests that L1-L2 rhetorical transfer studies should therefore examine L1 texts and ESL texts written by either separate groups of students or by the same groups of students in order to obtain more valid results. The data for the present study comes from Indonesian and Australian students both speaking in their L1 (Indonesian or English) and L2 (Indonesian or English).

Successful intercultural communication is determined not only by the ability to speak a language, but also by an understanding of the cultural values of the people we are communicating with. Most people, however, tend to conclude that misunderstanding in intercultural communication is mainly caused by lack of language proficiency as Gallois and Callan write:

One of the most interesting features about misunderstandings that stem from cultural practices, conventions, or rules is that people from both cultures may see the problem as coming from lack of competence in the language. ... There is often a tendency to conclude that the misunderstanding would not have occurred if only the other person were more fluent in the language (Gallois and Callan 1997, p.13).

Escandel-Vidal (1996) states that cultures differ not only in the forms of communication, but also in the social meanings associated with various strategies in communication. Scollon and Scollon (1995) make the point that most miscommunications in intercultural contexts do not arise through mispronunciations or through poor uses of grammar, but through different patterns of discourse. Frake (1972) believes that in order to be successful in cross-cultural communication, one

should learn not only the target language, but also the cultural values associated with it. If not, breakdowns in communication may easily occur as a consequence of cultural differences which can cause misunderstanding and ill-feeling (Gumperz 1994).

A number of examples demonstrate how misunderstandings occur in intercultural communication due to lack of awareness of discourse patterns. Gallois and Callan (1997, p.14) make the point that “when people from two cultures interact, they may assume that they have the same values, whereas if they checked, they would discover that they do not.” Scollon and Scollon (1995) give the example of a Mr. Richardson, an American businessman, having a business conversation with Mr. Wong, a Chinese businessman. At the end of the conversation Mr. Richardson said: *‘Well...we should get together for lunch sometime.’* And Mr. Wong replied: *‘I would love to.’* Then they parted. Mr. Wong expected a call from Mr. Richardson, but after several weeks there was still no follow up to the invitation. Mr. Wong began to think that Mr. Richardson was not sincere. A misunderstanding has occurred here due to different patterns of discourse. Mr. Richardson’s *‘Well...we should get together for lunch sometime.’* represents another way of saying *good-bye*. However, for Mr. Wong this utterance meant a promise and an important one as it comes at the end of the exchange, where Chinese expect main points to be made (Matalene 1985; Kirkpatrick 1993; Scollon and Scollon 1995). According to Scollon and Scollon, Mr. Richardson and Mr. Wong failed to understand each other because Mr. Wong was giving primary attention to the end of the conversation, while Mr. Richardson was giving primary attention to the beginning of the conversation. Successful communication therefore “depends on knowing what your discourse partner is talking about and making sure your discourse partner knows what you are talking about” (Scollon and Scollon 1995, p.74).

A way of avoiding misunderstanding is for the interactants to be aware that differences in discourse patterns and conventions can occur. Studies that look at discourse patterns at different communication settings of different communities are, therefore, of vital importance. Tyler has written that “To date, relatively little is known about the discourse-level patterns typically found in the English of non-native speakers, how they diverge from discourse produced by native speakers, or how

differences in non-native discourse patterns affect native listeners' understanding of the discourse" (1992, p.713).

The present study investigated the discourse patterns of Indonesian and Australian students when engaged in seminar discussions in academic settings. Its major aim is to identify whether L1 speakers transfer their L1 discourse patterns when communicating in L2.

## **1.2 Reasons for choosing university academic settings**

The major reason for choosing university academic settings stemmed from the results of a preliminary investigation which surveyed communication problems faced by Indonesian students during their stay in Australia. The survey was conducted in Indonesian using a questionnaire and interviews. Some 30 students filled in the questionnaires and 10 students were interviewed. They were undertaking post-graduate studies at Curtin University of Technology and at the University of Western Australia. Their ages ranged from 30-40. The findings of the questionnaire and interview survey are presented and discussed below. The questionnaire is presented in Appendix 1.

The questionnaire was divided into two parts. Part one asked respondents to respond to given statements dealing with communication problems and seminar discussions. Five alternative responses were provided: *agree*, *strongly agree*, *undecided*, *disagree*, and *strongly disagree*. Part two required respondents to list two contexts in which they found serious problems when communicating in English. The findings of Part one are presented first.

The students' responses to the questionnaire items are presented in Table 1 below.

**Table 1**

Students' responses to the questionnaire

Statements		Number of Responses (n = 30 respondents)				
		SA	A	UD	D	SD
1.	I rarely communicate with Australians outside campus.	7	18	-	5	-
2.	I rarely communicate with Australian students on campus.	8	11	-	9	2
3.	My main problem communicating with Australians stems from cultural problems.	7	14	2	6	1
4.	My main problem communicating with Australians stems from language problems.	2	8	1	15	4
5.	I have problems communicating in English in places such as at banks, post offices, or travel agents.	3	5	-	18	4
6.	I have problems communicating in English in academic contexts.	5	19	1	3	2
7.	I keep using Indonesian communication styles when communicating with Australians.	3	16	2	6	3
8.	I try to use Australian communication styles when communicating with Australians.	4	7	1	14	4
9.	In my observation, Australians are more polite than Indonesians when communicating.	2	7	3	17	3
10.	In my observation, Indonesians are more polite than Australians when communicating.	3	18	2	7	-
11.	In tutorial discussions I observe that Australian students speak more than Indonesian students.	8	16	1	5	-
12.	Indonesian students transfer the Indonesian ways of speaking when engaging in seminar discussions in Australian academic settings.	6	9	7	6	2
13.	Indonesian students usually ask for permission by saying <i>excuse me</i> before offering comments or asking questions in seminar discussions in Australian academic settings.	3	19	2	6	-
14.	Australian students rarely ask for permission before offering comments or asking questions in seminar discussions in Australian academic settings.	6	18	-	3	1
15.	Australian students are more active than Indonesian students in seminar discussions in Australian academic settings.	2	7	1	16	4

SA: Strongly agree; A: Agree; UD: Undecided; D: Disagree; SD: Strongly disagree

In context of this research, it is particularly interesting to note the responses to items 3, 4, 5 and 6. In items 3 and 4, the responses indicate that students have cultural problems more than language problems. Twenty-one students (70%) indicated they have cultural problems. Similarly, in item 4, nineteen respondents (64%) said that they did not have language problems when communicating with

Australians. In items 5 and 6, the responses indicate that Indonesian students feel they have more problems communicating in academic contexts than in social contexts such as in banks, post offices, or in travel agents.

In Part two of the questionnaire, the respondents were asked to identify two contexts in which they had serious problems communicating in English. The answers indicated that most respondents felt that they had problems communicating in English in academic contexts. Of the fifty-two contexts listed by the respondents, 41(78.8%) were academic contexts.

The interview results also showed that respondents felt that they had communication problems in academic settings such as giving presentations, participating in tutorial seminars and writing assignments. The following is a typical respondent's answer to the question: "In what situation do you find the most serious problem when communicating in English in an academic setting?" The translation of his response reads:

I think in making oral presentations, because it involves many aspects such as cognitive, affective, and psychomotor. When we write, we can use the dictionary. But in making oral presentations, it is impossible for us to look words up in the dictionary. My friends and I normally do a lot of practice before giving presentations. There are many factors that can disturb my concentration when giving presentations. For example, while I'm giving the presentation, the lecturer or the participants ask questions or offer comments. This disturbs my concentration and what I have prepared to say soon disappears. Here [Australia] it is common practice for students or lecturers to interrupt while someone is giving a presentation. In our culture [Indonesia] we ask questions when the speaker has finished giving the talk because there will be a session for questions and answers. I have an experience when a friend of mine made a presentation last semester. Before the presentation my friend told me that he didn't sleep well the night before because he tried to memorize his presentation. While he was giving the presentation, the lecturer interrupted by asking a question. After he answered the question, he didn't know where he should start continuing his presentation. He remained silent for a few minutes while looking at his notes. Then he continued his presentation. After speaking for a few minutes, the lecturer interrupted again by asking another question. And when the lecturer began to speak, I stood up and said: "Don't interrupt. Who is speaking now? This is bad behavior according to Indonesian customs." And the lecturer said: "This is Australia." And I said: "I know, but your students are Indonesians." I really got upset because my friend in his introduction had said: "let me explain first and if you have questions, please ask after my presentation." After the class I apologized to the lecturer and I said: "For the little incident this morning, please forgive me." The lecturer said: "No worries." I was worried that the lecturer would give me low marks because I had made a complaint against him. But to my surprise I got a very satisfactory mark. In Indonesia I once had a similar experience when I complained to my Math teacher. The teacher got angry and I failed the subject.



It is interesting to note the different expectations of the Indonesian students and the Australian lecturer about how the seminar session should be conducted. The students expected the seminar session would follow the Indonesian seminar pattern. The lecturer, on the other hand, expected the students to follow the Australian seminar style. This caused ill-feeling. The findings of the preliminary investigation seemed to support Alwasilah's (1991) findings that Indonesian students studying at American universities also had problems in writing research papers, making oral presentations, and participating in class discussions.

Another reason for choosing academic settings relates to the increase in the internationalization of education. More and more students are studying in cross-cultural settings. The 1997-98 Australian Department of Employment, Education, Training and Youth Affairs Annual Report showed that in 1988, some 536 overseas students graduated from Australian universities, but in 1996, some 17250 graduated, representing a 3500 % increase in 8 years. The great majority of these students are from non-English speaking countries particularly countries of Asia. The number of students whose L1 is not English but who have to communicate in English in foreign academic settings is increasing dramatically. As a result, the cross-cultural analysis of academic discourses is of increasing interest to linguists, educationists, and professional researchers across many disciplines (Duszak 1997).

### **1.3 Aims of the study**

The major aims of the study are to investigate:

1. Whether Indonesian students transfer their Indonesian (L1) schema and rhetorical structures, and cultural conventions when engaged in seminars in English in Indonesian academic contexts.
2. Whether Australian students transfer their Australian English (L1) schema, rhetorical structures, and cultural conventions when engaged in seminars in Indonesian in Australian academic contexts.
3. The extent to which and in what ways the respective schema, rhetorical structures, and cultural conventions differ.

The analysis included: (i) the overall schema of a seminar session; (ii) the major components of a presentation; (iii) the rhetorical structure of presentation

introductions; (iv) the rhetorical structure of questions; (v) the rhetorical structure of answers; (vi) the exchange structure of question and answer session; (vii) the functions of discourse markers; and (viii) the uses of signposts in the presentations.

The study was conducted in four academic contexts: (i) Indonesian students using Indonesian in Indonesian academic settings; (ii) Indonesian students using English in Indonesian academic settings; (iii) Australian students using English in Australian academic settings; and (iv) Australian students using Indonesian in Australian academic settings.

#### **1.4 Definitions of key terms**

##### *Overall schema of a seminar session*

This refers to the sequence and pattern of the exchanges throughout a seminar session.

##### *Major components of an individual presentation*

This refers to macro-components of a presentation including its introduction, the body of the presentation, and the conclusion.

##### *Rhetorical structure of presentation introduction*

This refers to the information sequence structure of the introductory part of a presentation.

##### *Rhetorical structure of questions*

This refers to the information sequence structure of questions asked during seminar discussions. The analysis includes identifying the discourse environment of the specific questions.

##### *Rhetorical structure of answers*

This refers to the information sequence structure of answers to questions. The analysis identifies the discourse environment of the specific answers.

##### *Exchange structure of question and answer sessions*

This refers to the analysis of the exchanges across a question and answer sequence.

##### *Discourse markers*

These refer to lexical expressions that act as cohesive devices and indicate the relationship between the segments of text.

### *Signposts*

These refer to the expressions used by presenters to signal to the listeners either the content or the structure of a presentation.

### **1.5 Significance of the study**

The major theoretical significance of the study is to document and compare Indonesian and Australian communicative styles in different academic cultures. It thus contributes to cross-cultural studies of discourse. In the context of Indonesia, there are very few studies of spoken discourse in academic contexts.

The findings of the study will benefit Indonesian and Australian students, staff, and curriculum and material developers. Knowing the Australian students' communication patterns in academic settings will help Indonesians participate more successfully in seminar discussions when they study in Australian universities. Similarly, information about the Indonesian students' communication patterns in academic settings will help Australian students participate in seminar discussions when they study in Indonesian universities. For teaching staff such information is also useful for understanding the communication patterns and practices of students from different cultural backgrounds. For curriculum or material developers the results of the study will be of importance in terms of providing authentic data for teaching purposes. Materials for pre-university entrance preparation therefore should include practice in the four language skills, but should also include communication styles of this type. In this way, misunderstanding due to cultural differences in communication in academic contexts can be minimized.

This study is further significant in that it will provide evidence whether people transfer their L1 communication styles when using an L2.

## **Chapter Two**

### **Review of the Related Literature**

#### **2.1 Introduction**

At the beginning of the review, literature of general relevance is reviewed. This includes cross-cultural studies including a comparison between Indonesian and Australian culture. Studies that deal with specific issues to the study are then reviewed. These include studies on inductive and deductive methods of reasoning, contrastive rhetoric, schema theory, discourse markers, and exchange structure. Signposts will be reviewed when the use of signposts in the data is analyzed.

#### **2.2 Culture and its dimensions**

There are many definitions of culture. In a broad sense, culture can be seen to encompass art, music, literature, scientific discoveries, and philosophy (Herskovits 1955; Allen and Vallete 1977). McCarthy and Carter (1994) define culture in three different ways. First, culture with a capital *C* refers to the most prestigious artistic achievements of a society and includes art, music, theater and literature. Second, culture with a small *c* refers to habits, customs, and social behavior. Third, culture as social discourse refers to knowing how to interact. Brislin defines culture as consisting of “ideas, values, and assumptions about life that are widely shared among people and that guide specific behavior” (1993, p.4). The definition of culture that is considered most relevant to the present study comes from Shen (1995) who defines it in terms of behavior patterns, how people act in different situations, and how they use language to express their ideas.

Two continua of culture are now reviewed: individualism-collectivism, and low versus high context cultures. The respective places of Indonesian and Australian cultures within these continua are then considered.

The continuum of individualism-collectivism is a major dimension of cultural variability (Hofstede 1980; Hui and Triandis 1986; Gudykunst et al. 1988). Hui and Triandis (1986) assert that when there is a majority of collectivists in a society, the society is labeled collectivist, and similarly, when a majority of people in a society are individualists, the society is labeled individualist.

Numerous definitions exist of these two cultural variables. Hofstede and Bond propose that, in collectivistic cultures, “people belong to ingroups which are supposed to look after them in exchange for loyalty”, while in individualistic cultures, “people are supposed to look after themselves and their immediate family only” (1984, p.419). According to Gudykunst et al. (1988) in individualistic cultures, emphasis is placed on individuals’ goals, while in collectivistic cultures, emphasis is placed on group goals.

In comparing individualism and collectivism, Hui and Trinadis (1986) identify five different extreme positions. First, people from individualistic cultures operate on the basis of personal gain, while in a collectivistic society, people consider the implications of their actions for the group. Collectivists share both the successes or the failures of others. Second, in a collectivistic culture, giving and borrowing are common practice, while in individualistic cultures, such practices are not common. Third, collectivists believe that a person’s misbehavior is a disgrace to the family, relatives, or entire clan, while in individualistic cultures, a person’s misbehavior is a disgrace to the person him/herself. Fourth, collectivists are concerned with gaining acceptance by the group. They feel ashamed if they are rejected from the group. People from individualistic cultures, on the other hand, do not care about group membership. Fifth, collectivists are actively involved in other peoples’ lives. For example, parents are involved in their children’s choice of friends, studies, jobs, places to live, and so on. In individualistic cultures, people are not much involved in other peoples’ lives. They believe it is not their business.

Jin and Cortazzi (1998) draw three contrasts between individualism-collectivism: social distance, psychological distance, and academic distance as shown in Table 2 below.

**Table 2**

**Individualism and collectivism in a cultural synergy model**

<b>Aspects Compared</b>	<b>Individualism</b>	<b>Collectivism</b>
Social Distance	-Asking for help -Respect for privacy	-Expecting offers of help -Offering help
Psychological Distance	-Aggression -Not afraid of losing face	-Tolerance -Caring for face
Academic Distance	-Active involvement -Alternative solution -Critical evaluation -Independence -Speaker and Writer's responsibility	-Passive participation -Single solution -Uncritical acceptance -Dependence -Listener and Reader's responsibility

Jin and Cortazzi (1998, p.109)

Jin and Cortazzi provide an example of how Chinese students, as members of a collectivistic society, ask for help. In Western academic culture, students are expected to request clarification if they do not understand. Teachers often ask questions like "Does anyone need help?", or said "Do ask me if you have a problem." For most Chinese students, according to Jin and Cortazzi, this is embarrassing, because asking for help means being a burden to others. They expect teachers to offer help unasked. Therefore Western teachers should be sensitive in identifying Chinese students who might need help. Jin and Cortazzi also compare students' questions in Western and Chinese academic cultures. Most Western teachers believe that students should ask questions as an indication of being an active participant. In Chinese academic cultures, active participation is not verbally shown in class, for example, students participate by asking questions afterwards or by discussing with each other. Jin and Cortazzi explain the reasons why Chinese students do not ask questions in class:

Many students explained their lack of questions with reference to 'face'. They did not want to lose face by asking foolish questions, nor by asking smart questions which may be interpreted by peers as showing off. To stand out in this way is not in harmony with their collective beliefs (Jin and Cortazzi 1998, pp.106-7).

Although this researcher has no empirical research to support this argument, a similar situation may also be found in Indonesian academic culture. At elementary and high school in Indonesia, whenever anyone asked a question in class, they were regarded as *mengambil muka* (buttering up). Students who asked too many questions

in the class were classified as *tong kosong nyaring bunyinya* (empty cans producing loud sounds). So in order not to be called *mengambil muka* or *tong kosong nyaring bunyinya*, students preferred not to ask questions in class.

A second continuum of cultural variability classifies cultures within the extremes of low context and high context. In a high context culture, “most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit part of the message”, while in a low context culture, “the mass of information is vested in the explicit code” (Hall 1976, p.79). Hall also points out that:

High context cultures make greater distinction between insiders and outsiders than Low context cultures do. People raised in High context systems expect more of others than do the participants in Low context systems. When talking about something that they have on their minds, a High context individual will expect his or her interlocutor to know what’s bothering him or her, so that he or she does not have to be specific. The result is that he or she will talk around and around the point, in effect putting all the pieces in place except the crucial one (Hall 1976, p.98).

Gudykunst and Kim (1984) identify three major differences between high and low context cultures. First, people from high context cultures see themselves as members of a group, while people from low context cultures see themselves as individuals. Second, people from high context cultures use an indirect method when communicating. They expect listeners to know what they actually mean. Members of low context cultures, on the other hand, communicate directly. They believe it is their responsibility to be direct and clear about what they actually mean. Following Hinds’ (1987) typology of reader and writer responsible languages (This will be discussed again later), it can be argued that members of low context cultures are speaker responsible while members of high context cultures are listener responsible. The third difference is that members of high context cultures have a stronger interpersonal bond among them than those of low context cultures. It is also argued that power and status in high context cultures characterize interpersonal communication, while in low context cultures, power and status are subtle and indirect. Alwasilah compares the Javanese and American cultures in terms of power and status as follows:

... It is possible to assume that in Javanese culture, as a high context culture, status and power are real, substantive, direct, based on hierarchy. This is the opposite phenomenon observed in the U.S., where status and power are more subtle, indirect, based on an egalitarian democratic social structure. In such a social structure, individuals' rights are respected so that society would readily tolerate individual typical social behaviors. Here social conformity is less required. On the other hand, in Javanese culture such conformity is more required, because members of a hierarchy-based and family-oriented society tend to establish strong bonds, commonalities, and harmony (Alwasilah 1991, p.19).

Hofstede (1980) labels countries such as America, Switzerland, Sweden, Great Britain, Australia, and other European countries as low context, while most Asian countries, including Indonesia are labeled as high context. Gudykunst et al. (1988) draw the individualism-collectivism and high and low context cultures together in arguing that a high context culture is mostly found in a collectivistic society, while a low context culture is mostly found in an individualistic society. Hall (1976) also equates low context with individualistic, and high context with collectivistic. As we shall see, within this classification, Indonesian cultures are regarded as collectivistic and high context cultures, while Australian cultures are individualistic and low context cultures. We would, therefore, expect Indonesian students' behaviour when engaging in seminar discussions in academic contexts to reflect collectivistic and high context cultures. By the same token we would expect Australian students' behaviour when engaging in seminar discussions in academic contexts to reflect individualistic and low context cultures.

### **2.3 Indonesian and Australian cultures**

Indonesia is a multi-ethnic country. There are more than three hundred ethnic groups speaking more than 200 distinct languages living in a country scattered over 13,677 islands each with its own identity. Indonesia is and has long been extremely heterogenous. For example, President Abdurrahman Wahid in his speech before the parliament, as quoted in the *Pikiran Rakyat* newspaper said that:

Memang tidak gampang mengelola negara yang demikian besar dengan keragaman budaya, bahasa, etnis, dan keragaman cara hidup yang demikian besar.  
(*Pikiran Rakyat* 18 Nov. 1999)

*English translation:*

It is not easy to lead such a big country with its diverse cultures, languages, ethnicities, and ways of life.



When we talk about Indonesian culture, we need to remember that we are talking about the cultures of these 300 ethnic groups. Alwasilah points out that "... what is known as Indonesian culture is a mixture of cultures of some 300 ethnic groups" (1991, p.11). There is a proverb in Indonesian: *Lain padang, lain ilalang, lain lubuk lain ikannya*. This means "Other fields, other coarse grass, other pools, other fish." This proverb captures the different customs and values that co-exist throughout Indonesia. The following anecdote reflects how people from different ethnic groups in Indonesia may react to the same situation:

A man had his toe trod upon. If he were Batak [ethnic group of Northern Sumatra], he would scowl savagely and immediately vent his displeasure in loud, direct, and abusive terms, but do nothing. If he were Javanese, he would clear his throat politely, gesture vaguely in the direction of the offended digit, call a large group around him and arrive at a decision by consensus to possibly do something about it sometime. If he were Balinese, he would pray. If he were Bugis [ethnic group of South Celebes] or Madurese [ethnic group of a small island to the North of East Java], he would immediately beat up the person. If he were Padang [ethnic group of West Sumatra], he [the treader] would offer some money to make it all right (Draine and Hall 1998, p. 63).

The Indonesian founding fathers realized these differences, and they agreed to adopt *Bhineka Tunggal Ika*, "Unity in Diversity" as the motto of the nation.

Although each ethnic group possesses its specific cultural values, some commonalities can be observed. For example, collectivism is found in every ethnic group's culture. Alwasilah contrasts Indonesian and American cultures as follows:

Indonesians, for example, belong to a family-oriented society, where in group-relations tend to be very strong. Americans, on the other hand, do not live in such a society, because individualism takes precedence over group and family matters (Alwasilah 1991, p.15).

Studies on Indonesian ethnic groups have identified three core values of Indonesian cultures. First, Indonesian cultures are characterized by a general emphasis of *sociability*, maintaining friendly relationships with others (van der Kroef 1954; Geertz 1961). Second, Indonesian culture is characterized by an emphasis on the *community* than on the individual (Palmier 1965; Koentjaraningrat 1967). Third, Indonesian culture puts an emphasis on maintaining a *steady state* (Geertz 1960; Bateson 1972) life style that is smooth. The Indonesians' steady state life-style is similar to what Koentjaraningrat (1971) calls a passive attitude toward life.

Suseno (1996) identified two basic characteristics of Indonesian culture: *rukun* (harmony), and *hormat* (respect). The *rukun* principle aims at creating a harmonious society. Under the *rukun* principle, one should act in such away so that personal relations can be maintained and actions that might lead to conflicts can be avoided. Geertz called *rukun* "harmonious social appearances" (1961, p.146). In many cases, in order to maintain *rukun*, people sacrifice their personal needs by giving first priority to group needs (Selosoemarjan 1962). The *hormat* principle is based on the belief that all relations in society are arranged in a hierarchy. More respect should be given to older people, people in power, and people of higher rank (Suseno 1996). One way of showing respect is by using honorific terms when communicating. Each society has its own honorific terms of addresses. In the Minang society of West Sumatra, for example, when addressing an older woman, the term *anduang* is used; when addressing an older man, the term *angku* is used; when addressing male teachers, male employers, a man as old as our father, the term *pak* is used; when addressing someone younger than the speaker regardless of gender differences, the term *dik* is used; when addressing a father's older brothers, the term *pak uo* is used; and when addressing your father's younger brothers, the term *pak etek* is used. It is important to know which honorific term of address to use. The first thing a Javanese speaker thinks of before engaging in a conversation is what honorific terms of address s/he should use (Geertz 1961).

In describing Australian cultures, Kingsbury finds a parallel with Indonesia in its multi-culturalism. He wrote:

Perhaps if there is any general characteristic which can be applied to what might broadly be referred to as Australian culture, it is its multiplicity of forms. This multiplicity, a 'unity in diversity', if one may be allowed to borrow the Indonesian phrase, in some senses parallels Indonesia's own diverse cultural construction (Kingsbury 1997, p.48).

So, when we talk about Australian culture, we also need to remember we are referring to the cultures of different ethnic groups living in Australia. However, some commonalities can also be drawn. On the collectivist high context and individualist low context continua, Indonesia is in the high context section, and Australia is in the individualist and low context section.

Miscommunication often occurs between Indonesians and Australians due to these different cultural patterns. Kingsbury (1997) compared Indonesian and Australian journalists. He said that the approach of Western journalists, particularly Australians, is frank and confrontational, while the approach of Indonesian journalists aims to avoid open confrontation. Noesjirwan provides an example how an Australian and an Indonesian express their anger. He said:

Seorang Australia dan seorang Australia bertengkar. Mereka teman lama. Orang Australia berteriak dan mengangkat kedua tangannya. Orang Indonesia tersenyum dan bicara pelan. Tetapi semakin tersenyum orang Indonesia, semakin jengkel orang Australia (1986, p.180).

*English translation:*

An Australian and an Indonesian were quarreling. They were good friends. The Australian screamed and raised both his hands, the Indonesian smiled and spoke softly. But the more the Indonesian smiled, the more annoyed the Australian became.

Noesjirwan further differentiates ways Indonesians and Australians solve interpersonal conflicts as shown in Table 3 below.

**Table 3**

Ways Indonesians and Australians solve interpersonal conflicts

Recipes for solving interpersonal conflicts	
Indonesians	Australians
<ol style="list-style-type: none"> <li>1. Don't be frank</li> <li>2. Solve the problem later, possibly through the presence of the third person.</li> <li>3. Don't show your anger</li> <li>4. Stay calm</li> <li>5. Continue to smile, so that the relation can be maintained</li> </ol>	<ol style="list-style-type: none"> <li>1. Be frank</li> <li>2. Talk to the person face to face</li> <li>3. Solve the problem openly and honestly.</li> <li>4. Show your anger openly.</li> </ol>

Noesjirwan (1986, p.182)

The way President Abdurrahman Wahid responded to Akbar Tanjung, the Speaker's disagreement with his proposal for a referendum for the people in the province of Aceh, exemplifies these differences. President Wahid said:

Saya sendiri berpendirian harus ada referendum di Aceh. ... Saya merasa bergembira bahwa ketua DPR [Parliament] tidak setuju dengan referendum di Aceh. (Kompas 18 Nov. 1999).

*English translation:*

I am myself of the opinion that there must be a referendum in Aceh....I am happy to hear that the Speaker of the Parliament does not agree with the referendum in Aceh.

President Wahid did not show his anger in responding to Mr. Tanjung's disagreement. In fact, he expressed his *happiness* that Mr. Tanjung had diametrically opposed views.

In an earlier comparison of Indonesian and Australian cultures across the three cultural themes of *sociability*, *community*, and *steady state*, Noesjirwan (1978) collected data by administering questionnaires to 125 Indonesians representing a variety of ethnic groups and 129 Australians. Table 4 below shows some of his findings.

**Table 4**  
Indonesian and Australian cultural value orientations

<b>Cultural Themes</b>	<b>Indonesian value orientations</b>	<b>Australian value orientation</b>
Sociability	1. It is more important to have good relationships with everyone than a few close friends.  2. Human relations are very important and one should try to get to know every person one meets.	1. It is more important to have a few really close friends than many casual friends.  2. Every person has his own life and one should leave people alone.
Community	1. The community is more important than the individual. The individual should serve the community.  2. Each person should adapt himself to the group, so that the group can speak with one voice.  3. One should obey and respect one's elders for they know better.	1. The individual is more important than the community. The community should serve the individual.  2. Each person must do his own thing, even if this means going against the group.  3. One should respect those with ability, but ability does not always go with age.
Steady state	1. Life should be calm and steady. One should avoid extremes of activity or feeling.  2. It is not man's place to struggle against fate. One should move only to be at one with the universe.	1. A rich life is full of variety. One should know extreme joy and sorrow, activity and repose.  2. Man can and must struggle to control the natural world around him. Man makes his own destiny.

	3. Time is not important. There was a time before and there will be a time after.	3. Time is like money. It is precious. It should be used and not wasted.
	4. What is achieved is less important than how it is done. It is important to follow the correct form.	4. The end usually justifies the means. It is important to get results.

Noesjirwan (1978, p. 312)

In the context of this research, item 2 under the *community* cultural theme, is important as this cultural value is reflected very clearly in the way Indonesian and Australian students divide up apportion the tasks when they make group seminar presentations. (See Chapter One sections B and C). The collectivism of Indonesian academic culture and individualism of Australian academic culture is clearly apparent.

Noesjirwan (1978) also identified major differences in responses by Indonesian and Australian students to a number of given communicative situations that show the relative importance for Indonesians of maintaining good relationships with everyone. This principle is indicated by their preference for talking to strangers, and chatting to friends on the street. The following are some examples of the responses.

Communicative situations	Responses by Indonesian respondents	Responses by Australian respondents
1. What would you do when you are in a waiting room, and another person present?	Talk to the person	Do nothing
2. What would you do when you pass an acquaintance on the street?	Stop and talk	Pass on
3. What would you do when you are at a bus stop and there are other people waiting for the bus?	Talk to them	Ignore them
4. What would you do when you, as host, disagree with your guest's opinion?	Just smile and agree	Voice disagreement
5. What would you do when you are at a seminar and someone disagrees with the group's opinion?	Agree with the group	Continue to argue with the group

Noesjirwan (1978, p.313)

Noesjirwan (1986) identified a number of Indonesian student behaviors that differ from Australian student behaviors. He asserts that Indonesian students in class normally sit quietly, listen intently to the lecturer, write down whatever is said, and never argue. On the other hand, Australian students appear to be relaxed, active, write down only the most important points, and argue with the lecturers. In his comparison between Australian and Chinese students' participation in class, Santoro writes:

"Chinese students are very quite and respectful. They respect the teacher like a parent. You know in Chinese teacher is *Lau Shim*. *Lau* means old, *shim* is a master, that's old master. Here, the teacher is just a name. I heard someone say: 'The student does not come to school for the teacher. The teacher comes to school for the students.' Australian kids are lively. They are more active than Asian students and sometime they are very naughty" (Santoro 1999, p.2).

According to Alwasilah (1991), in the Indonesian education system, seniority takes precedence over knowledge. Teachers therefore are regarded as sources of information.

In his comparison of Indonesian and Dutch culture in the field of work, especially staff and employer relations, Hofstede (1986) used the *power-distance* distinction in addition to the individualism-collectivism distinction. The differences between the two cultures from these two perspectives are discussed below.

Within the power-distance perspective, Hofstede identified four major differences between the workplace organization in Indonesia and in most Western countries. First, the relationship between employer and staff in Indonesia is like the relationship between parents and children. Staff show high respect and obedience to the employer, and the employers should also treat their staff with respect. In Australia and in most Western countries, the employer-staff relation is business based. Staff do not need to show high respect to their employers, and employers can fire staff if they think this will benefit the company. Second, a family member has a moral obligation to help his/her jobless family, relatives, or friends. She or he tries to use his/her relations at work to help them, regardless of their ability. Most employers will give the first priority to family, relatives, or friends. In most Western countries, the main criteria are the capability and professionalism of a person, not family connections. Third, most businesses in Indonesia are based on good personal relations. People prefer to do business with people they know well. They value first

the human relationship, and the business relationship follows. A successful business relationship is greatly determined by the success of the human relationship. This could take anything from a minute to years depending upon the type of relation (Hofstede 1986). In most Western countries, on the other hand, people do not have to know the people with whom they are doing business. Establishing personal relations before engaging in business is considered unnecessary (Hofstede 1986). Draine and Hall mark the Western business interaction as being “task-oriented”, while Indonesian businessmen value “the personal relationship more than the task or the product” (1998, p.204). Fourth, in Indonesian business, harmonious interpersonal relations among staff are highly valued and issues that might cause conflicts are avoided or solved through the presence of a mediator. A recent political example can be seen in the reaction to the findings of the Indonesian Human Rights Commission on East Timor that indicated that General Wiranto, the coordinating Minister for political and security affairs of President Abdurrahman Wahid’s cabinet, was responsible for the destruction of East Timor. President Wahid wanted Mr. Wiranto to resign. The President did not talk about the resignation directly to Mr. Wiranto, but he used a mediator and asked the Minister for Defense to talk to Mr. Wiranto. The President, according to *The West Australian* newspaper, has implemented Javanese culture.

Most Indonesians will see Mr. Wahid as having implemented a classic Javanese play: don’t directly confront your rival, quietly prepare the groundwork and pull the rug from under him when he least expects it.

(*The West Australian*, 15 Feb. 2000)

A study conducted by Laurent (cf. Hofstede 1986) on Indonesian, Dutch and American managers’ attitudes toward conflicts among staff also indicated that Indonesian managers avoid open confrontation. Table 5 below shows the responses of the managers from the three countries.

**Table 5**

Managers' attitudes toward conflicts

Statements	Number of "agree" responses in %		
	Indonesia	Dutch	USA
1. The main role of a manager is to avoid an open conflict among staff.	64	28	24
2. It is better for a company to avoid conflict at all times.	42	17	6
3. Conflicts in a company could be considered as productive.	21	44	64

We can conclude that scholars have shown Indonesian and Australian cultures differ within the collectivism-individualism, high and low context cultures, and power distance continua and place Indonesia at collectivist high context and Australia at individualist low context.

#### **2.4 Inductive and deductive methods of reasoning**

One classification of methods of reasoning is inductive or deductive. Kirkpatrick defines the deductive methods of argument as "a way of reasoning that moves from a general idea or set of facts to a particular idea or fact." In contrast, the inductive method is defined as "a way of reasoning in which known facts are used to present general laws." Kirkpatrick further labels the deductive method as "explicit, to the point, and direct", and the inductive method as "implicit, intuitive, or indirect" (1995, p.272). It has also been generally accepted that the inductive method of argument is favored by Asians while the deductive method is favored by Westerners. For example, Kirkpatrick asserts that "There seemed to be consensus [among Western scholars] that Asian reasoning was somehow more indirect than 'Western' and that Asian reasoning preferred the use of inductive or analogical argument" (1995, p.291). Tyler and Davies (1990) analyzed interaction patterns between a Korean teaching assistant with his American students. They found that the Korean teacher developed his topic by explaining small pieces of information. This approach, according to Kirkpatrick (1995), is not expected by the American students because they would expect the teacher to develop the topic by providing a general statement first. Samovar and Porter (1991) also put forward a similar argument claiming that most Koreans use the inductive method of argument while most North Americans use the deductive method. Scollon and Scollon (1995) remind us that



cultures and preferences change and point out Western speakers or writers once preferred to use inductive method of argument. They suggest that the preference for the deductive method or “CBS (Clarity, Brevity, Sincerity) style” began only in the seventeenth century.

However, Scollon and Scollon (1991, p.113) also use the term “inductive” and “deductive” to describe the ways ‘Asian’ and ‘Westerners’ develop conversations. In a study of small talk sequence structure, Scollon and Scollon (1991) identified that Asians tend to defer the topic until after a considerable period of talk and that they follow a *call-answer-facework-topic* pattern, while Westerners introduce the topic early at the beginning of the talk and follow a *call-answer-topic* pattern.

In their study of Chinese conversation patterns in Taiwan, Scollon and Scollon (1995) identified a difference between the Taiwanese and the Western patterns as being in the use of *facework*. They argue that the delay of the introduction of topic in Asian discourse is due to the cultural structuring of situations and participant roles. Hierarchy in relationships is more observable in Asia than it is in the west. For example, in interaction people will bear in mind who is older and who is younger, who is in a higher position and who is in a lower position. The rule is, with regard to the introduction of the topic, the older person or the person in the higher position has the right to introduce the topic. This is in contrast to Western discourse where the person who speaks first (the caller), introduces the topic.

Gundykunst et al. (1988) made a similar point when suggesting that a direct communicative style characterizes an individualistic society and then an indirect communicative style characterizes a collectivistic society. It is therefore hypothesized that the method of argument used by Indonesians, as a part of an Asian and collectivistic community, will tend to use an inductive style, while Australians, as a part of Western and individualistic society, will prefer to use a deductive method of reasoning.

The direct-indirect communicative style refers to the degree of speakers’ explicitness in their verbal communication (Gundykunst et al. 1988). The direct style is defined as “verbal messages that embody and invoke speakers’ true intentions in terms of their wants, needs, and desire in the discourse process”, and the indirect style, in contrast, is referred to “verbal messages that camouflage and conceal

speakers' true intentions in terms of their wants, needs, and goals in the discourse situation" (Gudykunst et al. 1988, p.100). The following is an example of an indirect communication style used by an Indonesian in responding to a question regarding exit-permit approval procedures. This Indonesian is a student who is studying in Perth and plans to return to Indonesia during the semester break. He asked other Indonesian students what he should do to ensure that his exit-permit would be processed quickly by the Indonesian Foreign Affairs in Jakarta. One of the Indonesian students, who works for the Department of Religious Affairs, suggested:

Karena kebetulan kantor saya berhadapan dengan Departemen Luar Negri. Mungkin kawan-kawan dari luar Jakarta tidak bisa mengurus exit-permit dalam satu hari. Ada beberapa staf di Departemen Agama yang bisa menolong. Tapi saya kira juga harus ada saling pengertian, karena menyangkut extra-hour. (Hppia mailing lists 26 Nov. 1999).

*English translation:*

(Because) my office happens to be just opposite the Department of Foreign Affairs, those coming from outside Jakarta, probably cannot arrange for the exit-permit in one day. There are staff at the Department of Religious Affairs who can offer help but I think there should be mutual understanding because it is related to extra hours.

What he wanted to say by "But I think there should be mutual understanding because it is related to extra hours" is that you will need to reward the person who helps you. Another example of an indirect communicative style in Indonesia is provided by Alwasilah (1991) who quotes an American journalist's comments about when he was waiting for an answer from Indonesian officials to his request to visit East Timor.

I made my request through both official and unofficial channels. Everyone I asked was most pleasant, and said, in effect "Why, sure, there shouldn't be any problem, but it would have to be officially approved." When will that approval come? "The minister in charge of the matter is out of town." Or "The people who can make the final decision will meet tomorrow." Or "Call on Friday, we should know then." Or "Call when you come back from your trip to Sumatra." For two months I was never told that I could not visit East Timor, that my request had been denied. It was just never granted. The closest to a "no" I ever heard was "not yet", which is probably the most frequent answer to any question in Indonesia. (*The New Yorker* 6 June 1988, p.49)

For most Indonesians to give a straight "no" to an offer or a request is considered impolite. Suseno (1996) points out that Javanese never say *mboten* (no)

in refusing a request or an offer. When they want to refuse the request or the offer, they will choose to use a polite *inggih* (yes). So when speaking to a Javanese, one should be careful in translating the *inggih* as it could mean “yes” or “no”. Similar observations have also been identified in Korean-speaking communities, where Koreans rarely make negative responses such as “no”, “I disagree with you”, or “I can’t do it.” They prefer to use expressions such as “I agree with you in principle...”, or “I sympathize with you...” (Park 1979, p.88). The indirect communicative style has also been identified in Japanese-speaking communities. Okabe identified that Americans used explicit words such as “absolutely”, “certainly”, and “positively”, while Japanese used less explicit words such as “maybe”, “perhaps”, and “probably” (1993, p.36). Katriel (1986) examined the speech styles of Israelis and Arab speakers and found that Israelis used “straight talk” or “tough talk” style, but labeled the Arab speaker’s speech style as “sweet talk”. Katriel borrowed the terms tough talk, and sweet talk from Gibson (1966) who defined the terms as follows:

The Tough Talker is a man or woman dramatized as centrally concerned with himself or her self. His or her style is *I-talk*. The Sweet Talker goes out of his or her way to be nice to us. His or her style is *you-talk*. The Stuffy Talker expresses no concern either for himself or herself. His or her style is *it-talk*. (p.x).

Linked to the underlying concepts of *inductive-deductive* methods of reasoning or *direct-indirect* speech styles, Hinds (1987) distinguishes speakers from different language backgrounds as *writer* or *speaker* responsible, or *reader* or *hearer* responsible. In English culture, it is the responsibility of the speaker to be clear. This is reflected in the following aphorism:

Tell'em what you're going to tell'em, tell'em, then tell'em what you told'em  
(Hinds 1987, p.144).

A review of these studies strongly indicates that Asians prefer inductive or indirect methods of reasoning while Westerners prefer deductive or direct methods. In the context of this study, it is therefore hypothesized that Indonesians will use an inductive method of reasoning, and Australians will use a deductive method.

## 2.5 Contrastive rhetoric

This review of contrastive rhetoric will focus on its pedagogical aspect describing the contrastive study of writing styles across different disciplines and cultures (Mauranen 1993). Contrastive rhetoric is becoming “an integral part of contrastive writing research” (Connor 1996, p.63).

The study of this pedagogical aspect of contrastive rhetoric was pioneered by Robert Kaplan in 1966. He studied the organization of paragraphs in some 600 L2 students essays and identified four types of paragraph organization: linear development (English), parallel development (Semitic), indirect method (oriental), digressive development (Russian and Romance). Kaplan argued that the patterns reflect the students’ L1 rhetorical patterns.

A number of criticisms have since been leveled at Kaplan’s argument. For example: the rhetorical patterns students used in their L2 writing were caused by other factors such as L2 writing practices (Mohan and Lo, 1985); Kaplan’s argument was too ethnocentric and relied on L2 texts (Matalene, 1985; Kirkpatrick, 1997); and the argument was too over-generalized (Hinds, 1983). Kaplan himself has modified his 1966 position suggesting that differences may reflect different writing conventions that are learned in a culture (Kaplan, 1988). Scollon (1997) argued that the current state of contrastive rhetoric had developed considerably beyond Kaplan’s 1966 original position. In explaining the current state of contrastive rhetoric, Scollon quotes Ostler (1996):

1. A very broad range of studies has shown that no language or culture can be reduced to one or two diagrammatic structures that might be applied across the board from internal cognitive schema to paragraph structure, whether these might fly under the flags of circular, direct, indirect, zig-zag, inductive, or deductive.
2. At the same time, strong, clear evidence, amply demonstrated across the languages of the world, shows that there are situationally, generically, or stylistically preferred compositional forms and that these are not the same from language to language or from culturally defined situation to culturally defined situation. (Scollon 1997, p.353).

Leki (1991) questioned the claim that greatest contribution of contrastive rhetoric studies has been to writing classes because most studies on contrastive rhetoric have only examined the writing product and ignored the rhetorical context and the processes the writers employed in producing the texts. In order for studies on

contrastive rhetoric to have useful pedagogical contributions, especially for writing classes, Kirkpatrick (1997, p.90) proposes seven principles. These principles are: 1) to identify rhetorical styles of a specific language, authentic texts in that language should be studied; 2) to compare similar types of text written in L1 and L2 to “contrast like with like”; 3) to analyze texts for a specific audience and have cultural authenticity and genuine communicative purpose; 4) to be cautious about accepting “prescriptive manuals” as they can be wrong; 5) to provide students with appropriate texts as models; 6) to understand writing needs practice; 7) to understand that “valued and preferred styles change with time.”

Since Kaplan’s 1966 article, studies have compared writing patterns and styles across a range of languages (Connor 1996). Silva (1993), for example, has identified some seventy unpublished dissertations and research reports on contrastive rhetoric involving twenty-seven different languages.

Kubota (1998) has grouped studies on contrastive rhetoric into three major categories. The first group examined only ESL students’ essays (e.g. Kaplan 1966; Burtoff 1983; Ostler 1990). The basic assumption behind these studies is that the rhetorical differences in essays written in English by ESL students are caused by these patterns being transferred from the L1. For example, Ostler (1990) in finding rhetorical differences in ESL texts written by English, Arabic, Spanish, and Japanese students argued that they write in their L1 styles. The second group of studies examined L1 texts and ESL texts written by separate groups of students (e.g. Kobayashi 1984; Scarcella and Lee 1989; Oi 1984). Here a claim for transfer is made when similar patterns emerge. For example, Kobayashi (1984) compared the rhetorical patterns of Japanese university students writing in Japanese and Japanese English-major students writing in English. It was found that the rhetorical patterns in the Japanese essays were similar to those in the English essays. Kobayashi concluded that Japanese students transferred Japanese rhetorical patterns when writing essays in English. The third group examined L1 texts and ESL texts written by the same groups of students (e.g. Cook 1988; Indrasuta 1988; Kubota 1998). For example, Kubota (1998) compared the essay structure Japanese university students used when writing in Japanese and English. Each student wrote either an expository or a persuasive topic in both Japanese and English. The results showed that there is a

positive correlation between the structure of the Japanese and ESL essays, thus supporting the transfer hypothesis.

Connor (1996) reviewed studies on the rhetorical structure of Arabic, Chinese, Japanese, Korean, German, Finnish, Spanish, and Czech writers. Here only studies of Asian languages are reviewed.

It has been argued that Chinese writing is indirect (Kaplan 1966; Matalene 1985; Scollon 1991). Matalene (1985), for example, provides the following example to show an indirect approach used by a Chinese writer who indirectly criticizes the inefficiency of the Chinese Department of Agriculture.

I am not an economic policy maker, but I have a dream of tractors singing in the fields and trucks roaring effortlessly on roads. I am not an agricultural technical program planner, but I have a dream of seeing farmers studying science and technology and working comfortably with machinery (Quoted from Connor (1996, p.40).

In explaining English composition styles used by Chinese ESL students, Connor (1996) quotes Cai (1993):

Specifically, English compositions by Chinese ESL students have consistently shown evidence of use of either the eight-legged or the four-part or the three foot organizational patterns, a restricted expression of personal feelings and views, an indirect approach to the chosen topic, and a preference for prescribed, formulaic language, all of which are so unfamiliar to native English speaking instructors that they mistakenly perceive these students as "poor writers." (Connor 1996, p.39).

Cai (1993) states that the four-part model of *qi-cheng-zhuan-he* (*qi* prepares the reader for the topic, *cheng* introduces and develops the topic, *zhuan* turns to a unrelated subject, and *he* summarizes the essay) is often used in Chinese students' essays. Fagan and Cheong (1987) studied sixty English essays written by Chinese ESL students and found that the rhetorical patterns of the essays follows the *qi-cheng-zhuan-he* model.

A great number of studies have also been carried out on the rhetorical structure of Japanese essays (Burtoff 1983; Kobayashi 1984; Hinds 1987; Kubota 1992, 1998). Hinds (1990) has argued that the Japanese composition follows *ki-shoo-ten-ketsu* pattern (Hinds 1987) which is similar to the Chinese four-part model. Hinds (1990) also labeled Japanese compositions as *quasi-inductive* as they delayed the introduction of topic. Kubota (1992) compared essays written by Japanese and

American students in their first language and found that Japanese students placed the main idea at the end of paragraph, while American students introduced the main idea at the beginning of the paragraph. A similar pattern was also reported by Kobayshi (1984). She compared the place of the general statement in essays written by four groups of students: U.S. college students in U.S. academic settings writing in English; Japanese advanced ESL students in U.S. academic settings writing in English; Japanese majors in Japanese academic settings writing in English; and Japanese non-English-majors in Japanese academic settings writing in Japanese. The U.S. students favored the *general-to-specific* pattern, placing the general statement at the beginning. The Japanese students writing in Japanese preferred the specific-to-general pattern, placing the general statement at the end. The Japanese students writing in English in U.S. academic settings favored the general-to specific pattern, placing the general statement at the beginning. The Japanese majors in Japanese academic settings writing in English preferred the specific-to-general pattern. The academic setting affected the rhetorical structures of the essays.

Indirectness and nonlinear development also characterize Korean texts (Eggington 1987; Hinds 1990). Eggington identified that a typical rhetorical structure of Korean texts follows the Chinese 4 part pattern (*ki-sung-chon-kyul*) in Korean. This is derived from the Chinese four-part pattern. Choi (1988) compared the rhetorical structure of argumentative essays written by Korean and American university students. She found that most American students' arguments follow the *claim + justification + conclusion*, while the Korean arguments follow the *justification + claim*.

Safnil (1993) compared the structures of argumentative essays written by three groups of university students: Indonesian students (studying in Indonesia) writing in Indonesian; Australian students (studying in Australia) writing in English; and Indonesian students (studying in Australia) writing in English. The results showed that the structures of argumentative essays in English and in Indonesian by Indonesian students were different in many ways. Yet, the structures of essays in English by Indonesian students were more like the structures of the Australian English essays than the structures of the essays in Indonesian by Indonesian students. Safnil explained that one possible reason for the similarities in the structures between the Indonesian English and the Australian English essays is the effect of training the

students had before commencing their studies. The students “have been trained to adjust their writing style to suit the expectation of the academic community in an English speaking country” (1993, p.132). This confirms Carlson’s (1988) finding that rhetorical patterns can be taught. A similar finding was also identified by Eggington (1987) who studied Korean students’ essays who were studying in the United States. He found that the students’ essays followed English rhetorical patterns.

Studies have also looked at the rhetorical structure of research articles. Swales (1981) studied the rhetorical structure of research articles from social and health sciences and found that the majority of the introductions comprised four moves: establishing the research field; summarizing previous research; preparing for present research; and introducing present research. Swales (1990) revised his earlier four-move model and developed a three-move model, which he called a Create a Research Space (CARS) model. The three moves in the CARS model are: establishing territory; establishing a niche; and occupying the niche. Golebiowski (1998) compared the structure of research articles in English and Polish and found that the English research articles follow an *introduction-methodology-results-discussion* format, while the Polish research articles follow an *introduction-aims of research-method-results-conclusion* pattern. She showed that Polish and English writers employed different rhetorical structures in their research article introductions. Polish writers tend to facilitate the understanding of the topic through the presentation of broad contextual background information, while English writers achieve this through a clear and rigorously organized discoursal pattern.

Studies have also looked at the effects of rhetorical structure on students’ recall. Meyer and Freedle (1984) compared the recall of advanced native English-speaking graduate students of four types of texts that followed in different rhetorical structures: *collection of descriptions*; *causation*, *problem/solution*; and *comparison*. Meyer and Freedle provide the following mini-texts to show each type.

#### *Collection of descriptions*

Our 25th high school reunion was held last year. We saw many old friends, danced until dawn, and agreed to meet again in five years.

#### *Causation*

Sally was not eating well, exercising, or resting enough. As a result, she felt weak and run-down and never wanted to do anything.



### *Problem /solution*

Pollution is a problem; polluted rivers are health hazards and eyesores. One solution is to bar the dumping of industrial wastes.

### *Comparison*

Despite evidence that smoking is harmful, many people claim this is not so. Although smoking has been related to lung and heart disease, for some people smoking may relieve tension (Carrell 1984, p.444)

They found that the students had better recall of the *comparison*, *causation*, and *problem solution* texts than the *collection of descriptions* texts. Using these four types, Carrell (1984) compared the recall of ESL readers of Spanish, Arabic, and Oriental (Chinese and Korean) speaking backgrounds. She found that Spanish readers had better recall of comparison and problem/solution texts; Arabic readers had better recall of comparison and collection of descriptions texts; and Chinese and Korean readers had better recall on problem/solution and causation texts. This suggested that people from different cultures prefer different text types.

Most studies on contrastive rhetoric have dealt with written discourse. In summary, the results of these studies have shown that the rhetorical patterns students use in their writing differ in many ways and that unless they receive instruction, they are likely to transfer patterns into their L2 writing. It is hypothesized here that students from different cultural backgrounds use different rhetorical styles in their spoken discourse and that these are also subject to transfer. In the context of this research, it is predicted that the rhetorical structure of presentations, presentation introductions, questions, and answers used by the Indonesian and Australian students in academic discourse will differ and be subject to transfer.

## **2.6 Schema theory**

The origin of schema theory is attributed to the work of the British psychologist Frederick Bartlett (1932) who worked on the theory of memory. Bartlett conducted a series of experiments in which subjects were asked to reproduce an original of the story to another subject and then later recall. The aim was to identify changes which occurred in recall. Bartlett used a translation of a native North American folk tale in his study. He found that the subjects tended to omit details, which they could not relate to their own expectations such as supernatural events. The subjects also inferred connections which were not stated, and added details

which accorded with stories they were familiar with. He also noted that they remembered details most relevant to their own experience. Bartlett's famous 'Theory of Remembering' stemmed from this series of experiments (Cook 1994). Regarding the notion of how we interpret present experience, Bartlett wrote:

All people who have at any time been concerned with the nature and validity of everyday observation must have noticed that a good deal of what goes under the name of perception is, in the wide sense of the term, recall. Some scene is presented for observation, and a little of it is actually perceived. But the observer reports much more than this. He fills up the gaps of his perception by the aid of what he has experienced before in similar situations, or by describing what he takes to be fit or suitable to such a situation (Bartlett 1932, p.14).

Cook (1994) provides a number of pieces of evidence to show that the mind employs schemata in the interpretation of discourse. His first example comes from a study conducted by Linde and Labov (1975) who asked people to describe the house or flat where they lived and noted that almost all the subjects' descriptions followed a similar pattern. They first described the entrance, and then the rooms branching off the entrance. Only after describing all the rooms would they then proceed to detail their contents. Their descriptions followed a set of patterns called by Cook a "schema for describing one's home" (1994, p.15). His second example is about a witness in a trial who is asked to tell the court about his movements during the morning. In accordance with legal custom, he is asked to tell the court everything, the whole truth. Cook provides two versions of witness' statements.

**Version 1:**

I woke up at seven forty. I made some toast and a cup of tea. I listened to the news. And I left for work at about eight thirty.

**Version 2:**

I woke up at seven forty. I was in bed. I was wearing pyjamas. After lying still for a few minutes, I threw back the duvet, got out of bed, walked to the door of the bedroom, opened the door, switched on the landing light, walked across the landing, opened the bathroom door, went into the bathroom, put the basin plug into the plughole, turned on the hot tap, ran some hot water into the washbasin, looked in the mirror ... (Cook 1994, p.12).

According to Cook, although Version 2 contains more detail than Version 1, Version 1 might be well enough to satisfy the court. Cook (1994, p.12) argues that schema

theory can explain omission by postulating that the “default elements” of the schema activated can be taken as known. Further evidence for schemata is provided by the interpretation of a homonym in discourse. Cook used Lehnert’s (1979, p.80) example to show the interpretation of the word ‘seal’ in the following sentence:

The royal proclamation was finished. The king sent for his seal (Cook 1994, p.14).

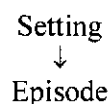
According to Cook, readers interpret the word “seal” as “a device which produces an official stamp of some sort” rather than as an animal. Cook called this phenomenon as “expectation-driven understanding”.

Rumelhart also argued that human activities follow certain acceptable schema, “even just simple sentences can be said to have an internal structure” (1975, p.211). To support his argument, Rumelhart gives the following two versions of the same story:

(1) Mergie cried and cried. The balloon hit a branch and burst. The wind carried it into a tree. Suddenly a gust of wind caught it. Mergie was holding tightly to the string of her beautiful new balloon.

(2) Margie was holding tightly to the string of her beautiful new balloon. Suddenly, a gust of wind caught it. The wind carried it into a tree. The balloon hit a branch and burst. Margie cried and cried.

Version (2) of the stories is considered to be the *well-formed* one. Rumelhart argued that the well-formed story follows the following schema:



The setting is a statement of the time and place of a story as well as an introduction to its main characters. It also corresponds to the introduction to the story. He gave the following example of a setting:

Once upon a time, in far away land, there lived a good king, his beautiful queen and their daughter Princess Cordelia... (Rumelhart 1975, p.213).

The episode is the event which involves the reaction of the characters to the events in the story. So an episode might consist of a number of events followed by a number of

reactions of the characters in the story. Following this schema, Rumelhart identified the schematic structure of the Margie story as follows:

The story		Schematic structure
1.	Margie was holding tightly to the string of her beautiful new balloon.	Setting ↓
2.	Suddenly, a gust of wind caught it.	Event ↓
3.	The wind carried it into a tree.	Event ↓
4.	The balloon hit a branch and burst.	Event (Change of state) ↓
5.	Margie cried and cried.	Reaction

Schema or frames have been defined from different perspectives. According to Harker (1982), schemata are regarded as abstract knowledge structures that represent generic concepts stored in memory. Potter and Warren (1998) defined schema as organized sets of expectations and rules used as tools to understand the world. They also argue that our schema are in a constant state of revision. When we find consistencies between the new experience and our expectations our schema is reinforced, and when we find inconsistencies, we modify our schema to achieve greater accuracy. Schemata are equated with procedures (Rumelhart 1980). Schemata in their abstract nature contain ‘slots’ (Keming 1997) for each component in the abstract knowledge structure (Anderson 1978). Keming (1997, p.30) illustrates the ‘house’ schema in Western countries which contain slots such as bedrooms, kitchens, bathrooms, etc. Tannen and Wallat (1993) defined schema as sets of expectations about people, objects, events, settings, and the way we interact. Carrell (1983) asserts that people store away all sorts of schemata in their memory. For example, “people have schemata for going to restaurants of different types (fast food places, elegant French restaurants, Chinese restaurants, etc.), for attending and presenting papers at professional meetings, for visits to doctors’ offices, etc.” Carrell (1983, p.82). These schemata vary from culture to culture.

Other definitions of schema that are closely relevant to the present study come from Goffman (cf. Watanabe 1993) who defines schema as principles of organization which govern events, and Scollon and Scollon who define schema as

the “expected sequence of activities or a regular pattern of activities” (1995, p.57). To illustrate what they mean by the concept of schema, Scollon and Scollon give the following example of a sequence of activities or schema of having a cup of coffee in two different settings: an American coffee shop and a Japanese coffee shop as shown in Table 6 below.

**Table 6**  
The schema of ordering a cup of coffee in Japanese  
and American coffee shops

American Coffee Shop	Japanese Coffee Shop
1. You find your seat.	1. You determine your order
2. You determine your order.	2. You pay for your order at the cashier's.
3. You place your order with the waiter or waitress.	3. You find a seat.
4. You receive your food.	4. You place your order with the waiter or waitress.
5. When you finish eating, you pay your bill at the cashier'.	5. You receive your food.
	6. You eat, and leave when you have finished.

Although most of the elements are the same, the sequence of activities is different. So, an American tourist, being unaware of the differences in the schema of ordering a cup of coffee in a Japanese coffee shop, might not know what to do. An Indonesian restaurant “schema” means that, after you take a seat, the waiter will give you a menu, a piece of paper and a pencil and will then leave you for a while to return a few minutes later. What are you going to do with the pencil and paper? The waiter, of course, does not want your autograph, but you to write your order yourself.

Rusdi Thaib (1998) illustrates the different schema of traveling by public bus in two cities: Jakarta and Perth. When you travel in Jakarta, first you wait for the bus at the bus stop and when you see the bus coming, you signal the driver by raising your right hand. It is considered impolite to signal the driver using the left hand. Then you take your seat. When you are on the bus, a bus conductor will come to you for the fare. A few meters before the place where you want to get off, you should tell the driver by shouting out where you want to get off. The bus can stop anywhere. If you are at the back of the bus, then you need to shout loudly. When you travel by bus in Perth, on the other hand, you wait for the bus at the bus stop. Each bus has its own timetable. When you see the bus coming, you signal the driver by raising one of your

hands. It does not matter whether it is your right or left hand. Before you take your seat, you first pay the driver for the ticket. If you have got a book of bus tickets with you, you just show the driver your ticket. When you want to get off, you press the stop button above every seat in the bus. The schema of traveling by public bus in the two cities can be presented in Table 7 below.

**Table 7**  
Schema of travelling by bus in Jakarta and in Perth

Schema of Traveling by Public Bus in Two Cities	
Jakarta	Perth
Wait for the bus anywhere ↓ Signal the driver using right hand ↓ Take a seat ↓ Pay the conductor ↓ Shout out the name of the place wherever you want to get off ↓ Get off	Wait for the bus at bus stop ↓ Signal the driver using left or right hand ↓ Pay the driver ↓ Take a seat ↓ Press the stop button before your stop ↓ Get off

The concept of schema "is very useful in coming to understand how people interpret meanings in discourse" (Scollon and Scollon 1995, p.57). The process of interpretation, according to schema theory, is guided by the principle that every input is mapped against existing schema and that all aspects of that schema must be compatible with the input information (Carrell 1983). This principle follows two basic modes of information processing: "bottom-up" and "top-down" processing (Carrell 1983, p.82). Bottom-up processing is activated by the incoming data, while top-down processing is activated by the predictions made by the existing schema. In comprehending language texts, top-down and bottom-up processing should be occurring at all levels of analysis simultaneously (Rumelhart 1977). Carrell and Eisterhold (1983) have also identified two types of schema: *formal* and *content* schema. *Formal* schema refers to the background knowledge of the rhetorical organizational structures of different types of texts. *Content* schema refers to background knowledge of the content area of a text. In explaining formal schema, Carrell (1983, p.84) asserts that 'part of our background knowledge includes

information about, and expectations of, differences among rhetorical structures such as differences in genre, differences in the structure of fables, simple stories, scientific texts, newspaper articles, poetry, etc.' Carrell gave an example of a formal schema for a simple story that the story should have, at minimum, a setting, a beginning, a development, and an ending. A fundamental assumption of the schema theory view of language comprehension is that "the process of comprehending a text is an interactive one between the listener or reader's background knowledge of content and structure and the text itself" (Carrell 1983, p.82). Efficient comprehension requires the ability to relate the textual material to one's own knowledge (Adam and Collins 1979).

Rumelhart illustrates the simultaneity of top-down and bottom-up processing in the interpretation of the following mini-text:

Mary heard the ice cream man coming down the street. She remembered her birthday money and rushed into the house ...(Rumelhart 1977, p.265)

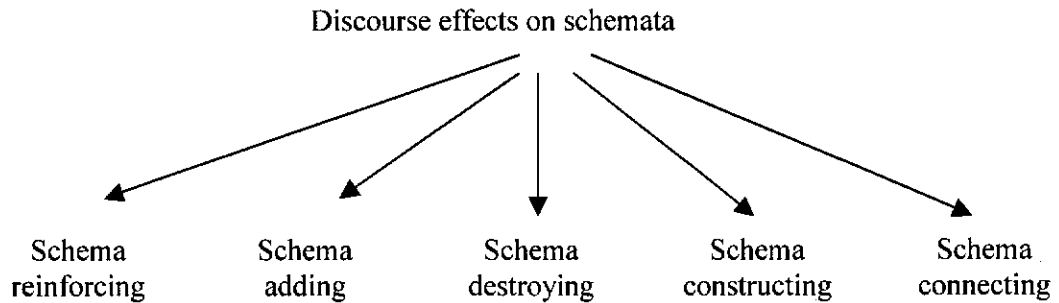
Most people arrive at similar interpretation after reading this text. They assume that it is probably a warm day and Mary is a little girl. After Mary hears the bell ringing on the ice cream man's vehicle, she runs into her home to get her money so she can buy the ice cream. The text does not say any of this, but "that's the schema that is activated by most people and against which they interpret the text" (Carrell 1983, p.83). But what happens if the text were to continue:

... and locked the door.

The reader now needs to go back and revise his/her interpretation and activate another schema to make the text compatible. Perhaps, for example, "Mary is afraid that the ice cream man will steal her birthday money" (Carrell 1983, p.83).

Cook argues that schema is dynamic. He claims that "we need to understand schemata to understand discourse, and the primary function of certain discourses is to effect a change in the schemata of their readers". Cook lists five possible effects of discourse in the schemata of their readers as presented in Figure 1 below.

**Figure 1**



(Cook, 1994:191)

Schema theory has been applied by teachers in teaching reading comprehension. The process of reading comprehension is believed to be an integrated process between the text and the reader's prior knowledge (Adam and Collins 1979; Rumelhart 1980; Carrell and Eisterhold 1983). According to the schema theory, "a text only provides directions for readers as to how they should retrieve or construct meaning from their own, previously acquired knowledge" (Carrell and Eisterhold 1983, p.556). Every act of comprehension, according to Anderson et al. (1977, p.369), "involves one's knowledge of the world as well." A number of studies on the effects of schema on reading comprehension have been undertaken. For example, students comprehended texts whose contents matched the readers' content schemata more easily than texts based on less familiar content (Carrell 1981). Other studies looked at the effects of content schemata on ESL students' reading comprehension. Johnson (1982) reported that a text on a familiar topic is better recalled by ESL readers than similar rhetorical texts on unfamiliar topics. Other studies looked at the effect of formal schema on students' recall. Carrell (1981) compared the reading comprehension of two groups of students. Group one were given texts structured according to simple story schema with which students were familiar. Group two were given texts that deliberately violated the normal story schematic structure. The results showed that students from group one comprehended the text better than those of group two. Studies also showed that the better a reader is able to access background knowledge about the content of text or the formal structure of a text, the better s/he will be able to comprehend the text, to store the information in their long term memory, or to recall the text (Bransford and Johnson 1972; Kintsch 1977; Rumelhart 1975).



Studies on schema have also looked at whether familiar schema speed up understanding. For example, Kintsch and Greene (1978) compared the quality of students' summaries of stories for which the students have an appropriate schema and stories for which the students have inappropriate schema. Two stories were selected as experimental material. Both stories featured animal characters that acted like humans and involved strange, even magical, events. One was a 627-word fairy tale about *The Queen Bee*. The structure of this story was familiar to the students. The second was a 629-word Apache Indian tale, *Tar Baby*. This story lacked a conventional narrative schema and was one with which the subjects were not familiar. Both stories were tape-recorded. One subject listened to the original version of the story and immediately retold it on tape. His/her story was then played to the next subject, and this procedure continued until the story had been retold five times. The major finding of the study was that there was a striking difference in the final version of the *The Queen Bee*, and *Tar Baby* stories. The story organized in terms familiar for the subjects' story schema was not seriously distorted after five sequential retellings. The subjects managed to produce 86% of the original version. There was severe distortion, however, in the final version of the unfamiliarly structured Indian story. The subjects managed to produce only 43% of the story. A similar study was also conducted by Bartlett (1932). He had a subject listen to a text, then retell it to another subject, who in turn retold it to the next person. After five retellings, the story became greatly distorted. The point is that the story used in Bartlett's study was not a familiar story schema.

In another study on schema, Tannen (1993) compared the frame used by Americans and Greeks in telling the story about a silent film to others who did not watch the movie. The story was similar to Chafe's (1980) famous pear stories. Tannen describes the film as follows:

The film showed a man picking pears from a tree, then descending and dumping them into one of three baskets on the ground. A boy comes by on a bicycle and steals a basket of pears. As he is riding away, he passes a girl on a bike, his hat flies off his head, and the bike overturns. Three boys appear and help him gather his pears. They find his hat and return it to him, and he gives them pears. The boys then pass the farmer who has just come down from the tree and discovered that his basket of pears is missing. He watches them walk by eating pears (Tannen 1993, p.21).

It was found that the Americans' narratives tended to be longer and more detailed than the Greeks' narratives. The Americans' narratives contain more evidence of expectations about films as films than the Greeks' narratives. For example, they said that the film contained no dialogue or that the noises in the film were bad. One American subject commented on the quality of the color of the film:

... one thing that I noticed about the movie particularly unique was that the colors... were just very strange. Like...the green was a ...inordinately bright green, ...for the pears, and these colors just seemed a little... kind of bold, almost to the point of ...being artificial. (Tannen 1993, p.23)

Here the subject's expectation about what a real movie should be is not met with what she watched in the movie. No Greek speakers criticized the film or commented on it as a film in any way. The Greeks were more interested in the message of the film rather than its execution.

Different terms have been used by scholars to refer to the same underlying concept of schema (Cook 1994). Among those commonly used are *frame* (Bateson 1972; Goffman 1974; Minsky 1975; Tannen 1993); *script* (Abelson and Schank 1975); structure of expectation (Ross 1975); *background knowledge* (Carrell and Eisterhold 1983).

In summary, every human activity follows certain acceptable schema. Schema plays an important role in the interpretation of discourse. Schema is a dynamic and culturally specific phenomenon. In the context of this research, it is hypothesized that the schema of the Indonesian and the Australian students' seminars differ. It is also hypothesized that the respective schema is subject to transfer.

## **2.7 Discourse markers**

Discourse markers have been studied under various names: sentence connectives (Halliday and Hasan 1976); semantic connectives (Kyratzis and Ervin-Tripp 1999); pragmatic connectives (Stubbs 1983); discourse particles (Schorup 1985); pragmatic markers (Fraser 1990; Schiffrin, 1987); discourse markers (Labov and Fanshel 1977; Zwicky 1985). Levinson (1983) also discussed the importance of what we now call discourse markers, but he did not give them a name. Levinson wrote:

“...there are many words and phrases in English, and no doubt most languages, that indicate the relationship between an utterance and the prior discourse. Examples are utterance-initial usages of *but*, *therefore*, *in conclusion*, *to the contrary*, *still*, *however*, *anyway*, *well*, *besides*, *actually*, *all in all*, *so*, *after all*, and so on. It is generally conceded that such words have at least a component of meaning that resist truth-conditional treatment... what they seem to do is indicate, often in very complex ways, just how the utterance that contains them is a response to, or a continuation of, some portion of the prior discourse” (Levinson 1983, pp.87-88).

The recent popularity of the term discourse markers involves more than a mere change of terminology. It also represents different approaches (Risselada and Spooren, 1998). They argue that, in the seventies, research on particles tended to be predominantly semantic in nature and was concerned with the analysis of single utterances. Research on discourse markers in the eighties, on the other hand became predominantly oriented on discourse analysis and used corpus based data. Fraser (1999) pointed out that an early reference to discourse markers was made by Labov and Fanshel when they discussed the use of *well* preceding a question. They wrote:

As a discourse marker, *well* refers backwards to some topic that is already shared knowledge among participants. When *well* is the first element in a discourse or a topic, this reference is necessarily to an unstated topic of joint concern (Labov and Fanshel 1977, p.156).

Zwicky (1985) wrote:

“Within the great collection of things that have been labeled “particles”, we find at least one grammatically significant class of items, in English and languages generally. These have been variously termed “discourse particles” and “interjections”; here I call them “discourse markers” (Zwicky 1985, p.303).

Schiffrin (1987) showed that discourse markers could belong to different word classes. For example, **and**, **but**, **or**, and **because** are conjunctions; **so** is sometimes a conjunction, and sometimes adverb; **now** and **then** are adverbs.

Discourse markers have been defined in numerous ways. There is “no agreement on how discourse markers are to be defined or how they function” (Fraser 1999, p.931). Schiffrin, for example, defines discourse markers as: “sequentially dependent elements which bracket units of talk” (1987, p.37). Risselada and Spooren maintain they are “those natural language expressions whose primary function is to facilitate the process of interpreting the coherence relations between a particular unit of discourse and other surrounding units or aspects of the communicative situation”

(1998, p.132). Similar to Riselada and Spooren's definition, but more comprehensive is Fraser's definition:

I define discourse markers as a class of lexical expressions drawn primarily from syntactic classes of conjunctions, adverbs, and prepositional phrases. They signal a relationship between the interpretation of the segment they introduce, S2, and the prior segment, S1. They have a core meaning, which is procedural, not conceptual, and their more specific interpretation is negotiated by the context, both linguistic and conceptual (Fraser 1999, p.931)

Fraser provides the following example to show how a discourse marker relates the S1 to the S2:

- (2) a. He drove the truck through the parking lot and into the street. Then he almost cut me off. After that, he ran a red light. **However**, these weren't his worst offenses.  
b. A: I don't want to go very much. B: John said he would be there. A: **However**, I do have some sort of obligation to be there (Fraser 1999, p.938).

In (2a), the *however* relates the segment it introduces ("These weren't his worst offenses") with not just the immediately prior segment ("After that, he ran a red light"), but with several prior segments. In (2b), the **however** does not relate to the segment immediately prior but to the one before that. Fraser excludes utterance initials such as **frankly**, **obviously**, and **stupidly** as shown in (14) below from the discourse marker category.

- (14) a. A: Harry is old enough to drink. B: **Frankly**, I don't think he should.  
b. I want a drink tonight. **Obviously**, I'm old enough.  
c. A: We should leave fairly soon now. B: **Stupidly**, I lost the key so we can't.  
(Fraser 1999, p.942)

In (14a-c), **frankly**, **obviously**, and **stupidly**, are not regarded as discourse markers because they do not signal a two-placed relationship between the adjacent discourse segments, but rather signal a comment, a separate message, that relates to the following segment. Fraser does not consider pause markers such as **Hum**, **Oh**, **Ahh**, **Wow**, and so on as discourse markers for similar reasons. Schifffrin (1987), however, classifies these pause markers as discourse markers.

A number of studies have analyzed the functions of discourse markers. The most detailed description is in Schifffrin (1987) who analyzed the functions of 11 discourse markers: conjunctions (**because**, **but**, **and**, **or**, **so**); particles (**oh**, **well**); time deictics (**now**, **then**); and lexicalized clauses (**y'know**, **I mean**) as they occurred

in unstructured interview conversations. Schiffrin then suggested specific conditions for an expression to be regarded as a marker. The conditions are:

It has to be syntactically detachable from a sentence. It has to be commonly used in initial position of an utterance. It has to have a range of prosodic contours. It has to be able to operate at both local and global levels of discourse, and on different planes of discourse (Schiffrin 1987, p.328).

Supporting Fraser's proposal that each discourse marker has a "core meaning", Schiffrin maintains that "except for **oh** and **well**,..., all markers I have described have meanings" (1987, p.314). The meanings may be restricted to where a discourse marker is used or to the overall meaning of that discourse. Schiffrin also maintains that the meaning of discourse markers reflects the meanings of the class of words a marker belongs to. For example: **but** marks speaker-contrast because of its contrastive meaning; *or* marks hearer-option because of its disjunctive meaning; **I mean** as a marker of speaker orientation is related to the meaning of the word 'mean'; and **y'know** as a marker of information state is clearly related to the meaning of the word 'know'. In discussing what expressions are regarded as discourse markers, Schiffrin writes that discourse markers are "linguistic, paralinguistic, or non-verbal elements that signal relations between units of talk by virtue of their syntactic and semantic properties and by virtue of their sequential relations as initial or terminal brackets demarcating discourse units" (1987, p.40).

According to Fraser (1999), each discourse marker has a core meaning which can be enriched by the context and signals the relationship between the utterances that precedes and follows the discourse marker. Fraser characterized a discourse marker as a linguistic expression only. Fraser then groups them into two main classes: discourse markers which relate messages and those which relate topics. The first class consists of three main sub-classes: contrastive markers (**but, however, although, in contrast with/to, in comparison with/to, conversely, on the other hand**,...); elaborative markers (**and, above all, also, besides, in addition, moreover, on top of it all, namely, in particular, similarly**,...); and inferential markers (**so, accordingly, as a consequence, as a result, because of this/that, consequently, therefore, for this/that reason, it can be concluded that**,...). An example of each sub-class of the discourse markers is given below.

### *Contrastive markers*

- (28) a. John weighs 150 pounds. **In comparison**, Jim weighs 155.  
b. We left late. **Nevertheless**, we got there on time.  
c. A: Chris is a happy bachelor. B: **But** Chris is female.

(Fraser 1999, p. 947)

The discourse markers in these examples have contrastive core meanings which signal that the interpretation of S2 (the utterance that follows the discourse marker) contrasts with an interpretation of S1 (the utterance that precedes the discourse marker). For example, in (28a), **in comparison** signals that the S2 content is in contrast with the S1 content along a dimension of weight.

### *Elaborative markers*

- (31) a. The picnic is ruined. The mayonnaise has turned rancid. The beer is warm. **Furthermore**, it's raining.  
b. You should always be polite. **Above all**, you shouldn't belch at the table.  
c. They didn't want to upset the meeting by too much talking. **Similarly**, we didn't want to upset the meeting by too much drinking.

The discourse markers in these examples mark a parallel relationship between S2 and S1. For example in (31a), **furthermore** signals that the content of S2 is to be taken as an additional item to a list of conditions specified by the S1. In (31b), **above all** signals that the content of S2 is considered to be the foremost exemplar of the concept represented in S1.

### *Inferential marker*

- (34) a. There is a fearful storm brewing. **So** don't go out.  
b. The bank has been closed all day. **Thus**, we couldn't make a withdrawal.  
c. It's raining. **Under those conditions**, we should ride our bikes.

The discourse markers in these examples mark S2 as a conclusion based on S1. In (34a) **so** marks that the advice in S2 is based on the situation described in S1.

The examples above are of the first class of discourse markers. These indicate the relationship between the messages in the S2 utterance and the S1 utterance. The following example shows the second class of discourse markers, topic relating:

### *Topic relating discourse markers*

- (39) a. This dinner looks delicious. **Incidentally** where do you shop?  
b. I am glad that is finished. **To return to my point**, I'd like to discuss your paper.

In these examples, the discourse markers signal that the relationship between S1 and S2 is a topic-based relation. For example in (39b), **to return to my point** signals the reintroduction of the previous topic of the discourse. Fraser also called topic relating discourse markers as topic change markers.

Numerous studies have looked at the discourse functions of specific discourse markers. Some of these studies are reviewed below and will also be referred to when the use of discourse markers in the data is analyzed.

## **And**

A number of studies on the discourse functions of **and** have been undertaken. **And** is the most frequently used mode of discourse marker identified by Schiffrin (1987) in her study of unstructured interviews. Schiffrin identified two major roles of **and** in talk: “it coordinates idea units; and it continues a speaker’s action” (1987, p.128). With regard to the first role, the major function of **and** is to link events within a discourse topic both locally and globally. To illustrate how this first function works, two of Schiffrin’s examples are given below. In Example 1 **and** is used locally to link events within a discourse topic. In Example 2 **and** is used globally to link a discourse topic.

### **Example 1: (and connects parts of topic locally)**

In this example, Schiffrin asked Zelda which restaurants she and Henry like. Zelda answered the question.

- a. Well, uh, we have a cousin club.
- b. **And** we meet once a month
- c. **And** what we do with our once a month is we go out for dinner, on a Saturday night.
- d. So, we’ve gone t’the Tavern.
- e. **And** we’ve gone- every month we go to another place.
- f. Eh:...**and** we go eh: we went t’the Riverfront twice.

(Schiffrin, 1987, p.139)

Zelda’s talk contains two discourse topics. Topic 1 is about a cousin club. Two activities (events) under this first discourse topic (b-c) are conjoined with **and**. Topic 2 is a list of restaurants they have visited. The activities under the topic 2 (e-f) are

also linked by **and**. The events under each topic are locally connected by **and**. Schiffrin summarized the topic segments of this example as follows:

Topic 1  
                   **and** Event  
                   **and** Event  
 so Topic 2  
                   **and** Event  
                   **and** Event

Example 2: (**and** links discourse topic globally)

In this example, Irene is explaining her recent interest in sports.

- a. Really football and baseball.
- b. Because two of 'em play on a little league teams.
- c. So I had to learn to... understand the game,
- d. or I was sitting on the bench like three days a week not knowing what was goin' on.
- e. **And** with football, they're very big on football.
- f. So I've been trying t'watch it on Sunday,
- g. and trying t'understand it a little bit more.

Irene has two discourse topics: football and baseball (a). First she gives reasons for her interest in baseball (b-d). Then she gives reasons for her interest in football (e-g). In (e) she uses **and** to introduce the second topic. Schiffrin concluded that this example follows this structure:

Topic 1  
                   Event  
                   Event...  
**and** Topic 2  
                   Event  
                   Event...

The second major role of **and**, according to Schiffrin, is to mark a speaker's continuation in interaction. A speaker might continue his/her own explanation or s/he might continue other's explanations.

The following is an example of a speaker's continuation of her own explanations. In this example Ira and Jan are answering Schiffrin's question about why they chose their neighborhood.

- Debby: What made you decide t'come out here? Do y'remember?
- Ira:     a. What made us decide t'come out here.
- b. Well uh we were looking in different neighborhoods,
- c. **and** then uh this was a Jewish community.



- d. **and** we decided t'come out here.
- e. Uh the- several of the communities we looked uh they weren't-they weren't Jewish.
- f. **and** we didn't wanna live there.
- g. Then we decided on Glenmore.
- Debby: I didn't realize this had been a Jewish community for twenty years. I didn't really...
- Ira: h. Well it's been like this ever since we've been here.
- i. **And** the price was right hhhh.
- Jan: That was the best part.

(Schiffrin 1987, p.151)

Ira provides several reasons for moving to Glenmore. He prefaces both his reasons in (c, and f) with **and**, and his decision in (d) is also prefaced by **and**. Then in (i) Ira provides another reason. This new reason is also prefaced by **and**. So, Ira uses **and** to continue his explanation for the reason to move to Glenmore.

Heritage and Sorjonen (1994) studied the interaction between a health visitor (HV) and a mother (M) and they found that the health visitor frequently prefaced her questions with **and**. The following is an example:

- 1. HV: Has he got plenty of work on?
- 2. M: He works for a university college.
- 3. HV: Oh.
- 4. M: So: he's in full-time work all the time.
- 5. HV: Yeh.
- 6. HV: **And** this is y'r first baby?
- 7. M: Yep.
- 8. HV: **And** you had a normal pregnancy?
- 9. M: Ye:h.
- 10. HV: **And** a normal delivery?
- 11. M: Ye:p
- 12. HV: Ri:ght.
- 13. HV: **And** she didn't go into special care?
- 14. M: No:.
- 15. HV: **And** she's bottle feeding?
- 16. HV: Um: **and** you're going to Doctor White for your postnatal?
- 17. M: Yeah.

(Heritage and Sorjonen 1994, pp.3-4)

This example contains a group of seven questions, and six of them are prefaced by **and**.

## But

The main discourse function of **but** in English is to "mark an upcoming unit as a contrasting action" (Schiffrin 1987, p.152). The following example shows this

function. In this example, Jan, Ira, and Debby have been discussing summers at the seashore.

- Ira: Yeh it was very nice when we were kids. You had two weeks there when you were pregnant.  
Jan: I st-  
Ira: There, right?  
Jan: I used to go every summer. My mother'd send me down with relatives. **But** I used to cry I wanted to go home. I didn't like it.  
Debby: When you got home. You liked the summer there. No?!  
Jan: I'm not one for staying too long down there (Schiffrin, 1987, p.156).

Jan reports that she did not enjoy her time at the seashore. This is contrary to cultural expectation about children enjoying the seashore and it is also contrary to our general belief about the seashore being a nice place. Jan expresses her reaction with **but**.

**So**

**So** can mark: i) fact-based result; and ii) turn transition at the completion of adjacency pairs e.g. question/answer pairs (Schiffrin 1987). An example of each function is given below.

**So** marks a fact-based result

In this example Zelda has been telling Debby about her teenage daughter JoAnn's growing independence.

- Zelda: a. She just got a job:  
b. Oh I didn't tell you!  
Debby: c. Oh no!  
Zelda: d. She got-she-she had applied eh: for a job at uh the drugstore, as a counter girl?  
e. Y'know luncheonette? As a waitress?  
f. And they called her Sunday.  
g. **So** she's workin', she's been working.  
Debby: h. Oh great!  
Zelda: i. And she says, 'I'm so tired!' (Schiffrin 1987, p.212)

Schiffrin argued that **so** in (g) marks a fact-based result. *She's workin'* (g) is a factual result of *they called her on Sunday* (f).

So marks turn transition

In this example Sally had asked Irene whether her primary school teachers ever hit the students. Irene answers:

- Irene:       a. Yeh. I had one teacher, her name was Frank.  
              b. We used t'call her Frankenstein.  
              c. So, yeh, she would hit kids with a ruler.

So in (c) marks Irene's completion of the answer, and thus, a turn transition.

### Because

Schleppegrell (1991) classified **because** as a subordination and parataxis. The former is described as clauses, which are constituents of main clauses. The latter is described as clauses, which are linked in relationship of sociation rather than dependency.

Schleppegrell (1992) identified two paratactic roles of **because** in spoken discourse. First, **because** can introduce a clause which is not embedded in another main clause. This function can be seen through its initial uses in answering a question, as shown in the following example:

- Interviewer: a. Now one um...sometimes though has it happened to you that... let's say the teacher, I'm the teacher ok, and I'm talking to you, and I ask you a question, and then there is a kid right here that answers me, and then I say, "I'm sorry but your're interrupting."  
Gracie:       b. Oh...Ok.  
Interviewer: c. Why didn't, why didn't, and he had the right answer though. Why I didn't I accept it?  
Tom:           d. **Because** he called out.  
Interviewer: e. Why was that wrong?  
Gracie:       f. **Because** you choosed him, and then he wanted to say the answer but he was not the person that you choosed.  
Interviewer: g. Right. Ok, what else?  
Hahn:         h. **Because** he's rude.  
Interviewer: i. **Because** he is rude. Yeah.

(Schleppegrell 1992, pp.120-121).

**Because** can also introduce a main point, not a subordinate one. The following example shows this function. In the example Jamal is responding to a question from the interviewer about which subject he likes better.

- Jamal:       a. Uh: I feel that uh: there... you should pay attention.  
              b. **Because** there's a lot of things you can learn in math and science and social

- studies.
- Interviewer: c. So I like all the subjects
- Jamal: d. Wonderful.
- e. 'Cause they can teach you stuff.

(Schleppegrell 1992, p.122).

Jamal provides two reasons (b and e) for why he likes all subjects (c). Both reasons are introduced by **because**.

Schiffrin identified three discourse functions of English **because**: i) *fact-based*; ii) *knowledge-based*; and iii) *action-based* causal relations. It is called a *fact-based* relation when "the relation between cause and result hold between idea units, more precisely between the events, states, and so on, which they encode." It is called a *knowledge-based* causal relation when "a speaker uses some piece(s) of information as a warrant for an inference (a speaker inference)." It is called an *action-based* relation when "a speaker presents a motive for an action being performed through talk " (1987, p.202).

To illustrate the differences among these relations, Schiffrin provides the following three examples.

- A. John is home **because** he is sick.
- B. John is home **because** the lights are burning.
- C. Is John home? **Because** the lights are burning.

In (A), the event 'John is home' is a result of the event 'John is sick'. This is therefore a *fact-based* causal relation. In (B), the event 'John is home' is a conclusion made by the speaker on the basis of evidence- the burning lights and this is a *knowledge-based* relation. To explain (B) Schiffrin argued that 'John is home' can also be considered as a conclusion drawn from an underlying syllogism:

- a. If John's lights are burning, John is home.
- b. John's lights are burning.
- c. Therefore, John is home.

In (C), the speaker is questioning information about the truth of 'John is home' by providing a motive for the request. This is an *action-based* relation.

## **You know**

**You know** has also been studied by a number of researchers (Fishman 1978; Ostman 1981; Holmes 1986). **You know** has been variously labeled as a “verbal filler” (Brown 1977) or a “hedge” (Lakoff 1975). Fishman identified that the major function of **you know** is simply to command the other person’s attention. He also found that women used **you know** more frequently than men did. Lakoff (1975) also considered **you know** to be a characteristic of women’s language. Lakoff maintained that women use **you know** more than men, as it expresses lack of self-confidence. Brown (1977) described the function of **you know** as to check that the listener is following the speaker. Ostman identified the core function of **you know** as: “the speaker strives towards getting the addressee to cooperate and/or to accept the propositional content of his utterances as mutual background knowledge” (1981, p.17). In her study of women’s and men’s speech, Holmes (1986) identified two major functions of **you know**: i) expressing speaker confidence or certainty; and ii) reflecting uncertainty. Holmes identifies three types of certainty: (i) *conjoint knowledge* (when the speaker knows the addressee already knows the information being talked about); (ii) *empathic* (used to emphasize or stress the importance of the information being talked about); and (iii) *attributive* (used to express the speaker’s certainty and confidence that the addressee knows of the proposition being talked about). The following is an example of **you know** signaling an emphatic marker. In the example, a young woman is joking to a neighbor in presence of flatmates. (The \ signals falling intonation.).

I’m the boss around here **you\ know**.

(Holmes 1986, p.8)

Schiffrin (1987) identified two major roles of **you know** in talk. First it marks whether the hearer shares the speaker’s information. A speaker does not always know whether a hearer knows about the topic being explained. Schiffrin illustrated four possibilities about how much the speaker knows the hearer knows: i) the hearer knows the speaker’s topic and the speaker knows that; ii) the hearer knows the speaker’s topic and the speaker is not sure if the hearer knows; iii) the hearer does not know the speaker’s topic and the speaker knows that; and iv) the hearer does not know the speaker’s topic and the speaker does not know that. Schiffrin argued that

**you know** is used to reach situation (i), in other words, **you know** is used to create a situation whereby the speaker's knowledge is shared with the hearer. In the example below **you know** is used to illustrate the situation (ii) in which the speaker is not sure if the hearer knows the information.

- |        |    |   |
|--------|----|---|
| Jack:  | a. | And when you're a cripple, you're a prej-   |
|        | b. | in other words...they're cripples because they're so religious is what-is the point I'm trying to make. |
|        | c. | In other words they're sick. religiously.   |
|        | d. | Like the: ...y' <b>know</b> what Hasidic is ?   |
| Debby: | e. | Umhmm.  |
| Jack:  | f. | The Hsidic Jew is a cripple in my eyes, a mental cripple.   |

The second function of **you know** is that it "marks the general consensual truths which speakers assume their hearers share". The following is an example of this function. In the example, Henry and Zelda are discussing Henry's upcoming visit to the dentist, to which he is not looking forward.

- |        |    |   |
|--------|----|---|
| Henry: | a. | A mitzvah [a good deed] a day will keep the doctor away.                            |
|        | b. | So if I can do this mitzvah today, may be I don't have t'go t'the dentist tomorrow? |
| Zelda: | c. | No, y'still have t'go Henry tomorrow.   |
|        | d. | That's a thought though, isn't it.  |
| Henry  | e. | <b>Y'know</b> they say an apple a day keeps the doctor away.                        |

In (e) Henry uses **y'know** to introduce the expression that is generally known.

## Now

**Now** can function as a time adverb or as a discourse marker (Shiffrin 1987). The identification of **now** as either a time adverb or a discourse marker is greatly determined by discourse context (Shiffrin 1987). Shiffrin further argues that **now** as a discourse marker marks a speaker's progression through discourse time by displaying attention to an upcoming idea unit or orientation. The following examples show the function of **now** as a time adverb and as a discourse marker. Both examples are taken from (Shiffrin 1987, p.231)

(1)

- |        |    |   |
|--------|----|---|
| Freda: | a. | It was at one time all: almost all Jewish |
|        | b. | <b>Now</b> it's I would say si-           |
| Jack   | c. | Sixty Jewish, forty Italian.              |

**Now** in (b) is considered as a time adverb because it compares time period, *at one time* versus *now*.

(2)

- Zelda :    a.    It's nice there.  
              b.    **Now** our street isn't that nice.

In (2) *Zelda* is comparing the street where *Shiffrin's* parents have a summer home (a) to the street on which *Zelda's* summer home is located. **Now** in (b) is not identified as a time adverb, simply because the comparison is between locations rather than times. So, **now in** (b) functions as a discourse marker.

Fraser (1999) raises two interesting questions for future studies on discourse markers. First, what discourse markers can co-occur? For example, “**And so**, what are we to do now?” is acceptable, but “**So and...**” is not. Second, how does the use of discourse markers compare across languages? Is there a general correspondence between the markers? The present study is an attempt to provide some answers to the second question.

## 2.8 Exchange structure

It is generally accepted that our discourse competence allows us to recognize that some sequences are *well-formed* and others are *ill-formed*. When we look at the customer-shopkeeper exchanges below, we can agree that the exchanges are *ill-formed*.

- Customer: Good morning. Do you have anything to treat complete loss of voice?  
Shopkeeper: Good morning, sir. And what can I do for you?  
(Stubbs 1983, p.17)

In this example, the shopkeeper's utterance should occur first. The concept of well-formedness also applies to discourse (Stubbs 1983).

Most of our interactions follow certain acceptable exchanges. Flanders (1970) pointed out that a conversation is constructed by the *initiation* and *response* sequences. The term exchange to describe this was used by Sinclair and Coulthard (1975) in their analysis of teacher-pupil interaction. They found that a typical teacher-pupil interactional exchange comprises three moves: initiation (I); response (R); and feedback (F) (IRF). The following is a typical example of teacher-pupil exchange.

Moves	T/ P	Utterances
Initiation	T:	Do you know what we mean by accent?
Response	P:	It's the way you talk.
Feedback	T:	The way we talk. This is a very broad comment.

An exchange has been defined as “the minimal interactive unit, comprising at least an initiation (I) from one speaker and a response (R) from another” (Stubbs 1983, p.104). This means the simplest structure for an exchange is initiation and response or IR. The concept of exchange is broadly comparable with the concepts of *adjacency pair* (Schegloff and Sacks 1973). They call pairs of utterances such as *greeting-greeting*, *apology-acceptance*, or *compliment-acceptance* as adjacency pairs. Consider the following adjacency pair:

A: I Good morning.  
B. R Morning.

This simple adjacency pair, *greeting-greeting*, also fits into the IR exchange structure. Coulthard and Brazil (1981) considered initiation and response as complementary elements of exchanges, and that the feedback is seen as an additional element in the exchange in that its presence is not predicted or required by the preceding move. They set two basic criteria for defining the elements of exchange structure: the presence of an element predicts the presence of another element; the presence of a certain element is predicted by its preceding element. Under these criteria, an initiation sets up an expectation of a response, and the presence of the response itself is predicted but it does not set up an expectation. These criteria can be simply presented as follows:

Moves	Predicting	Predicted
Initiation	Yes	No
Response	No	Yes
Feedback	No	No

McCarthy (1991) believes that the Sinclair and Coulthard's IRF teacher-pupil exchange structure can be applied outside the classroom interactions. He provides the following example:

A: I've just passed my driving test.  
B. Oh, congratulations.



A: Thanks.

McCarthy (1991, p.122).

The adjacency pair of this example is *statement of achievement-congratulation* which is also matched with the IRF structure where the *statement of achievement* is an initiation, and the *congratulation* is a response, and the *response to the congratulation* is feedback.

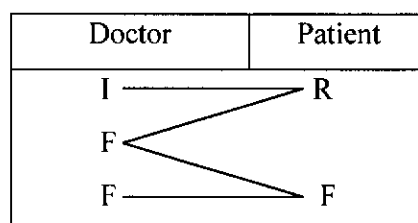
The initiation-response exchange pattern is also identified in exchanges other than teacher-pupil exchanges, for example a doctor-patient and customer-assistant exchange.

#### Doctor-patient exchanges

Moves	Doctor/ Patient	Utterances
Initiation	Doctor:	What's the main trouble?
Response	Patient:	Well about two years ago I started getting headaches erm and then I was feeling something heavy on my head like a heaviness you know lifting a heavy weight.
Feedback	Doctor:	Like a heavy weight on top of the head.
Feedback	Patient:	Yeah on top of the head.
Feedback	Doctor:	Yes yes

(Coulthard et al. 1981, pp.19-20)

The exchange structure of this example can be simplified as follows:



#### Customer-assistant exchanges

Moves	Customer/ assistant	Utterances
Initiation	Customer:	Can you give me a strong painkiller for an abscess, or else a suicide note.
Response	Assistant:	(Laughing) Oh dear! Well, we've got...

(McCarthy 1991, p.137)

This simple exchange also fits the IR exchange structure.

In this study, the *initiation-response* exchange patterns used in the exchange structure of the question and answer sessions is analysed.

## **2.9 Summary**

This literature review contains certain significant features. First, Indonesian and Australian cultures are similar in their heterogeneity. Second, scholars have classified cultures under two major continua: individualism-collectivism and high and low context cultures. Within this classification, Indonesian cultures are regarded as relatively collectivistic and high context cultures while Australian cultures are regarded as relatively individualistic and low context cultures. Third, studies have strongly indicated that Asians prefer to use an inductive/indirect method of reasoning while Westerners prefer to use the deductive/direct method of reasoning. Fourth, studies on contrastive rhetoric have shown that the rhetorical styles used by the students from different cultural backgrounds differ in many ways. A number of factors may affect the rhetorical styles used by students in their L2 writing, for example such as L1 rhetorical styles, instruction in L2 writing, and amount of writing practice. Fifth, it is generally accepted that each human's activities follow specific schematic structures and these differ cross-culturally. Sixth, each discourse marker has a core meaning, which signals a relationship between the segment that precedes and follows the discourse marker. The meaning of a discourse marker is determined by contexts. Lastly, our interactions follow certain acceptable exchange patterns and each of these patterns has at least two moves: initiation and response.

## **Chapter Three**

### **Methodology**

#### **3.1 Subjects of the study**

The subjects of the study comprise four groups.

1. Indonesian university students majoring in English studying at the IKIP (Teacher Training Institution) in Padang, West Sumatra, Indonesia. The ages of the students ranged from 20 to 30 years old. The students are training to be English teachers in high schools.
2. Indonesian university students majoring in the Social Sciences studying at the IKIP in Padang, West Sumatra, Indonesia. The ages of the students ranged from 20 to 30 years old. They are training to be Social Sciences teachers in high schools.
3. Australian university students majoring in Education studying at the Faculty of Education, Curtin University of Technology, Western Australia. The ages of the students ranged from 20 to 30 years old. The students are training to be high school teachers.
4. Australian university students majoring in Indonesian studying at Curtin University of Technology and Murdoch University, Western Australia. The ages of the students ranged from 20 to 30 years old. Some of these might become teachers of Indonesian.

#### **3.2 The data**

There are four sources of primary data:

1. Indonesian students' seminars in *Indonesian* in Indonesian university academic settings.
2. Indonesian students' seminars in *English* in Indonesian university academic settings.
3. Australian students' seminars in *English* in Australian university academic settings.
4. Australian students' seminars in *Indonesian* in Australian university academic settings.

For each group, the analysis includes: i) the overall schema of seminars; ii) the major components of presentations; iii) the exchange structure of question and answer sessions; iv) the rhetorical structure of presentation introductions; v) the

rhetorical structure of questions; vi) the rhetorical structure of answers to questions; vii) the functions of discourse markers; and viii) the uses of signposts.

### 3.3 Data collection

Language studies should be based on naturally occurring data. Stubbs suggests that “language should be studied in actual, attested, authentic instances of use, not as intuitive, invented, isolated sentences” (1996, p.28). In commenting on Chomsky’s abstract and invented data, Stubbs makes the following comment:

This is a very strange notion of data. Normally one expects a scientist to develop theories to describe and explain some phenomena which already exist, independently of the scientist. One does not expect a scientist to make up the data at the same time as the theory, or even to make up the data afterwards, in order to illustrate the theory. (Stubbs 1996, p.29)

Sinclair (1991) provides a thorough critique of the use of intuitive data and claims intuitive data are untrustworthy with respect to the frequency and distribution of different forms of meanings of words, and the interaction of lexis, grammar, and meaning.

Three methods have been extensively used for gathering data for speech act studies: role play activities, discourse completion tests (DCTs), and multiple-choice questionnaires (MCQs). Despite their major advantage of being able to gather a large amount of data quickly, these methods do not deliver natural data (Rose and Ono, 1995). The following are some examples of speech act studies that used unauthentic spoken data.

Researchers	Studies	Data collection
Olshtain (1983)	Apology (in Hebrew, Russian, and English)	Discourse completion tests and interview
Bodman and Eisenstein (1988)	Gratitude (in English, Arabic, and Punjabi)	Questionnaire and role plays
House and Kasper (1987)	Request (in German, English, and Danish)	Discourse completion tests
Blum-Kulka (1982)	Request (in English and Hebrew)	Discourse completion tests
Faerch and Kasper (1989)	Request (in German, Danish, and English)	Discourse completion tests

It is hard to tell whether what subjects write in response to a DCT or MCQ is representative of what they would actually say in natural interaction (Rintell and Mitchell 1989). For this reason, Geis argued that traditional speech act theory does

not provide “a promising platform for the development of a theory of conversational competence” (1995, p.2). Even Searle, a leading scholar of speech act theory, has expressed a pessimistic view by claiming that “there can not be constitutive rules for conversations in the way that we have constitutive rules of speech acts.” (1992, p.9). Geis further argued that speech act theory, “if it is to be of genuine empirical and theoretical significance, must be based on naturally occurring conversation” (1995, p.xi).

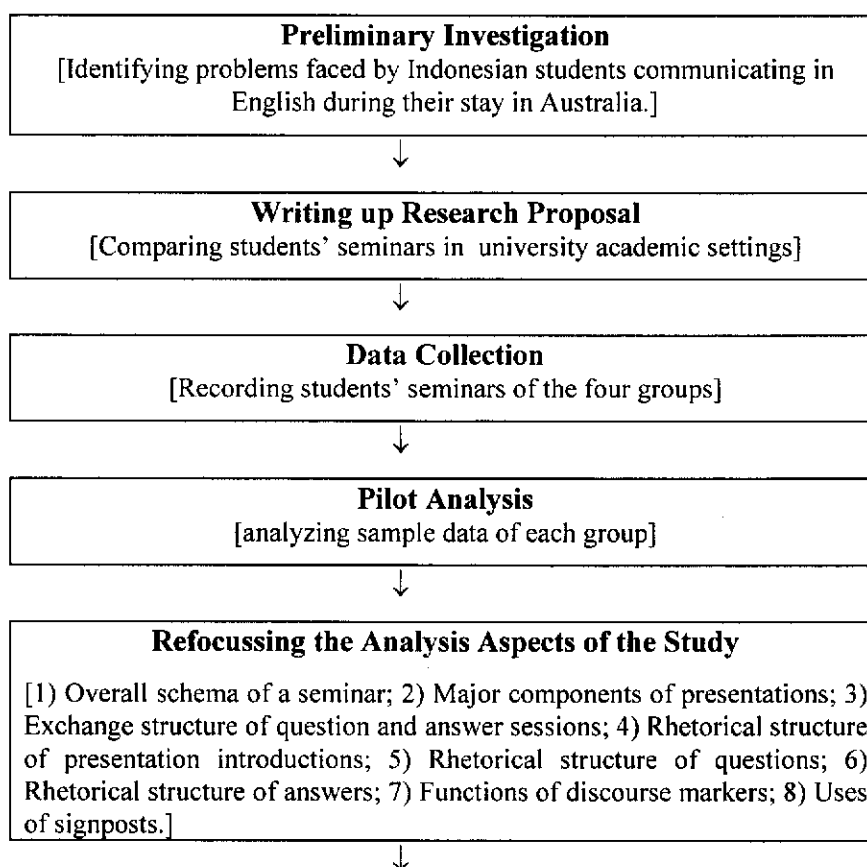
For the present study, the data were obtained from natural and authentic data.

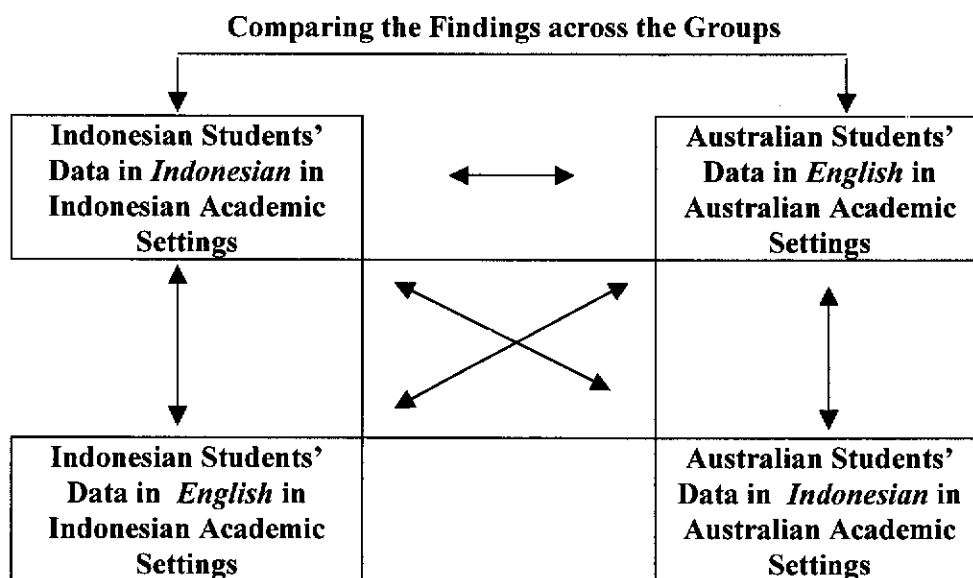
### 3.4 Research design

The design and process of the study is presented in Figure 2 below.

**Figure 2**

Research design





### 3.5 Ethical issues

Before tape and video recording or the collection of any other data, the respondents' individual consent was obtained. They were told they could withdraw from the study at any time, decline to answer any particular question and assured the information they gave would be kept confidential and used only for research purposes. They were informed that all the data would be kept secure for four years. The study received clearance from the university ethics committee.

### 3.6 Data analysis

1. To identify the overall schema of a seminar, the functions of each exchange are identified.
2. To identify the rhetorical structure of presentation introductions, questions, and answers to questions, the analysis examined the information sequence structure and identified the communicative function of each utterance. The analysis follows Kirkpatrick's (1993) model of information sequencing.
3. The analysis of the exchange structure of the question and answer sessions examined the types and sequence of exchanges. Sinclair and Coulthard's (1975) model of exchange structure was used.
4. For the analysis of the functions of discourse markers, Schiffrrin's (1987) models

were used.

5. To identify the uses of signposts, Kirkpatrick's (1994) model analysis of signposts was adopted.

## **Section B**

### **Findings of the Indonesian Data in *Indonesian***

#### **Introduction**

This section presents and discusses the findings of Indonesian students' seminars in Indonesian in Indonesian academic settings. The findings are presented in four chapters.

- Chapter 1** presents: i) the overall schema of a seminar; ii) the roles of a moderator; iii) the major components of a seminar presentation; and iv) the exchange structure of the question and answer session.
- Chapter 2** presents: i) the rhetorical structure of presentation introductions; ii) the rhetorical structure of questions; and iii) the rhetorical structure of the answers.
- Chapter 3** presents: i) the functions of discourse markers; and ii) the uses of signposts.
- Chapter 4** summarizes the major findings of the data for seminars conducted in Indonesian by Indonesian students.

#### **The Data**

The data were obtained from students' group seminars at the IKIP 'Teacher Training Higher Institution' in Padang, West Sumatra, Indonesia. The seminars were parts of students' course assignments. The lecturers provided the topics of the seminars which were social and educational issues. Each group consisted of three or five students. The groups divided their tasks in the following way: one student acted as a moderator; one as a presenter; and the rest helped answer questions or provided additional information. The students are going to be teachers at high schools when they finish their studies. The age of the students ranged from 20 to 25 years old. The data were tape and video recorded.

The quantity of data used for the analysis for each aspect of the study are presented in Table 8 below.



**Table 8**

The quantity of data for each aspect of analysis of the Indonesian data in Indonesian

No.	Aspects of the study	Amount of data
1.	Overall schema of the seminar session	20 seminars
2.	Major components of a presentation	20 presentations
3.	The exchange structure of the question and answer sessions	50 sets of questions and answers
4.	The rhetorical structure of presentation introductions	20 presentation introductions; 80 elicited presentation introductions
5.	The rhetorical structure of questions	90 questions
6.	The rhetorical structure of answers	90 answers
7.	The functions of discourse markers	5 seminar sessions
8.	The uses of signposts	15 presentations

The descriptions of the seminars used in the study are presented in Table 9 below. Each seminar is coded for referencing purposes.

**Table 9**

The descriptions of seminars used in the Indonesian data in Indonesian

No.	Topic	Numbers in Team	Number of participants	Date of recording	Referencing code
1.	<i>Kemiskinan, Keterbelakangan dan Kriminalitas</i> 'Poverty, Underdevelopment and Crime'	4	39	8/10/1997	IND-IND#1
2.	<i>Budaya dan Mental Bangsa</i> 'The Culture and People's Characters'	4	41	15/10/1997	IND-IND#2
3.	<i>Pelaksanaan Wajib Belajar 9 Tahun</i> 'The Implementation of 9 years of Compulsory Education'	5	65	25/8/1997	IND-IND#3
4.	<i>Dampak Negatif Pembangunan</i> 'The Negative Impacts of Development'	5	59	25/8/1997	IND-IND#4
5.	<i>Dwi Fungsi ABRI</i> 'The Dual Functions of Indonesian Defense Forces'	5	64	26/8/1997	IND-IND#5
6.	<i>Angkatan Balai Pustaka</i> 'The Period of Balai Pustaka'	3	32	26/9/1997	IND-IND#6
7.	<i>Perkembangan Intelektual</i>				

	Remaja 'The Development of Adolescents' Intellectual Ability'	3	40	20/9/1997	IND-IND#7
8.	Perkembangan Emosi Remaja 'The Development of Adolescents' Emotions'	3	39	28/10/1997	IND-IND#8
9.	Prinsip-Prinsip Belajar dan Aplikasinya 'The Principles of Learning and Their Application'	3	35	25/9/1997	IND-IND#9
10.	Tujuan Pendidikan 'The Aims of Education'	3	36	17/9/1997	IND-IND#10
11.	Tujuan belajar dan Pembelajaran dan Unsur-Unsur Dinamis Belajar dan Pembelajaran 'The Objectives of Teaching and Learning and the Dynamic Aspects of Teaching and Learning'	3	32	3/10/1997	IND-IND#11
12.	Tinjauan terhadap Prosa dan Puisi 'An Analysis of Prose and Poetry'	3	29	2/11/1997	IND-IND#12
13.	Faktor-Faktor yang Mempengaruhi Keberhasilan Siswa Belajar 'Determinant Factors of Students' Success in Learning'	3	42	19/9/1997	IND-IND#13
14.	Peranan Wanita dalam Pembangunan 'The Roles of Women in Development'	3	30	18/8/1997	IND-IND#14
15.	Peranan Pendidikan Tinggi dalam Pembangunan 'The Roles of Higher Institutions in Development'	3	25	20/8/1997	IND-IND#15
16.	Kepemimpinan Pancasila dan Pembangunan Nasional 'The Pancasila Leadership and National Development'	3	29	21/8/1997	IND-IND#16
17.	Pancasila dan Kebebasan Akademik 'Pancasila and Academic Freedom'	3	30	20/8/1997	IND-IND#17
18.	Tugas-tugas Presiden dan DPR 'The Tasks of President and Parliament'	3	26	19/8/1997	IND-IND#18
19.	Mahasiswa dan Pembelaan Negara 'University Students and National Defense'	3	27	21/8/1997	IND-IND#19
20.	Peranan Mahasiswa dalam Pembangunan Nasional 'The Roles of University Students in Development'	3	26	19/8/1997	IND-IND#20

## **Chapter One**

### **Schema, Moderator's Roles, and Exchange Structure**

#### **1.1 Introduction**

This chapter presents and discusses: i) the overall schema of a group seminar presentation session in Indonesian by Indonesian students in Indonesian academic settings; ii) the roles of a moderator; iii) the major components of a seminar presentation; and iv) the exchange structure of the question and answer sessions.

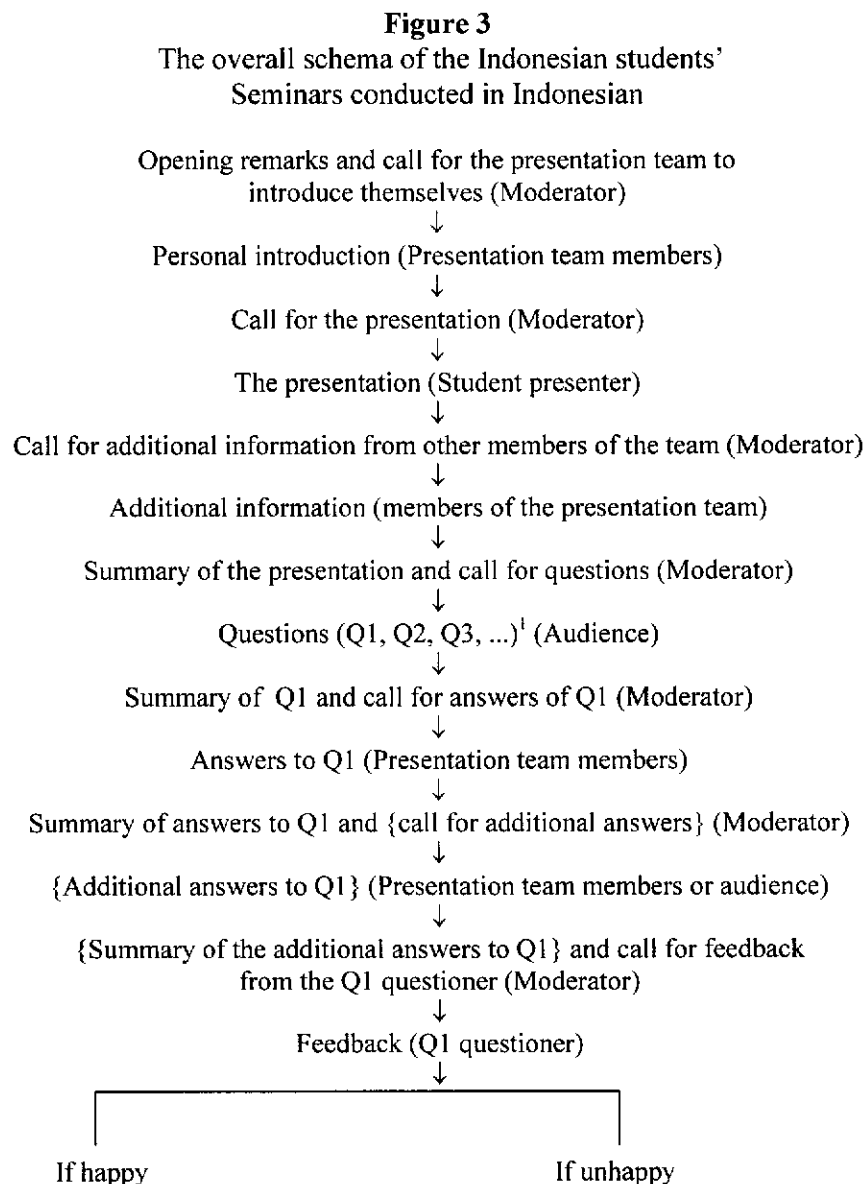
#### **1.2 The overall schema of a seminar**

An analysis of 20 seminars reveals that the overall schema of all the seminars follows a similar pattern. Each seminar follows a systematic sequential structure, which is described below.

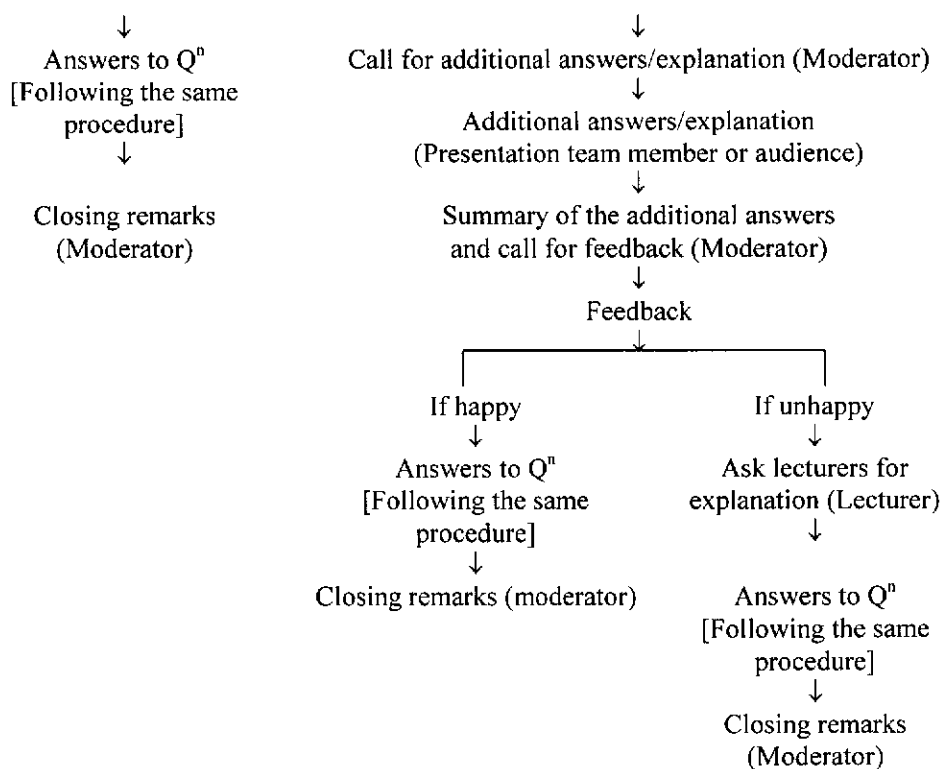
Each session is opened by a moderator who in his/her opening remarks prays to God and the Prophet, introduces the topic of the seminar, and calls on the presentation team to introduce themselves. After that, the moderator invites the presenter to make the presentation. After the presentation, the moderator calls for additional information from other members of the team, then summarizes the main points of the presentation and calls for questions from participants. The moderator divides the questions and answers (Q&A) into several sessions depending how much time is available. In each session, the number of questions is limited by the moderator to three or four questions. Two models are followed. In the first model (Model A), the moderator collects all questions from the participants and each question is then answered in turn. For example, the moderator invites three questions from participants. Then s/he invites the team to answer each of the questions in turn. In the second model (Model B), each question is immediately answered. For example, after a participant asks a question, the moderator immediately calls on the team to answer the question. 18 out of 20 seminar discussions follow Model A, and two follow Model B. Otherwise, the sequential structures are the same. The role of the moderator is significant here. Before inviting the presentation team to answer questions, the moderator firstly summarizes the questions. After they have been answered, the moderator summarizes the answers and asks for feedback from those

who asked the questions. The aim here is to elicit whether the questioners are happy with the answers to their questions or not. When the questioner is happy with the answers given, the moderator asks the team to answer the next question. In the event that the questioner is not happy with the answers, the moderator calls for additional answers from either the presentation team or participants, or invites the course lecturer to comment on the questions.

The overall schema of the Indonesian students' seminar sessions conducted in Indonesian can then be summarized in Figure 3 below.



<sup>1</sup> Questions in each session might all be collected first and then answered or each question might be followed by the answer.



<sup>n</sup> marks the next Question

An example of a complete seminar session in Indonesian (Model A) is presented in Appendix 2. Only excerpts of the overall schema are presented because of space limitations. Most of the worked examples in this section are taken from this seminar<sup>2</sup>.

Four students make up the team: Armadhan, male, 20, acted as the moderator; Riswanti, female, 21, acted as the presenter; Evanelvia, female, 20, and Susilastri, female, 20, were team members. Some 39 students attended the seminar, comprising 31 females and 8 males. The lecturer was also present. The presentation team members sit in front of the class facing the participants.

The overall schema of the seminar session is presented in Figure 4 below.

<sup>2</sup> References are given at the end of each example.

**Figure 4**  
The overall schema of a typical example of Indonesian students' seminars conducted in Indonesian

No.	Turns	Speakers
1.	Opening remarks ↓	Moderator
2.	Personal introductions ↓	Presentation team members (Riswanti, Susilastri, and Evanelvia)
3.	Call for the presentation ↓	Moderator
4.	The Presentation ↓	Riswanti
5.	Call for additions to the presentation ↓	Moderator
6.	Additional comments to the presentation ↓	Susilastri and Evanelvia
7.	Summary of the presentation and call for questions ↓	Moderator
8.	Question one (Q1) ↓	Watiyutensis
9.	Question two (Q2) ↓	Yanti
10.	Question three (Q3) ↓	Sabri
11.	Summary of Q1 and call for the presenting team to answer the Q1 ↓	Moderator
12.	Answers to Q1 ↓	Evanelvia
13.	Summary of the answers and calls for additional answers ↓	Moderator
14.	Additional answer to Q1 ↓	Susilastri
15.	Summary of the additional answers and asks for feedback from the Q1 questioner ↓	Moderator
16.	Feedback from the Q1 questioner [She does not seem happy with the answers] ↓	Watiyutensis
17.	Call for more answers to Q1 ↓	Moderator
18.	Additional answers ↓	Evanelvia
19.	Ask for feedback from the Q1 questioner once again ↓	Moderator
20.	Feedback from the Q1 questioner [This time she is happy with the answers] ↓	Watiyutensis
21.	Summary of Q2 and call for the presenting	Moderator

	team to answer Q2 ↓	
...	[The Q1 sequential structure is repeated with Q2 and Q3] ↓	
22	Closing the session	Moderator

(IND-IND#1)

This schema is representative of all the Indonesian students' seminars in Indonesian.

### 1.3 The roles of a moderator

Figure 3 above clearly shows the dominant role of the moderator throughout the seminar session. No understanding of the way these seminars are run and the discourse analysis of them would be possible without fully understanding the role of the moderator and the importance of that role. In terms of utterances, the moderator's total is 146 (37.2%) out of a total of 392 utterances.

It is important to remember that the moderator is a student chosen from the group. The students decide who will be the presenter and who will be the moderator. In order to know what qualities a moderator needs, 10 students were interviewed. The results reveal that there are four major qualities students look for in a moderator, namely: i) to have good voice quality; ii) to be a fluent speaker; iii) to be able to make a summary quickly; and iv) to be able to keep the activities on track. The students said that it was more difficult to choose a moderator than a presenter.

The roles of a moderator are certainly complex. They: i) open the seminar session; ii) invite the presenter to give the talk; iii) summarize the talk, questions, and answers; iv) provide additional information; v) invite participants to ask questions; vi) invite the presentation team to answer questions; vii) ensure the speakers obey 'house rules'; and viii) close the seminar session. Examples of each of these roles are given below.

#### 1.3.1 Moderators' opening remarks

Moderators used similar patterns in their opening remarks in each of the 20 seminars. The following is an example of a moderator's opening remarks.

The moderator is a 20 year old male.

1. Assalamu'alaikum warrah matullahi      wabarakatuh.  
Peace be with you and Allah mercy      and blessing as well.

2. Terlebih dulu kami ucapkan terima kasih kepada Bapak staf pengajar yang telah  
*Firstly we express thanks to Ta staff lecturer RPr PtM*  
 memberi kesempatan kepada kelompok kami.  
*give chance to group our.*
3. Selanjutnya, kami juga ucapkan terima kasih atas kehadiran teman-teman yang  
*Next, we also express thanks for present friends RPr.*  
 hadir pada kesempatan ini.  
*present on occasion this.*
4. Baiklah... pertama sekali kita panjatkan puji dan syukur kehadirat Allah.  
*Okay... firstly we send praise and thanks to Allah*
5. Dimana sampai saat ini kita masih di-beri kesehatan dan keselamatan  
*Where until moment this we still PfM- give health and safety*  
 sehingga kita bisa berkumpul saat ini.  
*so we can gather moment this.*
6. Selanjutnya, salawat dan salam kita panjatkan kepada nabi besar  
*Next, prayer and greeting we send to prophet great.*  
 Muhammad.  
*Muhammad*
7. Baiklah, untuk tidak memperpanjang mukadimah, kelompok kami akan membahas  
*Okay, for not prolong explanation, group our will discuss*  
 topic dengan judul Dampak Negative Pembangunan.  
*topic with title Impact Negative Development.*
8. Yang akan memberikan presentasi adalah Rina.  
*NP will give presentation is Rina.*
9. Kepada Rina kami persilakan.  
*To Rina we permit.*

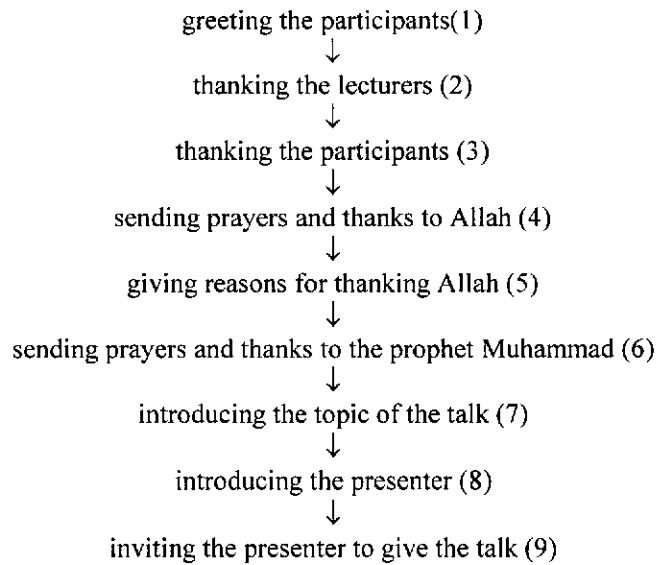
#### English translation

(1) Peace be with you and Allah's mercy and blessing. (2) Firstly, we would like to express thanks to the lecturers who have given this chance to our group. (3) Next, we also express thanks to all friends who are here on this occasion. (4) Okay... first of all let's send praise and thanks to Allah. (5) Where (because) we're still healthy and safe... so we can gather here at this moment. (6) Next... we send prayers and thanks to the great prophet Muhammad. (7) Okay, without further ado, our group will be talking about *Negative Impacts of Development* (8) The presenter is Rina. (9) Rina. (IND-IND#4)

The moderator begins the talk by saying *assalamu'alaikum warrah matullahi wabarakatuh* 'peace be with you and Allah's mercy and blessing.' This is an Islamic greeting which means more than a simple *how are you*. According to the teachings of Islam, Moslems are advised to use this greeting as it is the most polite greeting among Moslems. Allah promises to reward those who use it. The moderator then thanks the two lecturers who have given the group the chance to lead the discussion and to all the other participants for attending the seminar. Then the moderator sends prayers and thanks to Allah and the prophet Muhammad. After that he introduces the topic of the presentation and the presenter. Then he calls upon the presenter to give the talk.



The rhetorical structure of the moderator's remarks can be summarised as follows. Each utterance is analysed according to its communicative function.



All the 20 moderators' opening remarks follow this pattern.

### 1.3.2 Summarizing the presentation

In all 20 seminars, the moderators summarized the presentations after the presenters had finished. The following is an example of a moderator's summary. The moderator is a 20 year old male.

1. Terima kasih kelompok penyaji.  
*Thank you group presenter.*
2. Baiklah teman-teman sekalian/ kita telah mendengar penyampaian tentang kemiskinan, Keterbelakangan, dan kriminalitas.  
*Okay friends all, we PtM heard presentation about poverty, underdevelopment, and crime.*
3. Mereka membahas lima sub-topik.  
*They discuss five sub-topic.*
4. Yang pertama tentang definisi konseptual.  
*The first about definition conceptual.*
5. Yang kedua tentang standar pengukuran kemiskinan.  
*The second about standard measurement poverty.*
6. Yang ketiga tentang teori kemiskinan/ keterbelakangan, dan kriminalitas.  
*The third about theory poverty, underdevelopment, and crime.*
7. Terus yang keempat hubungan antara kemiskinan dan kriminalitas.  
*Then the forth relation between poverty and crime.*
8. Yang kelima usaha penanggulangan kemiskinan/ keterbelakangan, dan Kriminalitas.  
*The fifth effort overcome poverty, underdevelopment, and crime.*
9. Dari uraian tadi, saya rasa cukup jelas bagi kita bahwa

- From explanation just now, I think enough clear for we[OPr.] that antara kemiskinan dan kriminalitas mempunyai hubungan sangat erat. between poverty and crime have relation very tight.*
10. Baiklah, barangkali teman-teman mau bertanya atau memberi tanggapan.  
*Okay, may be friends want ask or give response.*
  11. Untuk termen pertama saya buka untuk tiga pertanyaan.  
*For term first I open for three question.*
  12. Saya persilakan.  
*I welcome.*

*English translation:*

(1) Thank you presentation team. (2) Okay friends, we have just heard the presentation about poverty, underdevelopment, and crime. (3) They discussed five topics. (4) The first involved conceptual definition. (5) The second is about how to measure poverty. (6) The third concerns the theory of poverty and underdevelopment. (7) The fourth is the relationship between poverty and crime. (8) The fifth concerns efforts to overcome poverty, under-development and crime. (9) From the explanation I think it was clear enough for us to see that there is a clear relation between poverty and crime. (10) Okay... possibly you would like to ask questions or make comments. (11) For the first session I will ask for three questions. (12) Please... (IND-IND#1)

After thanking the presenter, the moderator summarizes the main points of the presentation (3-9). Then the moderator calls for questions or comments from participants. In (11) the moderator limits the number of questions the participants may ask.

### 1.3.3 Summarizing the questions

The moderators always summarized each question before inviting the presentation team to answer it. The following is an example of a moderator's summary to a question.

1. Baiklah, kita sudah mendengar tiga pertanyaan pada sesi pertama.  
*Okay, we PtM listen three question on session first.*
2. Sekarang, kita langsung menjawab pertanyaan pertama dari Watiyutensis.  
*Now, we direct answer question first from Watiyutensis.*
3. Pertanyaan-nya adalah apa usaha pemerintah dalam mengatasi kemiskinan saat ini.  
*Question-PPr. is what effort government in overcome poverty moment this.*
4. Untuk itu kita persilakan kepada kelompok penyaji untuk menjawab pertanyaan pertama dari Watiyutensis.  
*For that we let to team presenter to answer question first from Watiyutensis.*
5. Kepada kelompok penyaji di-persilakan.  
*To team presenter PpM-allow.*

*English translation:*

(1) Okay, we have heard three questions. (2) Now, we shall answer the first question from Watiyutensis. (3) Her question is "what is the government doing to overcome

poverty?" (4) Let the team answer Watiyutensis' question. (5) Over to the presenter.  
(IND-IND#1)

The example above shows that in (3) the moderator summarizes the question before asking the presentation team to answer the question.

### 1.3.4 Summarizing the answers

The moderators also summarized every answer, an example of which is given below. In this example, a presentation team member has just answered Watiyutensis' question *what is the government doing to overcome poverty?* The moderator summarizes the answers and then checks with Watiyutensis whether she is happy with the answers or not.

1. Kita ucapkan terima kasih kepada kelompok penyaji.  
*We say thank you to team presenter.*
2. Tadi di-jelaskan bahwa kemiskinan itu mencakup dua aspek.  
*Just now PFM-explain that poverty that cover two aspect.*
3. Yang pertama kemiskinan badaniah.  
*The first poverty physical.*
4. Yang kedua kemiskinan yang di-sebabkan oleh bencana alam.  
*The second poverty RPr. PFM-cause by disaster natural.*
5. Juga di-jelaskan dasar hukum dari penanggulangan kemiskinan.  
*Also PFM-explain basis law from overcome poverty.*
6. Pasal 34 Undang dudang Dasar 1945 mengatakan bahwa pakir miskin dan anak-anak terlantar di-pelihara oleh negara.  
*Article 34 constitution 1945 say that people poor and children neglected PFM-protect by government.*
7. Pemerintah telah membangun rumah-rumah sementara untuk mereka yang kena bencana alam.  
*Government PtM build houses temporary for they RPr. suffer disaster nature.*
8. Kemudian pemerintah juga melaksanakan program transmigrasi.  
*Then government also do program transmigration.*
9. Jadi dalam hal ini/ pemerintah sudah berusaha.  
*So in case this, government PtM try.*
10. Dan melihat perkembangan saat ini/ pemerintah tentu tidak bisa menyelesaikan masalah sekaligus.  
*And look development moment this, government of course not can solve problem in one time.*
11. Barangkali itulah kesimpulan jawaban untuk pertanyaan nomor satu dari kelompok penyaji.  
*Possibly that summary answer for question number one from team presenter.*
12. Sekarang kita kembalikan kepada Watiyutensis.  
*Now we return to Watiyutensis.*
13. Bagaimana pendapat anda, apakah anda sudah puas dengan jawaban tadi?  
*What opinion you [PPr.], what you PtM satisfied with*

*answer just now ?*

English translation:

(1) We thank the presentation team. (2) The presentation group said that poverty can be grouped into two types. (3) The first is physical poverty. (4) The second is poverty caused by natural disaster. (5) A constitutional basis for overcoming poverty was also explained. (6) Article 34 of the 1945 constitution says that poor people and less privileged children are protected by the government. (7) The government has provided temporary houses for those who suffered from a disaster. (8) The government has also implemented a transmigration program. (9) So in this case, the government has done something. (10) And, by looking at the present situation, the government, of course, can't solve the problem in a very short time. (11) This is the summary of the team's answer to the question. (12) Now we return to Watiyutensis. (13) Are you satisfied with the answers? (IND-IND#1)

The moderator in (1) thanks the presentation team for their answers to the question. Then from (2) to (12), the moderator summarizes the answer given by the presentation team. In (13) to (15), the moderator checks whether the questioner is happy with the answer or not.

### 1.3.5 Providing additional information

The moderator not only summarized what had been said by previous speakers, but also very frequently provided additional information. The following example shows this role.

1. Terima kasih Mawardah.  
*Thank you Mawardah.*
2. Jadi perobahan nama itu sebab adanya kemajuan dari Taman Bacaan Rakyat.  
*So change name that because there progress from Taman Bacaan Rakyat.*
3. Mungkin bisa saya tambahkan.  
*Possibly can I add.*
4. Dalam kehidupan sehari-hari/ kalau kita menciptakan sesuatu yang baik,  
*In life everyday, if we create something RPr. good,*  
tidak tertutup kemungkinan kita menciptakan yang lain.  
*not close opportunity we create something else.*
5. Mungkin ada tambahan lain dari peserta.  
*Possibly there addition other from audience.*
6. Silakan.  
*Please. [After waiting for sometime, there were no additions]*
7. Nampaknya tidak ada tambahan lagi.  
*It seem not there addition more.*
8. Jadi kita kembalikan kepada penanya sekali lagi.  
*So we return to questioner once again.*

*English translation:*

(1) Thank you Mawardah. (2) So the changes in name were caused by the progress made by the Taman Bacaan Rakyat. (3) Possibly I could add something. (4) In everyday life, it is possible for us to create something new as long as it is better than what was present previously. (5) Possibly there are other additions from the audience. (6) Please. (7) It appears that there are no more additions. (8) So we check with the questioner once again. (IND-IND#6)

In utterances (3-4), the moderator provides additional information.

### 1.3.6 Ensuring the speakers obey 'house rules'

The moderator is also responsible for ensuring that the seminar discussion runs in accordance with the house rules. In the following example, a moderator interrupts a speaker who does not give her name. In his opening remarks, the moderator has reminded participants who would like to ask questions to give their names. The moderator also asks the speaker to repeat the question as he thinks the speaker's voice is too soft. In this example, only the English translation is given for reasons of space.

*English translation:*

The speaker : Oh... thank you for giving me time. I am going to ask about...

Moderator : Excuse me speaker, could you introduce yourself first.

The speaker : Oh... sorry my name's Watiyutensis from the Indonesian Department. I wish to ask about the fourth sub-topic. The presenter said that poverty can be classified into two, physical disability and mental disability<sup>3</sup>. What I wish to ask is...

Moderator : Possibly the presentation team could not hear what you have said. So...I hope you could repeat the question. And please speak more loudly.

The speaker : [repeats the question more loudly] (IND-IND#1)

### 1.3.7 Closing the seminar

Moderators always close seminars and in his or her closing remarks, always apologises for the mistakes he or she might have made during the session, and thanks the presentation team and participants. The following is an example of a moderator's closing remarks.

1. Baiklah/ karena keterbatasan waktu kita akhiri saja diskusi kita  
*Okay, because limitation time we end EP discussion we* [PPr.]  
pada kesempatan ini.  
*on occasion this.*

---

<sup>3</sup> In fact the speaker's summary is not accurate because the presenter classified poverty into physical poverty and poverty caused by natural disaster (see 1.3.4).

2. Dan kita ucapkan terima kasih kepada kelompok penyaji yang telah memimpin  
*And we say thank you to group presenter RPr. PtM lead*  
 diskusi kita pagi ini.  
*discussion we[PPr.] morning this.*
3. Dan atas perhatian dan partisipasi dari seluruh peserta saya ucapkan  
*And for attention and participation from all participants I say*  
 terima kasih.  
*thank you.*
4. Dan saya sebagai moderator mohon maaf seandainya ada kesalahan atau  
*And I as moderator ask sorry if there mistake or*  
 Kekurangan.  
*incompleteness.*
5. Assalamu'laikum warrahmatullahi wabarakatuh.  
*Peace be with you and Allah's mercy and blessing as well.*

English translation

(1). Okay... we end our discussion for this morning because time is up. (2) And we say thank you to the presentation team who have led our discussion this morning. (3) And we thank all participants for their attention and participation. (4) And as a moderator I would like to apologize for my mistakes. (5) Peace be with you and Allah's mercy and blessing. (IND-IND#1)

To end the session the moderator also says *Assalamu'alaikum warrahmatullahi wabarakatuh*. This expression is not only used as a greeting, but as a signal of parting or closing.

#### 1.4 The major components of the presentations

An analysis of 20 presentations revealed that a presentation has three main components: introduction, body, and closing statements. In an introduction the speaker greets the participants, thanks the moderator for allowing him or her to give the presentation, sends prayers to God or the Prophet, introduces the topic, and outlines the structure and content of the presentation. In the body of the presentation, the presenter develops the topic. In closing the presentation, the speaker thanks the participants for their attention and apologizes for any mistakes.

The following is an example of a presentation. The presenter is a 21 year old female. For reasons of space only the English translation appears here. The Indonesian version is in Appendix 2. The presentation is translated literally and the utterances are numbered in the original order.

The English translation of the presentation

(1) Okay, thank you moderator, for giving me this time. (2) We are from group one

and will discuss issues that relate to poverty, underdevelopment, and crime. (3) On this issue, we shall limit our discussion to five sub-topics. (4) The first is conceptual definition. (5) The second is a standard for poverty measurement. (6) The third, the causes of poverty. (7) The fourth is the relationship between poverty and crime. (8) The fifth will consider efforts to overcome poverty, underdevelopment and crime. (9) Okay, we will begin with the first sub-topic that's the conceptual definition. (10) The conceptual definition of poverty, underdevelopment and crime. (11) The first one poverty. (12) Theoretically, poverty is described as a situation or a condition where someone or some people have no possessions. (13) Poverty in this case is also defined as a condition where someone is not able to produce goods or services as a result of his or her lack of capabilities. (14) Secondly, the definition of underdevelopment. (15) Underdevelopment in this case is said to be a situation where someone is left behind other people in society. (16) Underdevelopment in this case can be in the area of education or material possessions. (17) Then the third, the definition of crime. (18) In this case, a crime is an act that harms other people. (19) Next the second sub-topic, a standard measurement of poverty. (20) The poverty standard according to World Bank is as follows. (21) A high poverty rate is determined by the fact when 40% of the poor people receive 12% or less than the average national income. (22) When they receive between 13 % to 15 % of the national income, they are at a moderate rate of poverty. (23) When they receive 17 % or more of the national income, they are at a low rate of poverty. (24) The third (sub-topic) is the causes of poverty. (25) The causes of poverty according to public opinion can be grouped into two types. (26) The first, poverty caused by physical disabilities. (27) The second poverty caused by a natural disaster. (28) Next, the fourth sub-topic is the relationship between poverty and crime. (29) In this case, poverty and crime can not be separated. (30) Poverty can make someone commit crime. (31) The fifth sub-topic is efforts to overcome poverty, underdevelopment, and crime. (32) As our guidance for overcoming poverty, we should refer to our 1945 constitution. (33) Poverty, underdevelopment, and crime should be solved at the same time. (34) Because poverty can cause underdevelopment. (35) And also poverty can cause the committing of criminal acts. (36) To solve the criminal problems, we should refer to article 27 of the 1945 constitution. (37) It says that all

citizens have the same position in law and government and must obey the law without exception. (38) Here we can draw a conclusion that every person who commits crime must be treated according to law no matter whether he or she is rich or poor. (39) It is hoped that those who committed crime will not do so again in future. (40) Then we see article 34 of the 1945 Constitution. (41) It says that poor people and neglected children are protected by the government. (42) In this case, it is not only government that is responsible for eliminating poverty, but all citizens. (43) That's all the sub-topics that we discuss under the topic of Poverty, Underdevelopment, and Crime. (44) Thank you for your attention. (IND-IND#1)

This presentation has three main components: introduction (1-9), body (10-42), and the closure (43-44) as presented in Table 10 below.

**Table 10**  
The main components of a typical example of presentations  
in Indonesian data in Indonesian

Main components of the presentation	Communicative function
Introduction	-thanking the moderator (1) -signposting the content and structure of the presentation (2-9)
Body of the talk	-definition of poverty, underdevelopment, and crime (10-18) - standard measurement of poverty (19-23) -causes of poverty (24-27) -relationship between poverty and crime (28-30) -government efforts in overcoming poverty, underdevelopment, and crime (31-42)
Closing statements	-signalling ends of the talk (43) -thanking the participants (44)

Every presentation in the data has these three components.

### 1.5 The exchange structure of the question and answer sessions

The exchange structure of the question and answer sessions is discussed below. The analysis was based on 50 sets of questions and answers taken from 10 seminars. Two patterns of exchanges can be identified in the data as presented in Table 11 below.



**Table 11**  
The exchange structure of the question and answer sessions in the Indonesian students' seminars conducted in Indonesian

Patterns of the exchanges	
Pattern 1	Pattern 2
<p>Call for question (Moderator)</p> <p>↓</p> <p>Question (Participant)</p> <p>↓</p> <p>Summary of question and call for answer (Moderator)</p> <p>↓</p> <p>Answer to question (Presentation team)</p> <p>↓</p> <p>Summary of answer and call for feedback (Moderator)</p> <p>↓</p> <p>Feedback [happy with answer] (Questioner)</p>	<p>Call for question (Moderator)</p> <p>↓</p> <p>Question (Participant)</p> <p>↓</p> <p>Summary of question and call for answer (Moderator)</p> <p>↓</p> <p>Answer to question (Presentation team)</p> <p>↓</p> <p>Summary of answer and call for feedback (Moderator)</p> <p>↓</p> <p>Feedback [unhappy with answer] (Questioner)</p> <p>↓</p> <p>Call for additional answer (Moderator)</p> <p>↓</p> <p>Additional answer (presentation team)</p> <p>↓</p> <p>Summary of additional answer and call for feedback (moderator)</p> <p>↓</p> <p>Feedback [if still unhappy] (questionaer)</p> <p>↓</p> <p>call lecturer's comment (moderator)</p> <p>↓</p> <p>Lecturer's comment</p>
Frequency of use = 38	Frequency of use = 12

The dominant roles of a moderator here are again apparent. The *moderator-speaker-moderator* pattern of exchange can be clearly identified.

An example of each pattern of the exchange structure is given below.

### Pattern 1

Again for reasons of space, only the English translation is given. The Indonesian version can be found in Appendix 2.

Classes of moves	Speaker	Text
Call for questions (CQ)	Moderator :	(1) Thank you presentation team. (2) Okay friends, we have just heard the presentation about poverty, underdevelopment, and crime. (3) They discussed five topics. (4) The first involved conceptual definition. (5) The second is about how to measure poverty. (6) The third concerns the theory of poverty and underdevelopment. (7) The fourth is the relationship between poverty and crime. (8) The fifth concerns efforts to overcome poverty, underdevelopment and crime. (9) From the explanation I think it was clear enough for us to see that there is a clear relation between poverty and crime. (10) Okay... possibly you would like to ask questions or make comments. (11) For the first session I will ask for three questions. (12) Please...
Question (Q)	Participant:	Okay...my name's Watiyutensis. I'm from the Bahasa Indonesia Department. Oh I will ask about the fourth sub-topic. The presenter said that there are physical and mental disabilities. Oh I wish to ask what is the government doing to overcome poverty? And what is the situation now? Thank you. [Q2 and Q3 follow Q1]
Summary of question (SQ)	Moderator:	Okay... we have listened to the three questions on the first session. Now... we directly answer the first question from Watiyutensis. Her question is what is the government doing to overcome poverty. We invite the presentation team to answer the first question from Watiyutensis. Please.
Answers (A)	Presentation team :	Thank you moderator for allowing me to answer Watiyutensis' question. Her question is what is the government doing to overcome the two types of poverty? The first poverty is caused by physical disabilities. The second poverty is caused by natural disasters. Before I explain the government's efforts to overcome that problem, first I will explain the causes of the two forms of poverty mentioned above. The first poverty is caused by physical disabilities. This means that an unhealthy person can not work as hard as healthy persons can. The second type of

		poverty is caused by natural disaster. This means that disaster is caused by a natural disaster. For example people do not have places to live after a natural disaster. So here the government efforts in overcoming the two forms of poverty... For example after a natural disaster, the government provides temporary places to live and gives help like food. That's all. Thank you.
Summary of answers (SA) and call for feedback (CF)	Moderator:	Thank you. In this case it can be concluded that the government has done something for overcoming poverty. But of course the government can not overcome poverty at a stroke. Now...we come back to Watiyutensis. Are you satisfied with the answers?
Feedback (F)	Questioner	Thank you moderator. But I think the government has not overcome poverty yet. We see the number of poor people is increasing. (IND-IND#1)

The exchange structure of the example above can be simplified as follows:

1.	MCQ ↓	(Moderator calls for question)
2.	Pa.Q ↓	(Participant asks question)
3.	MSQ ↓	(Moderator summarises the question)
4.	Pr.A ↓	(Presentation team answer the question)
5.	MSA ↓	(Moderator summarises the answers)
6.	MSA and CF ↓	(Moderator summarises the answers and calls for feedback)
7.	Pa.F	(Participant who asked the question gives feedback)

## Pattern 2

In this second pattern, the exchange is much longer than in the first pattern, because the questioner does not feel satisfied with the answers and the moderator calls for additional answers. The full text of the example is presented in Appendix 3.

The exchange structure of this question and answer session has eleven moves as follows:

1.	MCQ ↓	(Moderator calls for questions)
2.	Pa.Q ↓	(Participants ask questions)

3.	MCA ↓	(Moderator calls for answers)
4.	Pr.A ↓	(Presenter answers the question)
5.	MSA and CF ↓	(Moderator summarises the answers and calls for feedback)
6.	F ↓	(The person who asked the question gives feedback)
7.	MCAa ↓	(Moderator calls for additional answers)
8.	Pr.Aa ↓	(The presenter offered additional answers)
9.	MSAa and CF ↓	(Moderator summarises the additional answers and calls for feedback )
10.	F ↓	(The person who asked the question gave her feedback)
11.	MCI	Moderator closes question 1 and moves to question 2.

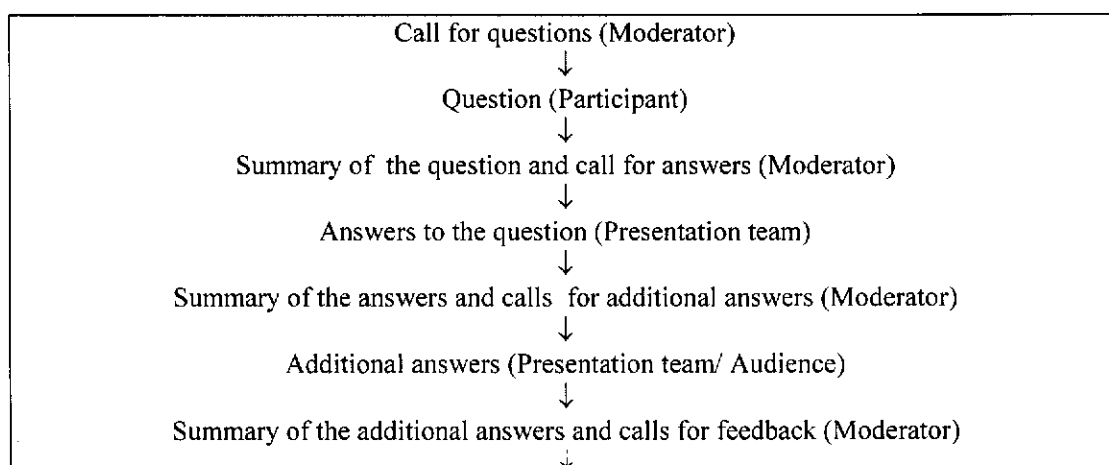
These patterns are typical in all exchanges of the question and answer sessions in the Indonesian data in Indonesian.

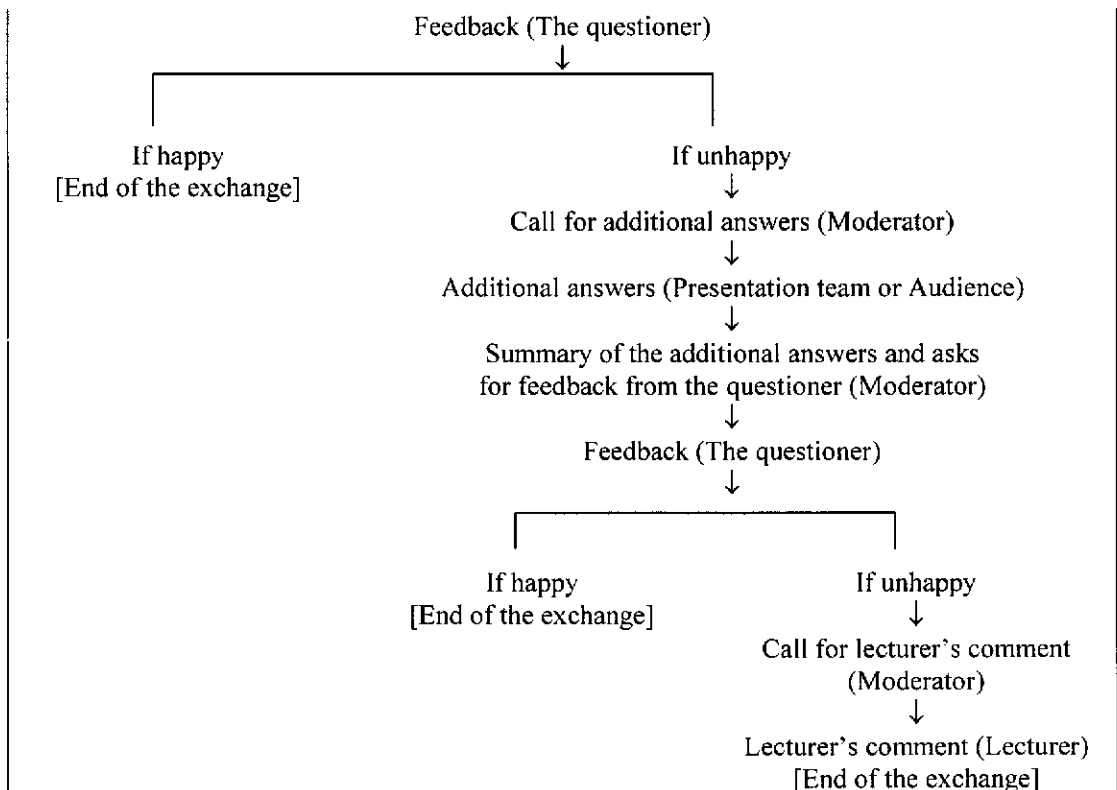
On four occasions, the moderator also invited the lecturer to comment on questions when the questioner continued to be unhappy with the additional answers.

It can therefore be summarized that, in Indonesian students' seminars the question and answer session follows a systematic pattern as shown in Figure 5 below.

**Figure 5**

The overall exchange structure of the question and answer sessions in the Indonesian students' seminars in Indonesian



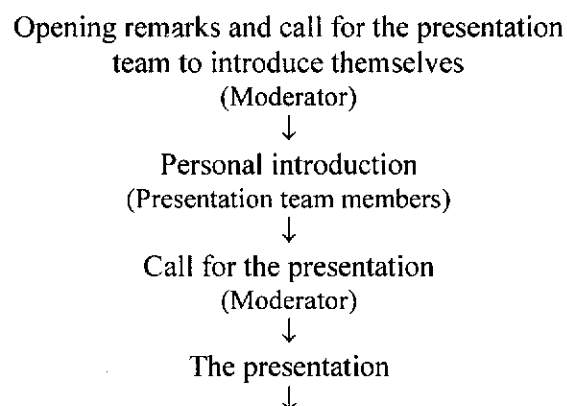


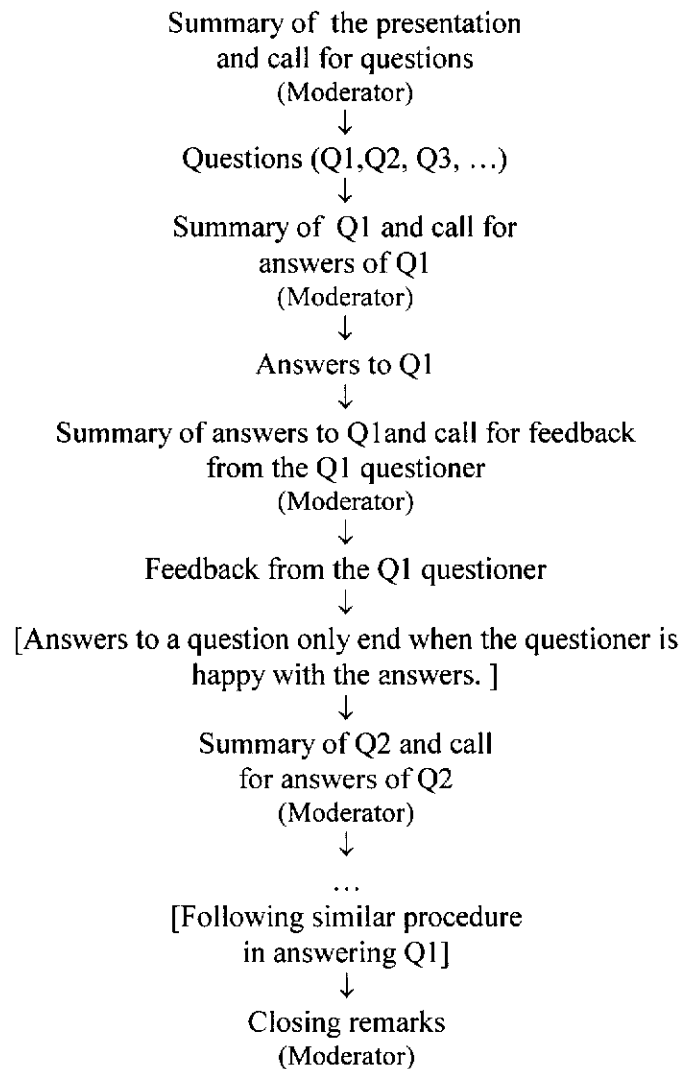
## 1.6 Summary

We have looked at the overall schema of a seminar, the roles of a moderator, the major components of a presentation, and the exchange structure of the question and answer sessions of the Indonesian students' seminars in Indonesian in Indonesian academic settings. Each of these aspects of analysis is summarized below.

### The overall schema of a seminar

The overall schema of Indonesian students' seminars in Indonesian can be summarized as follows:





### **The roles of a moderator**

It has been shown that a moderator plays a dominant role in the Indonesian students' seminars in Indonesian. The roles of a moderator include: i) opening the seminar; ii) inviting the presenter to give the presentation; iii) summarizing the presentation; iv) inviting the participants to ask questions; v) summarizing the questions; vi) inviting the presentation team to answer questions; vii) summarizing the answers; viii) providing additional information; ix) eliciting information whether the questioner is happy with the answers or not; x) ensuring the speakers obey 'house rules'; and xi) closing the seminar.

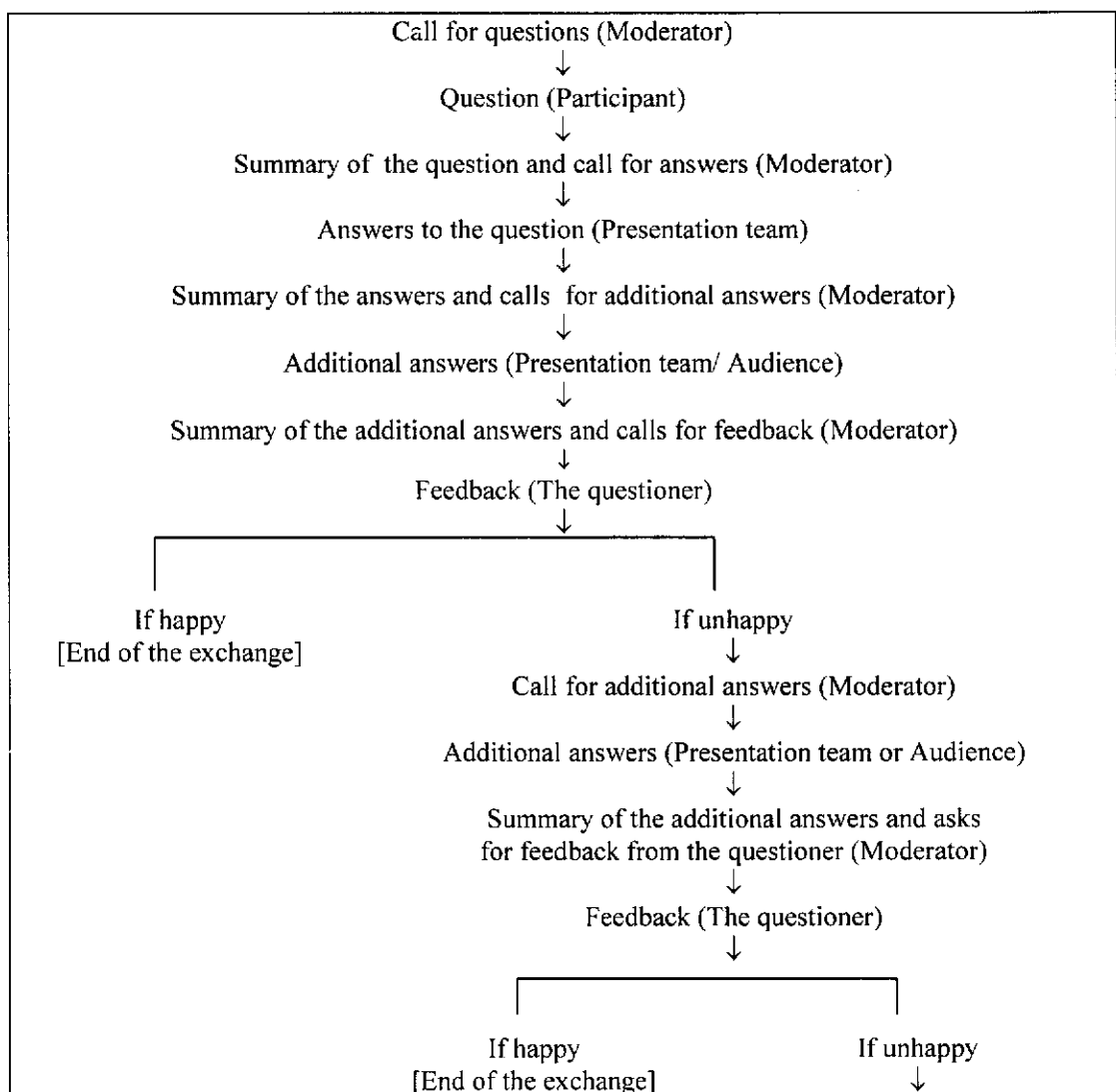
The moderator's dominant role is reflected in the exchange structure of the question and answer sessions.

### The major component of a presentation

Every presentation in Indonesian comprises three sections: introduction, body, and conclusion.

### The exchange structure of the question and answer sessions

The exchange structure of the question and answer sessions in Indonesian seminars follows a systematic pattern. The moderator controls the entire exchange of the session. Answers to questions only end once the questioners are happy with the answers. The overall pattern of the exchange structure of the question and answer session in Indonesian seminars can be presented schematically as follows:



Call for lecturer's comment  
(Moderator)



Lecturer's comment (Lecturer)  
[End of the exchange]



## **Chapter Two**

### **Rhetorical Structure of Presentation Introductions, Questions, and Answers**

#### **2.1 Introduction**

This chapter presents and discusses the rhetorical structure of presentation introductions, the rhetorical structure of questions, and the rhetorical structure of answers.

#### **2.2 The rhetorical structure of presentation introductions**

The analysis of introductions in Indonesian was based on 20 students' presentations. The rhetorical structures of the presentation introductions of the naturally occurring data fall into five patterns as shown in Table 12 below.

**Table 12**  
The rhetorical structure of Indonesian students' presentation  
introductions in Indonesian

Patterns of rhetorical structure		frequency
1.	Moslem greeting-thanking- sending prayer to God/Prophet-introducing the topic	9 (45%)
2.	Moslem greeting-thanking-giving background information-introducing the topic	6 (30%)
3.	Moslem greeting-thanking-introducing the topic	2 (10%)
4.	Thanking-introducing the topic	2 (10%)
5.	Thanking-Moslem greeting-introducing the topic	1 (5%)

In all five patterns, the topic of the presentation is introduced last. And this confirms the claim that Asians favor to delay the introductions of topic in conversation (Scollon and Scollon 1991; Kirkpatrick 1995). Before introducing the topic of a seminar, the presenter might greet the audience, thank the moderator or the course lecturer, praise and thank God/prophet, or give background information.

The frequency of use of each function that precedes and follows the introduction of the topic is presented below.

Functions	Frequency of use
Moslem greeting	18 (90%)
Thanking	20 (100%)
Praying to Allah/Prophet	9 (45%)
Background information	6 (30%)

Examples of the two most common patterns are given below.

**Pattern 1:** Moslem greeting - thanking - sending prayer to God/Prophet - introducing the topic (45%)

The speaker is a 21 year old female.

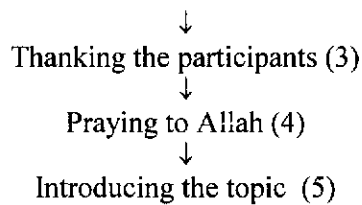
1. Assalamu'alaikum warrahmatullahi wabarakatuh.  
*Peace be with you and Allah's mercy and blessing as well.*
2. Oh...baiklah, terlebih dulu saya ucapkan terima kasih kepada moderator yang telah  
*Oh...okay, first of all I say thank you to moderator RPr. PtM*  
memberikan kesempatan kepada saya untuk menyampaikan makalah.  
*give chance to [OPr.] for address paper.*
3. Selanjutnya, saya ucapkan terima kasih kepada teman-teman yang hadir  
*Next, I say thank you to friends RPr. present*  
pagi ini.  
*morning this.*
4. Dan marilah kita panjatkan puji dan sukur kepada Allah yang masih  
*And let we send praise and thank to Allah RP still*  
memberi kesempatan kepada kita untuk hadir disini.  
*give chance to us [OPr.] for present here.*
5. Topik makalah yang akan saya sampaikan adalah Dwi Fungsi  
*Topic paper NP will I address is Dual Function*  
ABRI dalam pembangunan.  
*Indonesian Defence Force in development.*

English translation

(1) *Assalamu'alaikum warrahmatullahi wabarakatuh.* (2) Oh... okay, first of all I would like to thank the moderator for giving me a chance to present my paper. (3) Next, I would like to thank all friends who are here this morning. (4) And let us send our praise and thanks to Allah who still gives us an opportunity to be here. (5) The topic of my paper is *The Dual Developmental Function of the Indonesian Defense Force.* (IND-IND#5)

The speaker begins the presentation by greeting the participants using a Moslem greeting. Then she expresses thanks to the moderator and the audience followed by an appreciation and thanks to God. After that she introduces the topic of the presentation. The rhetorical structure of this introduction is:

Greeting the participants (1)  
↓  
Thanking the moderator (2)



**Pattern 2:** Moslem greeting - thanking-giving background information - introducing the topic (30%)

The presenter is a 21 year old female.

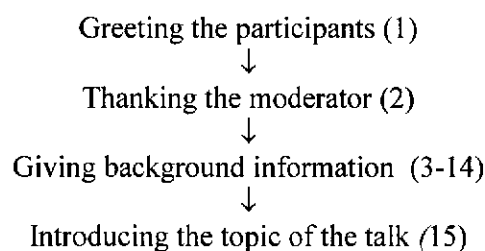
1. Assalamu'laikum warrahmatullahi wabarakatuh.  
*Peace be with you and Allah's mercy and blessing as well.*
2. Terima kasih moderator atas waktu yang di-berikan.  
*Thank you moderator for time RPr PfM-give.*
3. Bangsa Indonesia sekarang giat-giatnya melaksanakan pembangunan disegala Bidang.  
*Indonesian people now busy do development. many aspect.*
4. Misalnya bidang ekonomi, pendidikan, dan sebagainya.  
*Example aspect economy, education, and etc.*
5. Tujuan utama pembangunan itu adalah agar terciptanya masyarakat yang adil dan makmur.  
*Aim main development that is so create society RPr fair and prosperous.*
6. Bangsa Indonesia membuka diri bekerjasama dengan negara lain.  
*People Indonesia open self cooperate with nation other.*
7. Misalnya dengan Amerika/ Indonesia bekerjasama dalam membuat satelit Komunikasi.  
*Example with America, Indonesia cooperate in manufacture satellite communication.*
8. Juga dengan negara-negara Asia Timiur.  
*Also with nations East Asia.*
9. Misalnya dengan Korea Selatan dalam membuat mobil Timor.  
*Example with Korea South in manufacture car Timor.*
10. Tujuan utama kerjasama ini adalah untuk mendapatkan nilai-nilai positif.  
*Aim main cooperation this is to get values positive.*
11. Tapi disamping nilai-nilai positif/ keterbukaan juga membawa dampak negatif.  
*But beside values positive, openness also bring impact negative.*
12. Misalnya masuknya nilai-nilai budaya barat kedalam masyarakat kita.  
*Example come values culture west into society we[PPr.]*
13. Kita memerlukan suatu penghambat untuk menjawab tantangan tersebut.  
*We need a shield for answer challenge mentioned.*
14. Dalam makalah ini, kami tidak membahas seluruh dampak negatif Pembangunan.  
*In paper this, we not discuss all impact negative development.*
15. Tetapi kami akan membatasi pada dampak negatif pembangunan teknologi telekomunikasi dan informasi.  
*But we will limit to impact negative development technology telecommunication and information.*

...  
English translation

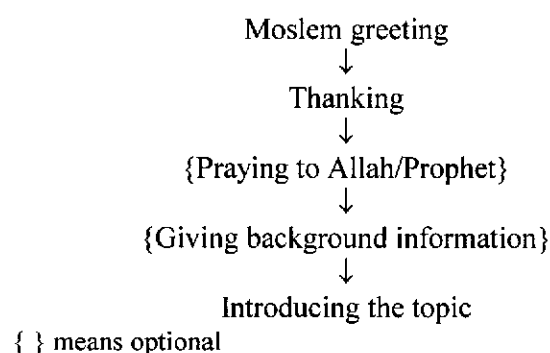
(1) *Assalamu'alaikum warrahmatullahi wabarakatuh*. (2) Thank you, moderator, for the time. (3) The Indonesian people are now busy with the works of development in a variety of ways. (4) For example, the economy, education etc. (5) The main aim of this development is to achieve a fair and prosperous society. (6) The Indonesian people openly wish to cooperate with other nations. (7) For example Indonesia cooperates with America in making communication satellites. (8) Also with East Asian countries. (9) For example with South Korea in manufacturing Timor cars. (10) The main aim of such a cooperation is to get positive results. (11) But beside the positive results, openness also brings negative consequences. (12) For example western cultural values come into our society. (13) We need a shield to face the challenge. (14) In this paper, we will not discuss all the negative impacts of development. (15) But we are going to discuss the negative impacts of the development of telecommunication and information technology. (IND-IND#4)

The speaker begins the talk by greeting the participants (1). Then in (2), she thanks the moderator for allowing her to give the presentation. Before she introduces the topic of the presentation in (15), in (3-14) she gives some background information on the topic.

The rhetorical structure of this example is:



The overall rhetorical structure of Indonesian students' naturally occurring presentation introductions can be summarized as follows:



It has to be remembered that all participants involved in the seminar were Moslems, and for this reason they used Islamic expressions more frequently. These Islamic expressions would not appropriately produce by non-Moslem Indonesian students.

Secondary data was obtained by distributing a questionnaire to 80 non-English majors at IKIP (Teacher Training Higher Institution) comprising 68 females and 12 males, majoring in Indonesian, History, and Geography. Their ages ranged from 22 to 24. They were asked to write down the introduction of an imaginary presentation. The following is the English translation of the situation they were given.

You are going to give a presentation entitled *Characteristics of Good Teachers* on Monday at 10:00 o'clock. This presentation is a part of an assignment of the *Methods of Teaching* subject that you are taking now. The presentation will be attended by Dr. Zainil, the lecturer, and 20 students who are also taking that subject. The length of the presentation is 20 minutes. Please write what you would say in your introduction in the space provided.

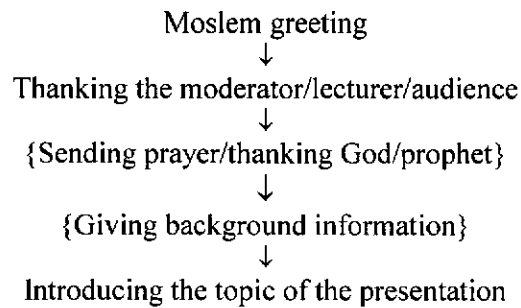
The students' responses can be grouped into four patterns as shown in Table 13 below.

**Table 13**  
The questionnaire findings of the Indonesian students' rhetorical structure of presentation introductions in Indonesian

	Rhetorical structure of introductions	Frequency of occurrences
1.	Moslem greeting-thanking-introducing the topic	48 (60%)
2.	Moslem greeting-thanking-sending prayer to God/Prophet-introducing the topic	14 (17.5 %)
3.	Thanking-introducing the topic	11 (13.7 %)
4.	Moslem greeting-introducing the topic	7 (8.8%)

The results of the questionnaire survey show that the topic of the presentation is always also introduced last. It is preceded by either Moslem greeting, thanking the lecturer or sending prayer to God or the Prophet. These results mirror the findings of the real data.

The rhetorical structure of presentation introductions in Indonesian can then be summarized as follows:



### 2.3 The rhetorical structure of questions

After studying 90 naturally occurring questions asked by Indonesian students in these seminars, the rhetorical structure of the questions can be grouped into three patterns as shown in Table 14 below.

**Table 14**  
The rhetorical structure of the Indonesian students' questions  
in seminars conducted in Indonesian

Pattern	Rhetorical Structure of Questions	Frequency
1	{Moslem greeting}-thanking-restating the presenter's argument-rehearsing old information-question-closure	58 (64.5 %)
2	Thanking-restating the presenter's argument-question-closure	21 (23.3 %)
3	Thanking-rehearsing old information-question-closure	11 (12.2 %)

{ } means the function is optional

In all 3 patterns, the specific questions come towards the end, again confirming Scollon and Scollon's (1991) and Kirkpatrick's (1995) claim that Asians favor to delay the introduction of topic. The questions are preceded by either a Moslem greeting, thanking, restating presenter's argument, or sharing old information. To signal the end of the question, the speakers thank the participants.

The term 'rehearsing old information' is used to refer to any personal or existing information shared by the speaker to back up his or her argument. The term 'restating the presenter's argument' refers to the summary information of what previous speakers has said.

An example of each pattern is given below.

**Pattern 1:** Moslem greeting - thanking-restating the presenter's argument - rehearsing old information - question-closure (64.5%)

The question was asked by a 21 year old male.

1. Assalamu'alaikum warrahmatullahi wabarakatuh.  
*Peace be with you and Allah's mercy and blessing as well.*
2. Terima kasih kepada moderator yang telah memberikan kesempatan pertama  
*Thank you to moderator RPr PtM give chance first*  
kepada saya untuk bertanya.  
*to I[OPr.] for ask.*
3. Disini saya ingin menanyakan beberapa pertanyaan.  
*Here I wish ask some questions.*
4. Pertanyaan pertama...  
*Question first...*
5. Tadi saudara penyaji menyampaikan bahwa bangsa Indonesia tidak menutup  
*Before Ta presenter say that society Indonesia not close*  
kemungkinan untuk belajar dari bangsa Barat dalam bidang teknologi.  
*possibility for learn from society West in aspect technology.*
6. Dan juga di-katakan bahwa adanya dampak negatif dari westernisasi dalam  
*And also PFM-say that there impact negative from westernitation in*  
Masyarakat.  
*society.*
7. Kita tahu bahwa teknologi itu pada dasarnya juga merupakan westernisasi.  
*We know that technology that basically also as westernitation.*
8. Jadi yang ingin saya tanyakan disini adalah...  
*So what wish I ask here is...*
9. Westernisasi yang mana yang memberikan dampak negatif itu ?  
*Westernitation which RPr give impact negative that ?*
10. Sebab westernisasi yang anda maksudkan terlalu luas cakupannya.  
*Because westernitation RPr that mean too broad scope.*
11. Jadi yang ingin saya tanyakan adalah...  
*So what wish I ask is...*
12. Westernisasi yang mana yang memberikan dampak negatif ?  
*Westernitation which RPr give impact negative ?*
13. Kemudian pertanyaan saya yang kedua.  
*Then question I[PPr.] the second.*
14. Tadi penyaji mengatakan saat ini sering terjadi tawuran antara mahasiswa.  
*Before presenter say time this often happen fighting among student.*
15. Jadi yang ingin saya tanyakan disini adalah...  
*So what wish I ask here is...*
16. Menurut anda apakah ada hubungan antara tawuran dengan pengaruh  
*According you what exist relation between fighting with impact*  
dari westernisasi ?  
*from westernitation ?*
17. Terima kasih.  
*Thank you.*
18. Demikian saja.  
*That's all EP*
19. Assalamu'alaikum warrahmatullahi wabarakatuh.  
*Peace be with you and Allah's mercy and blessing as well.*

English translation

(1) Peace be with you and Allah's mercy and blessing. (2) Thank you moderator for giving me the chance to ask a question. (3) Here I wish to ask some questions. (4) The first question... (5) The presenter said before that Indonesian people are not close to

being able to learn from Western people in the area of technology. (6) And it was also said that there are negative impacts of 'westernization' in our society. (7) We know that technology is basically an impact of 'westernization'. (8) So what I would like to ask here is... (9) What aspects of westernisation are negative? (10) Because the term westernization is too broad in scope. (11) So what I wish to ask is... (12) What aspects of westernization are negative? (13 ) Then my second question. (14) The presenter mentioned earlier that fighting among students often happens. (15) So what I wish to ask here is... (16) According to you is there any relation between students fighting and 'westernization' ? (17) Thank you. (18) That's all. (19) Peace be with you and Allah's mercy and blessing. (IND-IND#4)

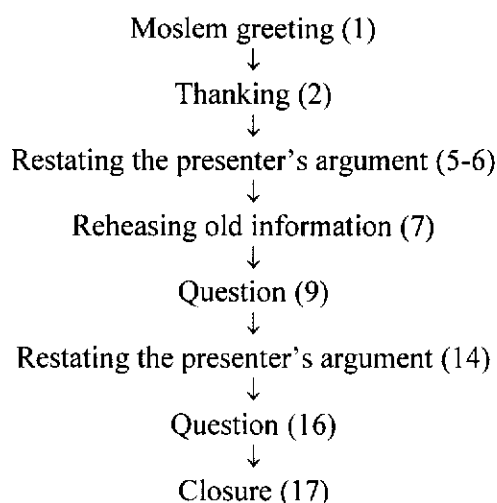
The detailed rhetorical structure in the questions is given below.

Utterances	Communicative functions
(1) Peace be with you and Allah's mercy and blessing.	greeting the participants ↓
(2) Thank you moderator for giving me the chance to ask a question.	thanking the moderator ↓
(3) Here I wish to ask some questions.	signalling 'questions' ↓
(4) The first question...	signalling 'question one' ↓
(5) The presenter said before that Indonesian people are not close to being able to learn from Western people in the area of technology.	restating the presenter's argument ↓
(6) And it was also said that there are negative impacts of 'westernization' in our society.	restating the presenter's argument ↓
(7) We know that technology is basically an impact of 'westernization'.	rehearsing old information ↓
(8) So what I would like to ask here is...	signalling 'question' ↓
(9) What aspects of westernisation are negative?	asking question one ↓
(10) Because 'westernization' you have mentioned is too broad in scope.	giving a reason for the question ↓
(11) So what I wish to ask is...	resignalling 'question' ↓
(12) What aspects of westernisation are negative?	repeating question one ↓
(13 ) Then my second question.	signalling 'second question' ↓
(14) The presenter mentioned earlier that fighting among students often happens.	restating the presenter's argument ↓
(15) So what I wish to ask here is...	signalling 'question' ↓
(16) According to you is there any relation between students fighting and 'westernization'?	asking question two ↓
(17) Thank you.	closure



(18) That's all.	↓ signalling end of turn
(19) Peace be with you and Allah's mercy and blessing.	↓ closure

The rhetorical structure of this question can be summarized as follows:



In this example, the speaker uses a great number of signposts. 7 of the 19(27%) utterances are signposts. They are found in utterances (3), (4), (8), (11), (13), (15), (18). When he begins to ask questions, he signals explicitly that he would like to ask questions. This is found in (3), *'Here I wish to ask some questions'*. Similarly, when he would like to end the question, he also signals it as in (18), *'That's all'*. Before asking the specific questions, he also lets the listeners know that he now would like to ask the specific questions. For example, the first question in (9) is preceded by this utterance: *'So what I would like to ask here is...'* (8). We consider the use of signposts in more detail below. Attention has been drawn to this excerpt as this use of signposts is unusual.

Of the 58 questions followed this pattern, 17 used Moslem greeting.

## **Pattern 2: Thanking - restating the presenter's argument - question - closure (23.3%)**

The question was asked by a 21 year old female.

1. Baiklah, terima kasih atas kesempatan yang di-berikan oleh moderator.  
*Okay, thank you for chance RPr. PFM-give by moderator.*
2. Oh/ disini saya ingin bertanya tentang mental dengan pola hidup masyarakat.  
*Oh, here I want ask about character with style life society.*
3. Dari penjelasan tadi agak kurang jelas.  
*From explanation before rather less clear.*

4. *Seperti yang di-katakan penyaji bahwa terdapat hubungan antara mental dan pola hidup masyarakat.*  
Like what PFM-said presenter that exist relation between character and style life society.
5. *Dimana masyarakat terjajah tidak bertanggung jawab.*  
Where society colonialised not responsible.
6. *Kemudian juga di-sebutkan bahwa masyarakat terjajah tidak percaya diri.*  
Then also PFM-mention that society colonialised not self confidence.
7. *Yang ingin saya tanyakan disini adalah...*  
NP want I ask here is...
8. *Bagaimana bentuk keterkaitan antara mental dan pola hidup masyarakat ?*  
What type relation between character and style life society ?
9. *Terima kasih.*  
Thank you.

English translation

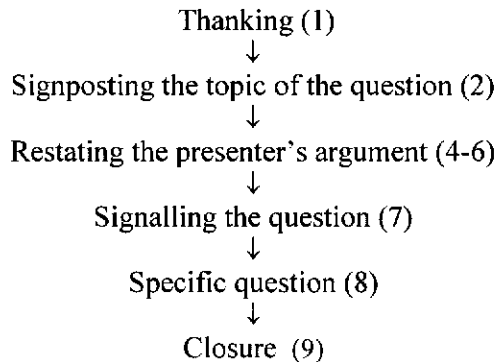
(1) Okay, thank you, moderator, for this opportunity. (2) Here I want to ask about people's lifestyles. (3) The explanation was not very clear. (4) The presenter said there is a relationship between characters and lifestyles. (5) Where colonialised society is not responsible. (6) Then it was also mentioned that colonialised society does not have self-confidence. (7) What I want to ask here is... (8) What type of relationship exists between character and lifestyles? (9) Thank you. (IND-IND#2)

The detailed rhetorical structure of the question is presented below:

Utterances	Communicative functions
(1) Okay, thank you, moderator, for this opportunity.	thanking ↓
(2) Here I want to ask about people's lifestyles.	signalling topic of question ↓
(3) The explanation was not clear.	restating the presenter's argument ↓
(4) The presenter said there is a relationship between characters and lifestyles.	restating the presenter's argument ↓
(5) Where colonialised society is not responsible.	restating the presenter's argument ↓
(6) Then it was also mentioned that colonialised society does not have self-confidence.	restating the presenter's argument ↓
(7) What I want to ask here is...	signalling 'question' ↓
(8) What type of relationship exists between character and lifestyles?	asking specific question ↓
(9) Thank you.	closure

The rhetorical structure of the question shows that, before asking the specific question in (8), the speaker firstly thanks the moderator (1), signposts the topic of the question(2), restates the presenter's arguments (4-6), and signals the question (7).

After asking the actual question (8), the speaker ends her turn by thanking the participants (9). This rhetorical structure can be summarized as:



**Pattern 3: Thanking - rehearsing old information - question - closure (12.2%)**

The question was asked by a 21 year old female.

1. Terima kasih.  
*Thank you.*
2. Baiklah/ pertanyaan saya berhubungan dengan era modernisasi.  
*Okay, question I[PPr.] related to era modernisation.*
3. Jadi pertanyaan ini berkaitan dengan kehidupan mahasiswa.  
*So question this related to life students*
4. Kita tahu bahwa sekarang ini terbuka kemungkinan bagi mahasiswa untuk melanjutkan pendidikan di luar negeri.  
*We know that now this open possibility for student to continue education in overseas.*
5. Tapi fenomena yang terjadi sekarang ini adalah banyak mahasiswa lulusan dari luar negeri tidak mau kembali ke Indonesia.  
*But phenomena RPr. happen now this is many student graduate from overseas not want back to Indonesia.*
6. Mereka tergiur oleh tawaran bekerja dengan gaji tinggi di negara dimana mereka belajar.  
*They interested by offer work with salary high in country where they study.*
7. Misalnya seorang mahasiswa teknik belajar di Jerman, dan dia memiliki hasil belajar yang cemerlang.  
*example a student engineer study in Germany, and he has achievement learn RPr. excellent.*
8. Dan dia di-tawari untuk bekerja di Jerman.  
*And he PPrM-offer for work in Germany.*
9. Jadi menurut penyaji apakah ini sesuai dengan Pancasila ?  
*So according presenter what this in accordance with Pancasila ?*
10. Terima kasih.  
*Thank you.*

**English translation**

(1) Thank you. (2) Okay...my question is related to the modernization era. (3) So this question is related to university students' life. (4) We know that there is now an

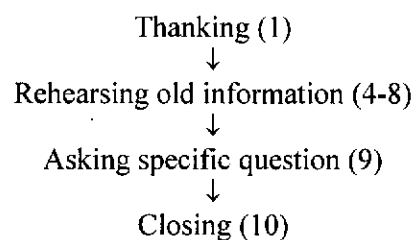
opportunity for students to continue their study abroad. (5) But the phenomenon that is happening now is that many overseas graduates do not want to come back to Indonesia. (6) They are interested in accepting work with high salaries in countries where they study. (7) For example an engineering student studied in Germany, and he did very well. (8) And he was offered work in Germany. (9) So in the presenter's view, is this in accordance with Pancasila? (10) Thank you. (IND-IND#4)

The detailed rhetorical structure in the question is given below.

Utterances	Communicative Function
(1) Thank you.	thanking ↓
(2) Okay...my question is related to the modernization era.	signalling 'question' ↓
(3) So, this question is related to university students' life.	signalling 'question' ↓
(4) We know that there is now an opportunity for students to continue their study abroad.	rehearsing old information ↓
(5) But the phenomenon that is happening now is that many overseas graduates do not want to come back to Indonesia.	rehearsing old information ↓
(6) They are interested in accepting work with high salaries in countries where they study.	rehearsing old information ↓
(7) For example an engineering student studied in Germany, and did very well.	giving an example ↓
(8) And he was offered work in Germany.	giving details of the example ↓
(9) So in the presenter's view, is this in accordance with Pancasila?	asking specific question ↓
(10) Thank you.	closure

The speaker begins her question by thanking the moderator. In (2-3) she signals what her question is. Then in (3-8) she shares information used as a background to her specific question in (9). She ends the question by thanking the participants.

The rhetorical structure of the question can be summarized as follows:





expression, restatement of the question to be answered or rehearsing old information. An example of each pattern is given below.

**Pattern 1: Thanking-restating the question-specific answer-closure (72.1%)**

This example is the answer to the question: *Which aspects of 'westernization' are negative?* The speaker is a 21 year old female.

1. Baiklah, terima kasih atas waktu yang di-berikan.  
*Okay, thank you for time RPr PFM-give.*
2. Saya akan mencoba menjawab pertanyaan pertama.  
*I [SPr.] will try answer question first.*
3. Pertanyaannya kalau tidak salah, westernisasi yang mana yang menimbulkan dampak negatif?  
*Question if not wrong, westernization which RPr cause impact negative?*
4. Karena kita tahu westernisasi itu adalah baik untuk bidang teknologi dan ilmu pengetahuan.  
*Because we know westernization that is good for aspect technology and science.*
5. Sekarang pertanyaannya dalam hal apa westernisasi menimbulkan dampak Negatif.  
*Now question in case what westernization cause impact negative.*
6. Saya kira tentu westernisasi yang hanya mengambil kulit-kulitnya saja.  
*I think of course westernization RPr only take surface EP.*
7. Misalnya pemuda-pemuda kita berambut panjang dan pakai anting.  
*For example youth we [PPr.] hair long and wear earrings.*
8. Itu merupakan cerminan dari budaya barat.  
*That is reflection from culture west.*
9. Pemuda-pemuda kita meniru kulitnya saja, tanpa mengali pengetahuan dan teknologi.  
*Youth we [PPr.] imitate surface EP, without dig science and technology.*
10. Demikian jawaban saya.  
*That's all answer I [Ppr.]*
11. Terima kasih.  
*Thank you.*

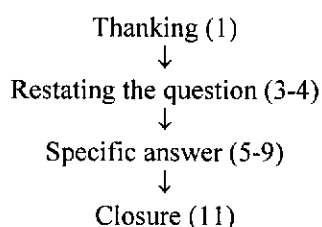
English translation:

(1) Okay, thank you for the time. (2) I will try to answer the first question. (3) If I am not wrong, the question is: which aspects of westernization are negative? (4) Because we know that westernization is good in the area of science and technology. (5) Now the question is which aspects of westernization are negative. (6) I think of course our westernization is very superficial. (7) For example our young people let their hair grow long and wear earrings. (8) That is the reflection of a western culture. (9) Our young people only imitate the superficial aspects of western culture without going deep into the science and technology. (10) That's my answer. (11) Thank you. (IND-IND#4)

The speaker begins her answers by thanking the moderator (1). In (2) she signals that she is going to answer the first question. Then in (3-5) she restates the question. In (6-9) she gives specific answers to the question. Then in (10) she signals that she has finished her answer and then closes her turn (11). The detailed rhetorical structure of the answer is given below.

Utterances	Communicative Function
(1) Okay, thank you for the time.	thanking the moderator ↓
(2) I will try to answer the first question.	signalling 'answer' ↓
(3) If I am not wrong, the question is: which aspects of westernization are negative?	restating question ↓
(4) Because we know that westernization is good in the area of science and technology.	giving counter statement ↓
(5) Now the question is in which aspects of westernization are negative.	restating the question ↓
(6) I think of course our westernization is very superficial.	specific answer ↓
(7) For example our young people let their hair grow long and wear earrings.	example of the answer ↓
(8) That is the reflection of a western culture.	explaining the example ↓
(9) Our young people only imitate the superficial aspects of western culture without going deep into the science and technology.	restating the answer ↓
(10) That's my answer.	signalling end of the answer ↓
(11) Thank you.	closure

The rhetorical structure of the answer can be summarized as follows:



We classify (2) and (10) as signposts. These, as we shall see later, are rare. Of the 65 answers following this pattern, 43 used thanking expressions to begin the answers.

**Pattern 2:** Restating question - rehearsing old information - specific answer - closure (17.9%)

The following is the answer to the question: Is there any relationship between characters and people's life style? The answer was given by a 21 year old female student, and a member of the presentation team.

1. Baiklah, saya akan mencoba menjawab pertanyaan pertama tentang hubungan mental dengan pola hidup masyarakat.  
*Okay, I will try answer question first about relationship characters with style life society.*
2. Sebagaimana kita ketahui, bahwa mental bangsa sangat menentukan corak kehidupan masyarakat.  
*As we know, that characters people very determine type lif society.*
3. Seperti kita lihat pada abad yang lalu, bangsa Indonesia hidup dibawah Penjajahan.  
*As we see at century the past, people Indonesia live under colonialisation.*
4. Keadaan itu membuat mental bangsa Indonesia berada dibawah tekanan Penjajahan.  
*Situation that make character people Indonesia position under pressure colonialisation.*
5. Dari uraian tadi dapat kita lihat bahwa terdapat hubungan yang sangat erat antara mental dengan pola kehidupan masyarakat.  
*From explanation just now can we see that exist relationship RPr very close between character with style life society.*
6. Kalau mental bangsa Indonesia buruk, maka otomatis pola hidup masyarakat Indonesia akan buruk juga.  
*If character people Indonesia bad, so automatically style life society Indonesia will bad too.*
7. Jadi dapat di-ketahui bahwa mental mempunyai hubungan erat dengan pola hidup masyarakat.  
*So can PFM-know that character have relationship close with style life society.*
8. Barangkali itulah jawaban saya.  
*Possibly that answer I[PPr.]*
- 9 Terima kasih.  
*Thank you.*

English translation:

(1) Okay, I will try to answer the first question about the relationship between characters and lifestyles. (2) As we know, people's character determines their lifestyles. (3) As we saw in the past century, Indonesian people lived under colonialization. (4) This situation has made the character of Indonesian people remain under the control of the colonialists. (5) From this explanation, we can see that there is a close relationship between characters and lifestyles. (6) If the character of Indonesian people is bad, automatically Indonesian lifestyles will also be bad. (7) So, it is clear that character has a close relationship with lifestyles. (8) Possibly those are my answers. (9) Thank you. (IND-IND#2)

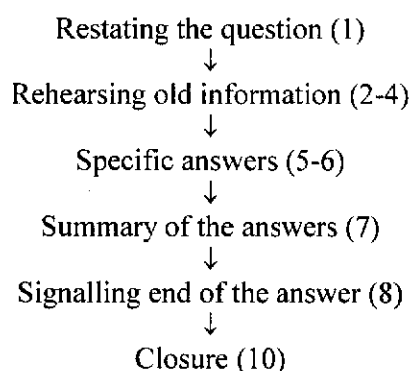
In her answers, the speaker firstly restates the question. Then in (2-4) she rehearses old information on which she bases her specific answers in (5-6). In (7) she summarises the answers. Then she ends her answers by thanking the audience.



The detailed rhetorical structure in the answer is presented below.

Utterances	Communicative Function
(1) Okay, I will try to answer the first question about the relationship between character and lifestyles.	restating the question ↓
(2) As we know people's character determines their lifestyles.	rehearsing old information ↓
(3) As we saw in the past century, Indonesian people lived under colonialization.	rehearsing old information ↓
(4) This situation has made the character of Indonesian people remain under the control of colonialists.	rehearsing old information ↓
(5) From this explanation, we can see that there is a close relationship between characters and lifestyles.	specific answers ↓
(6) If the character of Indonesian people is bad, automatically Indonesian lifestyles will also be bad.	example ↓
(7) So, it is clear that character has a close relationship with lifestyles.	summary of the answers ↓
(8) Possibly those are my answers.	signalling end of answers ↓
(9) Thank you.	closure

The rhetorical structure can be summarized as:



**Pattern 3:** Thanking - restating question - rehearsing old information - specific answer - closure (10%)

The following is the answer to the question: What is the government doing to overcome poverty? The question is answered by a 21 year old female.

1. Terima kasih moderator atas waktu yang di-berikan untuk menjawab pertanyaan  
*Thank you moderator for time RPr. PfM-give for answer question*  
saudari Watiyutensis.  
TA *Watiyutensis.*
2. Pertanyaan-nya apa usaha pemerintah dalam mengatasi dua bentuk kemiskinan.  
*Question-PPr. what effort government in overcome two type poverty.*
3. Yang pertama, kemiskinan yang di-sebabkan oleh aspek badaniah.  
*The first, poverty RPr. PfM-cause by aspect physical.*
4. Yang kedua, kemiskinan yang di-sebabkan oleh bencana alam.

- The second, poverty RPr. PfM-cause by disaster natural.*
5. Sebelum saya menjawab usaha pemerintah dalam mengatasi kemiskinan  
Before I answer effort government in overcome poverty  
Tersebut, pertama saya akan menjelaskan penyebab kedua kemiskinan tersebut.  
*mentioned, first I will explain cause both poverty mentioned.*
  6. Kemiskinan yang di-sebabkan oleh aspek badaniah maksudnya ialah, seseorang  
*Poverty RPr. PfM-cause by aspect physical mean is, someone*  
yang tidak bisa berbuat maksimal seperti orang sehat.  
*RPr. not can do optimal like people healthy.*
  7. Kemudian kemiskinan yang di-sebabkan oleh bencana alam, maksudnya  
*Then poverty RPr. PfM-cause by disaster natural, mean*  
seseorang miskin karena bencana alam.  
*someone poor because disaster natural.*
  8. Misalnya setelah terjadi bencana alam orang tidak mempunyai tempat tinggal.  
*Example after happen disaster natural people not have place live.*
  9. Jadi/ usaha pemerintah dalam menanggulangi kemiskinan ini adalah dengan  
*So, effort government in overcome poverty this is by*  
membangun tempat tinggal sementara, dan memberikan bantuan makanan.  
*build place live temporary, and give help food.*
  10. Cuma itu jawaban saya.  
*Only that answer I [PPr.].*
  11. Terima kasih.  
*Thank you.*

English translation of the answer

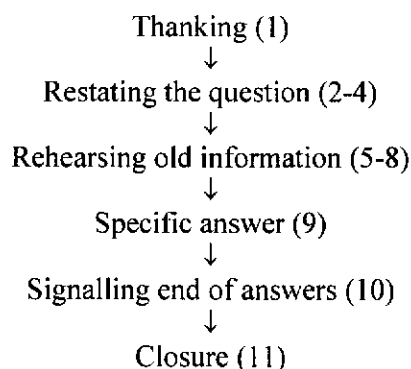
(1) Thank you moderator for allowing me to answer Watiyutensis' question. (2) Her question is what is the government doing to overcome the two types of poverty. (3) The first type of poverty is caused by physical disabilities. (4) The second type of poverty is caused by natural disasters. (5) Before I look at what the government has done to overcome the two types of poverty, first I will explain the causes of the two types of poverty. (6) Physical disabilities refer to people who are physically disadvantaged. (7) Then the second type of poverty is caused by natural disasters. (8) For example people do not have places to live after a natural disaster. (9) So here the government has done something, for example by building temporary shelters and by supplying food. (10) That's all. (11) Thank you. (IND-IND#1)

The speaker firstly thanks the moderator for allowing her to answer the question. Then in (2-4) she restates the questions. She then, in (5), signals that she is going to talk about the causes of the two types of poverty. In (6-8) she explains the causes of the poverty, and in (9) she gives the specific answers to the question where she gives two examples of what the government is doing in overcoming the poverty: by building temporary shelters and by supplying food. She then ends her turn by thanking the audience. The detailed rhetorical structure of the answer is given below.

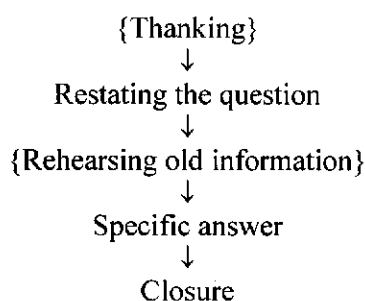
Utterances	Communicative Function
(1) Thank you moderator for allowing me to answer Watiyutensis' question.	thanking the moderator ↓
(2) Her question is what is the government doing to	restating the question

overcome the two types of poverty.	↓
(3) The first type of poverty is caused by physical disabilities.	restating the question
(4) The second type of poverty is caused by natural disasters.	↓
(5) Before I look at what the government has done to overcome the two types of poverty, first I will explain the causes of the two types of poverty.	restating the question
(6) Physical disabilities refer to people who are physically disadvantaged.	↓
(7) Then the second type of poverty is caused by natural disasters.	signalling 'rehearsing old information'
(8) For example people do not have places to live after a natural disaster.	↓
(9) So here the government has done something, for example by building temporary shelters and by supplying food.	rehearsing old information (defining physical poverty)
(10) That's all	↓
(11) Thank you.	rehearsing old information (defining natural disaster)
	↓
	example of a natural disaster
	↓
	specific answer
	↓
	signalling end of answers
	↓
	closure

The rhetorical structure can be summarized as follows:



It can be summarized that the overall rhetorical structure of answers in Indonesian by Indonesian students is as follows:



{ } means the function is optional.

## 2.5 Summary

The overall rhetorical structure of Indonesian students' presentation introductions, questions, and answers in Indonesian is summarized in Table 16 below.

**Table 16**  
The overall rhetorical structures of the Indonesian students' presentation introductions, questions, and answers in Indonesian

The overall rhetorical structure		
Presentation introductions	Questions	Answers
<p>Moslem greeting</p> <p>↓</p> <p>Thanking</p> <p>↓</p> <p>{Praying to Allah /Prophet}</p> <p>↓</p> <p>{Giving background information}</p> <p>↓</p> <p>Introducing the topic</p>	<p>{Moslem greeting}</p> <p>↓</p> <p>Thanking</p> <p>↓</p> <p>Restating the presenter's argument</p> <p>↓</p> <p>Rehearsing old information</p> <p>↓</p> <p>Specific question</p> <p>↓</p> <p>Closure</p>	<p>{Thanking}</p> <p>↓</p> <p>Restating the question</p> <p>↓</p> <p>{Rehearsing old information}</p> <p>↓</p> <p>Specific answer</p> <p>↓</p> <p>Closure</p>

{ } means the function is optional.

( ) means that one of the functions within these brackets is obligatory, but both are possible and common.

The major finding is that the presentation topic, a specific question, and a specific answer respectively are introduced towards the end of the introductions, questions, and answers and this supports the claim that Asians favor delaying the introduction of the topic (Scollon and Scollon 1991; Kirkpatrick 1995).

## Chapter Three

### Discourse Markers and Signposts

#### 3.1 Introduction

This chapter presents the functions of selected discourse markers and the types and the functions of the signposts used in the presentations.

#### 3.2 Discourse markers

The discourse markers analyzed are **dan** ‘and’, **jadi** ‘so’, **baiklah** ‘okay’, **tapi** ‘but’, and **sebab** ‘because’. The analysis was based on data taken from 5 seminar sessions. The frequency and the functions of each discourse marker is presented in Table 17 below. As far as this researcher knows there has been no previous work done on Indonesian discourse markers. This explains the absence of a literature review or reference to previous work, with one exception that will be discussed later.

**Table 17**  
The types and functions of discourse markers used by Indonesian students in seminars conducted in Indonesian

Discourse markers	Functions	Frequency
<b>Dan</b>	1. Linking events within a discourse topic	21
	2. Continuity marker	13
	3. Closure marker	4
		total: 38
<b>Jadi</b>	1. Conclusion marker	28
	2. A return to previous topic marker	1
		total: 29
<b>Baiklah</b>	1. Frame shift	12
	2. Topic change marker	6
		total: 18
<b>Tapi</b>	1. Contrast marker	total: 14
<b>Sebab</b>	1. A <i>knowledge-based</i> relation	7
	2. A <i>fact-based</i> relation	4
		total: 11
Total		110

**Dan** is the most frequent discourse marker used in the data, followed by **jadi**. The least frequently used discourse marker is **sebab**. Of the total of 110 discourse markers identified, 38(34.5 %) are **dan**, and 11(10%) are **sebab**.

An example of each function is given below. For clarity, only the discourse marker being analyzed is highlighted.

### 3.2.1 Dan ‘and’

**Dan** is normally used as a coordinator and is similar to ‘and’ in English. The following is an example of **dan** as a coordinator.

#### Dan as a coordinator

Saudari Neldawati menanyakan, pemerintah telah melaksanakan program  
TA *Neldawati ask, government PtM implement program*  
wajib belajar 9 tahun **dan** gerakan orang tua asuh.  
*compulsary study 9 year and act parents guide.*

*English translation:*

Neldawati asks if the government has implemented a Year 9 Compulsary Education Program **and** a Parental Care Act. (IND-IND#3)

In this example, **dan** coordinates two similar noun phrases: ‘a year 9 compulsory education’ and ‘a Parental Care Act.’

In this study, however, we are interested in the uses of **dan** as a discourse marker. As shown in Table 17, **dan** has three discourse functions: i) linking events within a discourse topic (55.2%); ii) as a continuity marker (34.2%); and as a closure marker (11.6%). An example of each type of discourse function is given below.

#### 3.2.1.1 Dan linking events within a discourse topic (55.2%)

In this example, **dan** links events within a discourse topic. The term ‘linking events within a discourse topic’ is borrowed from Schiffrin’s (1987) analysis of the discourse functions of ‘and’ in unstructured interviews.

- ...
31. Apa yang terjadi di Amerika dapat kita saksikan langsung di Indonesia.  
*What NP happen in America can we watch direct in Indonesia.*
  32. Kalau hal ini terus berlangsung/ tingkah laku masyarakat Amerika akan  
*If case this continue happen, behaviour society America will*  
di-tiru oleh masyarakat kita.  
*PfM-imitate by society we[PPr.]*
  33. Pemuda-pemuda kita tidak merasa keren kalau tidak pakai anting.

- Male youth we[PPr.] not feel handsome if not wear earring.*
34. **Dan** pemuda-pemudi kita tidak merasa cantik kalau tidak pakai rok mini.  
*And female youth we[PPr.] not feel pretty if not wear skirt mini.*
35. Ini umumnya terjadi bagi mereka yang agamanya lemah.  
*this generally happen for they RPr religion weak.*
36. **Dan** juga sekarang terjadi tawuran sesama pelajar.  
*And also now happen fighting among student.*
37. Mereka tawuran tidak hanya untuk membela teman, tapi mempraktekkan adegan kungfu yang mereka tonton.  
*They fight not only for help friend, but practise action kungfu RPr they watch.*

...  
English translation:

... (31) What is happening in America can be seen at the same time in Indonesia. (32) If this happens continuously, Americans' behavior will be imitated by our society. (33) Our young men do not feel good if they are not wearing earrings. (34) **And** our young women do not feel pretty when they are not wearing mini skirts. (35) This commonly happens to those who have a weak religious knowledge. (36) **And** also now students are fighting among themselves. (37) They fight not only to help friends, but to practice kungfu action, which they have seen. ... (IND-IND#4)

The speaker is discussing how American popular culture affects the behavior of Indonesians. The topic of this example is (32). She gives three examples for this: boys wear earrings (33), girls wear mini skirts (34), and students fight among themselves (36). The second and third examples are introduced by **dan** and shows **dan** being used to link events within a discourse topic.

### 3.2.1.2 **Dan** signals a continuity (34.2%)

In this example, **dan** is used to signal a move to a new topic.

- ...
11. Barangkali itulah kesimpulan jawaban untuk pertanyaan nomor satu dari kelompok penyaji.  
*Possibly that summary answer for question number one from team presenter.*
12. **Dan** sekarang kita kembalikan kepada Watiyutensis.  
*And now we [SPr.] return to Watiyutensis.*
13. Bagaimana pendapat anda, apakah anda sudah puas dengan jawaban tadi?  
*What opinion you [PPr.], what you [SPr.] PtM satisfied with answer just now?*

English translation:

... (11) This is the summary of the answers to the first question from the presentation team. (12) **And** now we return to Watiyutensis. (13) Are you satisfied with the answers? (IND-IND#1)

In (11) the moderator signposts the end of his summary. Then in (12) he shifts the topic from summarizing the answers to asking the person who asked the question whether she is happy with the answers or not. **Dan** in (12) therefore signals a continuity.

### 3.2.1.3 **Dan** as a closure marker (11.6%)

The speaker is a 21 year old male.

- ...
13. Yang ingin saya tanyakan adalah...  
NP *wish I ask is...*
  14. Apa saja usaha mahasiswa mengatasi buta huruf bagi masyarakat miskin ?  
*What Em.P effort student overcome illiteracy for society ?*
  15. Demikian pertanyaan saya.  
*That's all question I[PPr.]*
  16. **Dan** terima kasih atas kesempatan yang di-berikan.  
*And thank you for chance PPr. PfM-give.*

English translation:

... (13) What I wish to ask is... (14) What are students doing to overcome illiteracy in a poor society? (15) That's my question. (16) **And** thank you for the chance given. (IND-IND#3)

In (15) the speaker signals that she has finished her question. In (16), where **dan** is used, she ends her turn by expressing thanks to the moderator who allowed her to ask the question.

### 3.2.2 **Jadi** 'so'

There are three functions of **jadi** 'so' in the data. They are: i) as a conclusion marker (96.6%); and ii) as a return to previous topic marker (3.4%). An example of each function is given below.

#### 3.2.2.1 **Jadi** signalling a summary marker (96.6%)

The speaker is a 20 year old male.

- ...
13. Sebagai calon guru, saya pasti memberantas buta huruf.  
*As candidate teacher, I must eliminate illiteracy.*
  14. Tapi tidak semua mahasiswa<sup>4</sup> yang mampu memberantas buta huruf.  
*But not all student RPr able eliminate illiteracy.*
  15. Misalnya mahasiswa teknik mesin.  
*example student engineering.*
  16. Mereka banyak bermain dengan mesin dan oli.

<sup>4</sup> *Mahasiswa* is used to refer to a university student; *Siswa* for a high school student.



- They mostly play with machine and oil.*
17. **Jadi** mahasiswa teknik, saya kira peran mereka dalam memberantas  
*So student engineering, I think role they[PPr.] in eliminate*  
 buta huruf tidak besar.  
*illiteracy not big.*

...  
*English translation*

... (13) As a student teacher, I must help people with illiteracy problems. (14) But not all students are capable of eliminating illiteracy. (15) For example engineering students. (16) They mostly work with machines and oil. (17) **So** I don't think engineering students have an important part to play in eliminating illiteracy. ... (IND-IND#3)

The example shows that the utterance which follows **jadi** in (17) is a conclusion of utterances (14-16). In (14-16) the speaker explains why engineering students cannot help people with illiteracy problem. Then in (17) he concludes this.

### 3.2.2.2 **Jadi** signals a return to previous topic (3.4%)

The speaker is a 21 year old female.

- ...
5. Kemudian pertanyaan kedua, apakah ada hubungan antara tawuran sesama  
*Then question second, what there relation between fighting among*  
 pelajar dengan westernisasi ?  
*student with westernisation ?*
6. Kita lihat dulu tawuran itu berasal dari mana.  
*We see first fighting that come from where.*
7. Dan apa penyebab-nya.  
*And what cause-PPr.*
8. Dengan adanya westernisasi akan menyebabkan pembaratan pada bidang  
*With existence westernisation will cause westernise on aspect*  
 teknologi informasi.  
*technology information.*
9. Misalnya televisi.  
*For example television.*
10. Acara-nya banyak tidak sesuai dengan norma-norma kita.  
*Program-PPr. many not suitable with norms we[PPr.]*
11. **Jadi**/ apakah ada hubungan antara tawuran dengan westernisasi ?  
*So, what there relation between fighting with westernisation ?*
12. Mungkin ada, terutama bagi mereka yang tidak bisa menyaring informasi.  
*May be there, especially for they RPr. not can filter information.*

...  
*English translation*

(5) Then the second question, is there any relation between fighting among students and westernisation? (6) Firstly we look at the sources of fighting. (7) And what are the causes. (8) Through westernisation, information technology will be influenced. (9) For example, television. (10) There are many television programs which are not suitable for our norms. (11) **So**, is there any relationship between fighting among students and westernisation? (12) Maybe there is, especially for those who can not filter the

information. ... (IND-IND#4)

Utterance (11) restates the question in (5). In between she gives some background information (6-10), and signals a return to the question by using **jadi**.

### 3.2.3 Baiklah 'okay'

**Baiklah** is constructed by two morphemes: *baik* (a free morpheme), and *-lah* (a bound morpheme). Before analyzing the discourse functions of **baiklah** as it occurs in the data, the functional uses of the particle *-lah* is first reviewed. This scholarly attention makes '*-lah*' unique among Indonesian discourse markers.

The *-lah* particle is also used in Standard Malay. Brunei Malay, however, uses *-tah*. According to Simanjuntak (1988), the main function of *-lah* or *-tah* is to soften or to give clarity to the word in which it is contained. The *-lah* particle in Standard Malay is a bound morpheme (Conrad et al. 1990) and also functions as an emphatic marker (Asmah 1982; Hassan 1974). In Indonesian, *-lah* is also a bound morpheme which can be attached to a noun, a verb, or an adjective.

The following examples illustrate the uses of the *-lah* particle in Indonesian.

Example 1: *-lah* is attached to a verb.

(In this example a teacher speaks to her students)

Kerjakan-lah latihan nomor dua.  
*Do-lah exercise number two.*  
*translation: 'Please do exercise number two'*

Example 2: *-lah* is attached to a noun

(The speaker is responding to a question: 'who waters the flower?')

Saya-lah yang menyiram bunga setiap pagi.  
*I-lah RPr. water flower every morning.*  
*translation: 'It is me who waters the flowers every morning.'*

Example 3: *-lah* is attached to an adjective.

(The speaker is talking to a friend regarding the price of basic need)

Kita harapkan murah-lah harga kebutuhan pokok bulan depan.  
*We hope cheap-lah price need basic month next.*  
*translation: 'We hope the price of basic needs will be cheap next month.'*

In Example 1, the presence of *-lah* in *kerjakan* 'do' emphasizes the importance of the doing. The teacher in this case really expects the students to do exercise number two. The use of *-lah* also reduces the level of formality. That is why

Example 1 is translated as *Please do exercise number two*. When we omit *-lah* from Example 1, we have *Kerjakan latihan nomor dua* ‘Do the exercise number two.’ The meaning now is more of a formal command.

In Example 2, *-lah* is attached to a subject pronoun *saya* ‘I’. The function of *-lah* here is to emphasise who actually waters the flowers, and to soften the utterance. By using *sayalah* ‘I-lah’ in the utterance, the speaker stresses that it is her who waters the flowers, not someone else. The presence of *-lah* makes the utterance less formal than it would be without *-lah*.

The particle *-lah* in Example 3 is attached to an adjective *murah* ‘cheap’. The use of *-lah* signals that the speaker really expects the price of basic needs will be cheaper soon. The presence of *-lah* also reduces the level of formality of the statement.

There are two functions of *-lah* in these three examples. First, it emphasizes the meaning of the word to which *-lah* is attached, and secondly, it reduces the level of formality.

The presence of particle *-lah* in the **baiklah** similarly emphasizes the meaning of the word *baik* and at the same time it reduces the level of formality.

The discourse functions of **baiklah** as shown in Table 17 signals: i) a frame shift (66.7%); and ii) a topic change (33.3%). An example of each function is given below.

### 3.2.3.1 **baiklah** signalling a frame shift (66.7%)

The speaker is a 22 year old female.

1. **Baiklah**, terima kasih atas waktu yang di-berikan oleh moderator.  
*Okay, thank you for time RPr PfM-give by moderator.*
2. Kami dari kelompok satu akan membahas materi yang berhubungan dengan  
*We [SPr.] from group one will discuss issue RPr relate with*  
*kemiskinan/ keterbelakangan/ dan kriminalitas.*  
*poverty, underdevelopment, and crime.*
3. Pada materi ini/ kami membatasi pada lima sub-topik.  
*On issue this, we limit to five sub-topics.*

...

English translation

(1) **Okay**, thank you, moderator, for giving me the time. (2) We are from group one and will discuss issues that relate to poverty, under-development, and crime. (3) On this issue, we shall limit this to a discussion of five sub-topics. ... (IND-IND#1)

The speaker uses **baiklah** to signal she is beginning her turn after the moderator allows her to speak.

### 3.2.3.2 **baiklah** signalling a topic change (33.3%)

This example is taken from IND-IND#1. The speaker is a 20 year old male.

1. Assalamu'laikum warrahmatullahi wabarakatuh.  
*Peace be with you and Allah mercy and blessing as well.*
  2. Terlebih dulu marilah kita panjatkan puji dan syukur kehadiran Allah  
*First of all let we [OPr.] send praise and thank to Allah subhanata'la. almighty.*
  3. Salawat dan salam kita sampaikan kepada nabi besar Muhammad  
*Prayer and greeting we [SPr.] send to prophet great Muhammad salalla wa'laihi wassallam. may Allah bless Him and give Him peace.*
  4. **Baiklah** rekan-rekan sekalian, sekarang kita mulai saja diskusi kita  
*Okay friends all, now we [SPr.] begin EP discussion we [PPr.] pada kesempatan ini. on occasion this.*
  5. Oh... untuk lebih lancarnya diskusi kita, ada beberapa poin yang  
*Oh... for Com.M smooth discussion we [PPr.] there some points RPr ingin saya sampaikan. wish I [SPr] address.*
- ...

#### *English translation*

(1) Peace be with you and Allah's mercy and blessing. (2) First of all let's send praise and thanks to Allah almighty. (3) Prayer and greeting we send to the prophet Muhammad, may Allah bless Him and give Him peace. (4) **Okay** friends, now we begin our discussion on this occasion. (5) Oh... in order to make this activity run well, there are some points I wish to address. ... (IND-IND#1)

In (1-3) the moderator begins his talk by greeting the participants using an Islamic greeting. Then he sends praises and thanks to both Allah (God) and the prophet Muhammad. Then in (4) he shifts to a new topic, the actual business of the seminar.

### 3.2.4 **Tapi**

All 14 **tapi** in the data have the same discourse function. They all signal contrast as the example below shows.

The speaker is a 21 year old female.

- ...
6. Bangsa Indonesia membuka diri bekerjasama dengan negara lain.

- People Indonesia open self cooperate with nation other.*
7. Misalnya dengan Amerika/ Indonesia bekerjasama dalam membuat satelit  
*Example with America, Indonesia cooperate in manufacture satellite*  
Komunikasi.  
*communication.*
  8. Juga dengan negara-negara Asia Timur.  
*Also with nations Asia East.*
  9. Misalnya dengan Korea Selatan dalam membuat mobil Timor.  
*Example with Korea South in manufacture car Timor.*
  10. Tujuan utama kerjasama ini adalah untuk mendapatkan nilai-nilai positif.  
*Aim main cooperation this is to get values positive.*
  11. **Tapi** disamping nilai-nilai positif/ keterbukaan juga membawa dampak negatif.  
*But beside values positive, openness also bring impact negative.*
  12. Misalnya masuknya nilai-nilai budaya barat kedalam masyarakat kita.  
*Example come values culture west into society we*[PPr.]

...

English translation

... (6) Indonesian people openly wish to cooperate with other nations. (7) For example, Indonesia cooperates with America in making communication satellites. (8) Also with East Asian countries. (9) For example with South Korea in manufacturing Timor cars. (10) The main aim of such a cooperation is to get positive results. (11) **But** besides the positive results, openness also brings negative consequences. (12) For example western cultural values come into our society. ... (IND-IND#4)

In (6-10), the speaker talks about the positive aspects of Indonesian cooperation with other countries. Then in (11), in stark contrast, the speaker talks about possible negative consequences of such cooperation. This contrasting argument is signalled by the use of **tapi**.

### 3.2.5 Sebab

**Sebab** is the least frequent discourse marker identified in the Indonesian data. The discourse functions of **sebab** can be grouped into two types. It signals: i) a *knowledge-based* causal relation (63.6%); and ii) a *fact-based* causal relation (36.4%). These functions are similar with the functions of English 'because' identified by Schiffrin (1987). However, Schiffrin's *action-based* causal relation was not identified in the data.

The following is an example of each function.

#### 3.2.5.1 **Sebab** signalling *fact-based* causal relation (36.4%)

The speaker is 21 year old female.

...

21. Dalam melaksanakan tugas-nya, ABRI bekerjasama dengan rakyat.

- In do task-PPr, Defence Force cooperate with people.
22. **Sebab** Undang-Undang Dasar menetapkan setiap warga negara berhak dan  
**Because** constitution state every citizen right and  
ikut serta dalam membela negara.  
involved in defend country.

English translation

... (21) In doing its tasks, the Defence Force cooperates with the people. (22) **Because** the constitution states that every citizen has the right and should get involved in the defence of the country. (IND-IND#5)

The speaker uses factual information to explain why the Indonesian Defence Force involves society in its tasks. The factual information the speaker is referring to is an article in the constitution. The type of reason given for the action described in the main clause is therefore *fact-based*.

### 3.2.7.2 **Sebab** signalling *knowledge-based* causal relation (63.6%)

This example is taken from IND-IND#3. The speaker is a 20 year old female.

- ...
11. Kemudian pemerintah mencanangkan program wajib belajar 9 tahun.  
Then government introduce program compulsory learn 9 year.
12. **Sebab** banyak anak-anak tamat sekolah dasar tidak melanjutkan  
**Because** many pupil leaver school elementary not continue  
pendidikan mereka.  
study they[PPr.]

...

English translation

... (11) Then the government introduced a nine year compulsory education program. (12) **Because** many elementary school leavers do not continue their studies. ... (IND-IND#3)

The speaker uses his world knowledge to explain why the nine year compulsory education program is introduced. The type of reason given for the main clause is *knowledge-based*.

## 3.3 Signposts

Signposts are used to signal to the listener how a talk is structured. Lynch and Anderson suggested that speakers can use signposts for marking the talk's sections and subsections. Signposts tell listeners "where you are in the presentation, where you are taking them next and where they have just been" (1992, p.10). Lynch and Anderson classify the phrases below as signposts in English

Introduction	<i>What I'd like to do is (to) discuss... I'm going talk about... I want consider... I intend explain...</i>
Ordering points (listing)	<i>Firstly... Secondly... Lastly/Finally...</i>
Ordering points (time order)	<i>First/To begin with Second/Next/Then Finally...</i>
Transition	<i>I'd like now to move on to... Turning now to... Moving now to... Having looked at (X), let's consider (Y)</i>
Conclusion	<i>So... We've seen that... In short... In conclusion...</i>

Lynch and Anderson (1992, p.10)

Ellis and O'Driscoll also suggest that it is important to signpost the presentation. They believe that signposts will help the speaker to “define its limits and to focus the audience on the aspects of the topic the speaker wants to talk about” (1992, p.12). They also suggested that the introduction should contain some kind of signposting for the audience with the presenter telling the audience: i) what the speaker is going to talk about; and ii) in which order the points will be developed. Ellis and O'Driscoll provide the following example of signposts for use in an introduction:

*I'll be developing three main points.  
First, I'll give you... Second, ... Lastly, ...  
My presentation will be in two main parts. In the first part I'll... And then I'll...  
Firstly, I'd like to... Secondly, we can... And I'll finish with...*

Ellis and O'Driscoll (1992, p.11)

Ellis and O'Driscoll also suggest that during a presentation, it is useful to use signposts to show where one part of the presentation ends and a new part starts. This helps the audience follow the talk more easily. The expressions below are examples of such signposts:

*I'll begin by...  
Let's start with...  
If I could now turn to...*

*My next point is ...*  
*Now, turning to...*  
*Now, what about...?*  
*Let me now move on to...*

Ellis and O'Driscoll (1992, p.27)

Kirkpatrick (1994) has distinguished between a structure signpost and a content signpost. Structure signposts tell listeners what the structure of the speaker's talk will be. Content signposts indicate the content of what a speaker is going to talk about. These distinctions are similar to Ellis and O'Driscoll's classification. Their "what the speaker is going to talk about" would be a content signpost; and their "in which order the points will be developed" would be a structure signpost.

In this study, signposts are classified into structure signposts, content signposts, and co-occurring structure and content signposts. Co-occurring structure and content signposts tell listeners both about the structure and content of the talk. Examples of each are presented below.

*content signpost*

My topic today is the Changing Roles of Parents

*structure singpost*

My presentation will be in three parts.

*Co-occurring structure and content signposts*

First, I'm going to talk about the ordinary duties of a mother.

The analysis identified the types of signposts used in the presentation introductions and in its body. The conclusion is not included because no signposts were used in the conclusion. The analysis was based on fifteen presentations. Table 18 below shows the classification of the signposts. The following abbreviations are used:

SS refers to structure signposts.

CS refers to content signposts.

SCS refers to co-occurring structure and content signposts.



**Table 18**

The types and frequency of signposts used in the Indonesian students' presentations in Indonesian

Presentation	Parts of the presentation						Total
	Presentation Introduction			Body of the Presentation			
	Number and Types of Signposts			Number and Types of Signposts			
	SS	CS	SCS	SS	CS	SCS	
IND-IND#1	1	1	5	-	-	5	12
IND-IND#2	-	1	1	-	-	1	3
IND-IND#3	-	1	-	1	-	-	2
IND-IND#4	-	1	-	-	-	-	1
IND-IND#5	-	1	-	1	-	-	2
IND-IND#6	-	1	-	-	-	-	1
IND-IND#7	-	1	-	-	-	2	3
IND-IND#8	-	1	-	-	-	-	1
IND-IND#9	-	1	-	1	-	-	2
IND-IND#10	-	1	-	1	-	-	2
IND-IND#11	-	3	-	-	-	8	11
IND-IND#12	-	1	-	-	-	1	2
IND-IND#13	-	1	-	-	-	1	2
IND-IND#14	-	1	-	1	-	-	2
IND-IND#15	-	1	-	-	-	-	1
Total	1	17	6	4	-	18	47

The overall data show that Indonesian students did not use many signposts in their presentations in Indonesian. From the fifteen presentations analyzed, only forty-seven signposts were identified. This means that the average number of signposts used in a presentation is less than four. Presentations 1 and 11 were exceptional in using twelve and eleven signposts respectively.

The introductions revealed: one structure signpost; seventeen content signposts; and four co-occurring structure and content signposts. In the body of the presentations, the signposts used were: four structure signposts; and eighteen co-occurring structure and content signposts. There were no content signposts used in the body of the presentations.

The following is a summary of a typical presentation. This example is taken from IND-IND#3. In the example below only the English translation is given. The Indonesian transcription of the presentation is presented in Appendix 4. The presenter is a 20 year old male. For the purposes of identification, structure signposts are underlined, and content signposts are in italics.

## English translation

(1) Peace be with you and Allah's blessing. (2) Thank you moderator for giving me the chance. (3) *I'm going to present the result of our discussion about the Implementation of the nine year Compulsory Education program.* (4) People learn from birth to death. (5)... (40) That's all I have to say. (41) I welcome criticisms and advice from the floor. (42) Thank you. (43) I return to the moderator.

Only one SS and one CS occur in this presentation. They are:

Introduction	(3) <i>I'm going to present the result of our discussion about the Implementation of the 9 year Compulsory Education program.</i> (CS)
Body of the presentation	(40) <u>That's all I have to say.</u> (SS)

## 3.4 Summary

The functions of discourse markers and the use of signposts in the Indonesian data are summarized below.

The functions of discourse markers are summarized below.

Discourse Markers	Functions	Frequency of use
<b>Dan</b>	1. Linking events within a discourse topic 2. Topic change marker 3. Closure marker	21(55.2%) 13 (34.2%) 4 (11.6%) total: 38
<b>Jadi</b>	2. Conclusion marker 3. A return to previous topic marker	28 (96.6%) 1 (3.4%) total: 29
<b>Baiklah</b>	1. Readiness to take a turn 2. Topic change marker	12 (66.7%) 6 (33.3%) total: 18
<b>Tapi</b>	1. Contrast marker	14(100%) total: 14
<b>Sebab</b>	1. A <i>fact-based</i> relation 2. A <i>knowledge-based</i> relation	4 (36.4%) 7(63.6%) total: 11

**Dan** is the most frequent discourse marker used in the data.

With regard to the use of signposts in presentations, it has been shown that three types of signposts were used: content signposts, structure signposts, and co-occurring structure and content signposts. The average number of signposts used was less than four. Content signposts were used more frequently in the introductions than structure signposts. In the body of the presentations, co-occurring structure and

content signposts were the most frequent signposts used. No content signposts were used in the bodies of the presentations.

## Chapter Four

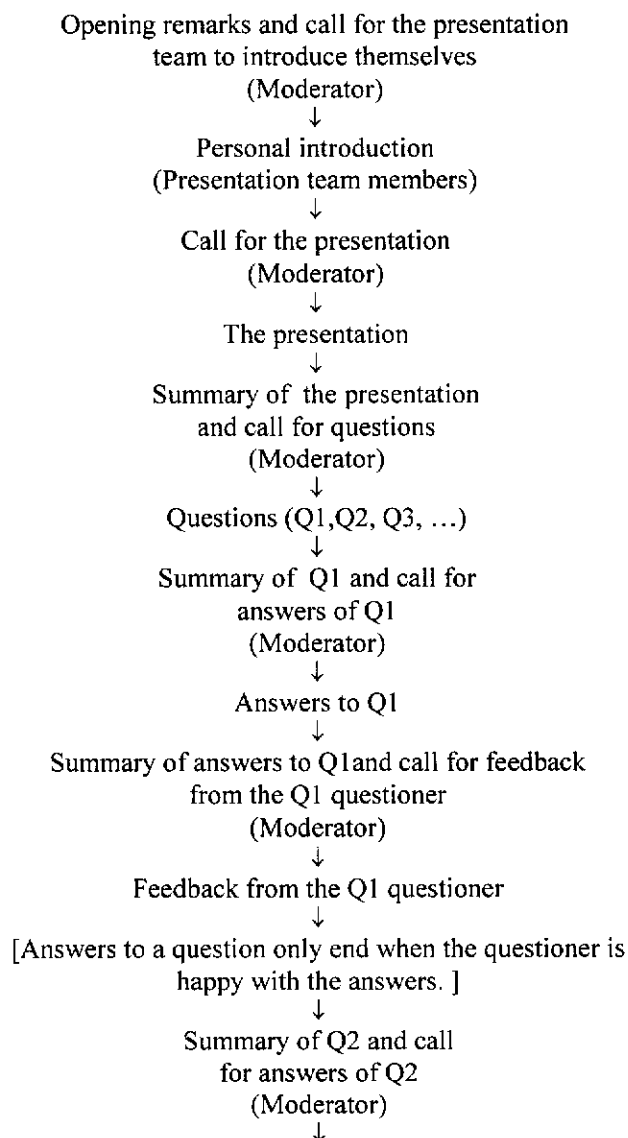
### Summary

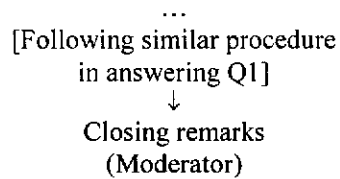
#### 4.1 Introduction

This chapter summarizes the major findings for the Indonesian data in Indonesian.

#### 4.2 Overall schema of the seminar

The overall schema of the Indonesian students' seminars in Indonesian can be summarized as follows:



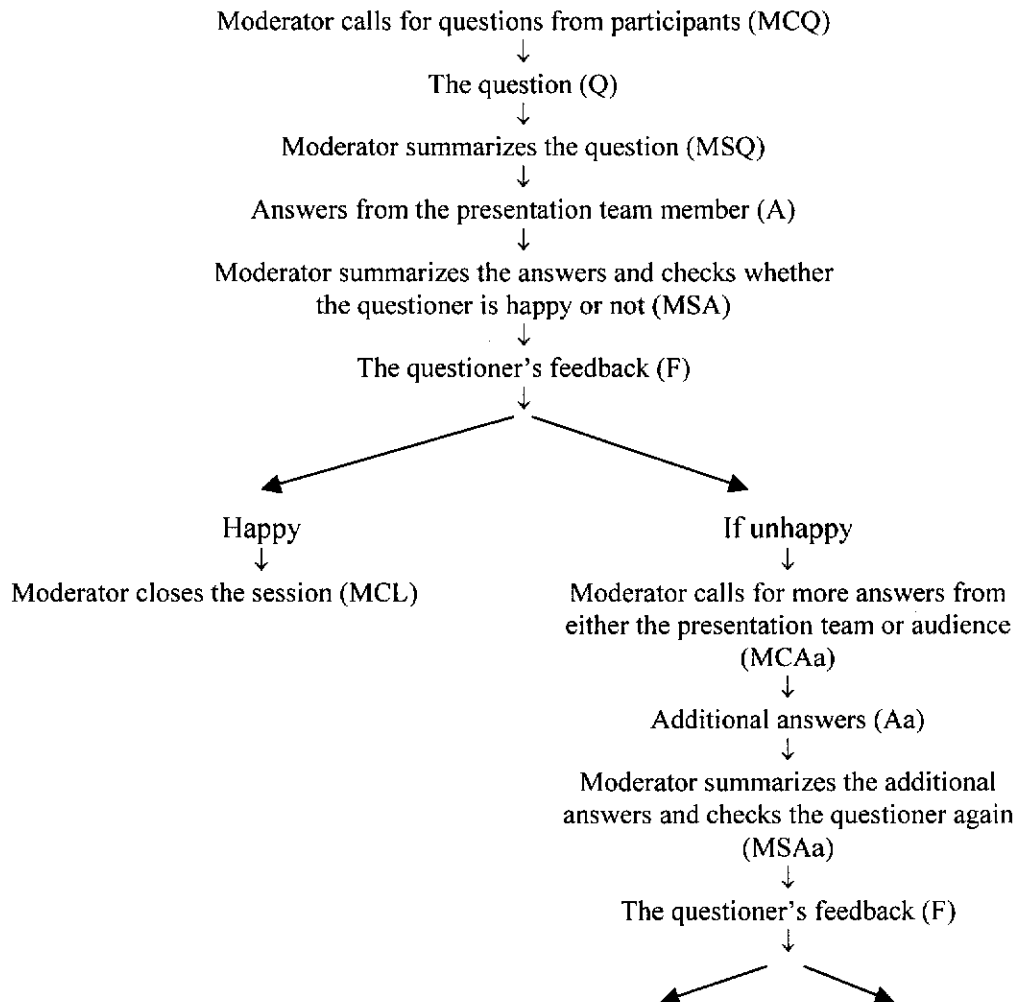


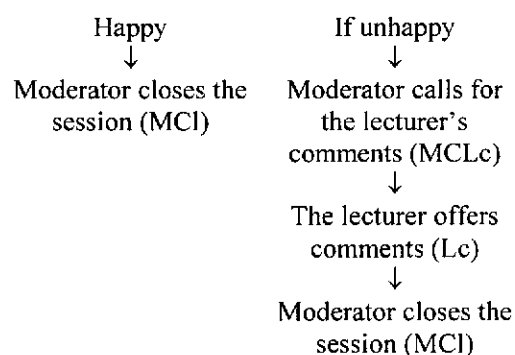
#### 4.3 Major components of a presentation

With regard to the major structure of a presentation, the data show that every presentation in Indonesian comprises three sections: introduction, body, and conclusion.

#### 4.4 The exchange structure of the question and answer sessions

The structure of the question and answer exchanges in Indonesian by Indonesian students can be presented as follows:





The exchange structure of the question and answer in Indonesian by Indonesian students follows three possible patterns:

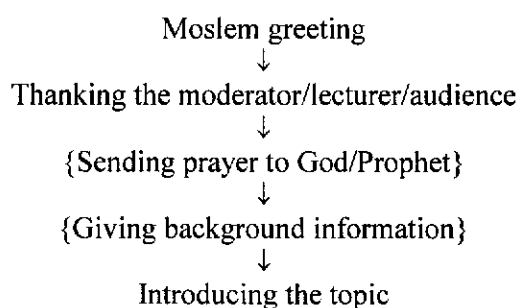
- 1) *MCQ Q MSQ A MSA F MCI*;
- 2) *MCQ Q MSQ A MSA F MCAa Aa MSaa F MCI* ;
- 3) *MCQ Q MSQ A MSA F MCAa Aa MSaa F MCLc Lc MCI*.

(*MCQ* = Moderator's call for question; *Q* = the question; *MSQ* = Moderator's summary of the question; *A* = the answer; *MSQ* = Moderator's summary of the answer; *F* = the questioner's feedback; *MCAa* = Moderator's call for additional answer; *Aa* = the additional answer; *MSaa* = Moderator's summary of the additional answer; *MCLc* = Moderator's call for lecturer's comment; *Lc* = Lecturer's comment; *MCI* = Moderator's closing remarks).

The choice of pattern is determined by whether the questioner is happy with the answers. The Indonesian exchange can then be summarized as *MCQ Q MSQ A MSA F {MCAa Aa MSaa F} {MCLc Lc} MCI*.

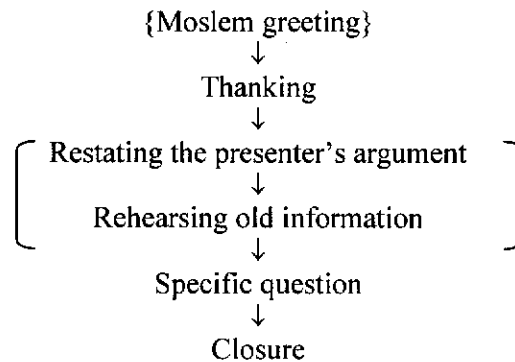
#### 4.5 The rhetorical structure of presentation introductions

The rhetorical structure of the presentation introductions in Indonesian by Indonesian students can be summarized as follows:



#### 4.6 The rhetorical structure of questions

The rhetorical structure of questions can be summarized as follows:

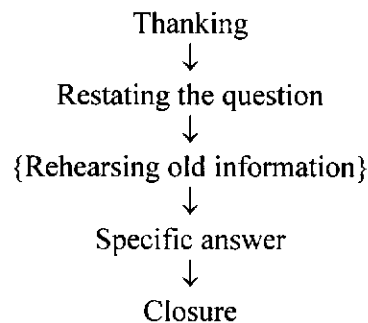


{ } means the function is optional.

( ) means that one of the functions within these brackets is obligatory, but both are possible and common.

#### 4.7 The rhetorical structure of answers

The rhetorical structure of answers can be summarized as follows:



#### 4.8 The functions of discourse markers

In relation to the use of discourse markers the data show that **dan** 'and' and **jadi** 'so' were the most frequent discourse markers used. **Sebab** 'because' was the least frequent discourse marker. The functions of each discourse marker can be summarized below.

Discourse Markers	Functions	Frequency of use
<b>Dan</b>	1. Linking events within a discourse topic	21(55.2%)
	2. Topic change marker	13 (34.2%)
	3. Closure marker	4 (11.6%)
		total: 38

<b>Jadi</b>	1. Conclusion marker	28 (96.6%)
	2. A return to previous topic marker	1 (3.4%)
		total: 29
<b>Baiklah</b>	1. Readiness to take a turn	12 (66.7%)
	2. Topic change marker	6 (33.3%)
		total: 18
<b>Tapi</b>	1. Contrast marker	14(100%)
		total: 14
<b>Sebab</b>	1. A <i>fact-based</i> relation	4 (36.4%)
	2. A <i>knowledge-based</i> relation	7(63.6%)
		total: 11

#### 4.9 The uses of signposts

With regard to the use of signposts in presentations, the data show that the average number of signposts used is very low and ranges from 1 to 3. More signposts were used in the introductory part than in the body. The most frequent signposts in the introduction were content signposts and in the body co-occurring structure and content signposts.

In the next section the findings of the Australian data in English are discussed. This will enable us to compare the Indonesian findings in Indonesian and the Australian findings in English.



## Section C

### Findings of the Australian Data in *English*

#### Introduction

This section presents the findings from the Australian students' group seminar presentations in English. The findings are divided into four chapters.

**Chapter 1** presents: i) the overall schema of a seminar; ii) the major components of a presentation; and iii) the exchange structure of the question and answer exchanges; and iv) the types of interruptions.

**Chapter 2** presents: i) the rhetorical structure of presentation introductions; ii) the rhetorical structure of questions; and iii) the rhetorical structure of answers to questions.

**Chapter 3** discusses: i) the functions of discourse markers; and ii) the uses of signposts in the presentations.

**Chapter 4** summarizes the major findings of the Australian data.

A comparison of the findings between the Indonesian data in Indonesian and the Australian data in English is discussed in Section D.

#### The Data

The data were obtained by tape recording students' seminars at the Faculty of Education, Curtin University of Technology, Australia. The seminars were part of students' course assignments. Students had been asked to make group seminar presentations on topics related to educational issues provided by the lecturers. The ages of the students ranged from 20 to 25 years old. Students taking the course and the course lecturers attended the seminars.

The quantity of data used for the analysis for each aspect of the study is presented in Table 19 below.

**Table 19**

The quantity of data for each aspect of analysis  
in the Australian data in English

No.	Aspects of the study	Amount of data
1.	Overall schema of the seminar session	17 seminars
2.	Major components of a presentation	17 presentations
3.	The exchange structure of the question and answer sessions	30 sets of questions and answers
4.	The rhetorical structure of presentation introductions	6 opening speakers; 11 'following' speakers.
5.	The rhetorical structure of questions	30 questions
6.	The rhetorical structure of answers	30 answers
7.	The functions of discourse markers	10 presentations
8.	The uses of signposts	5 'opening' speakers' presentations; 6 'following' speakers' presentations

The descriptions of the seminars used in the study are presented in Table 20 below. Each seminar is coded for referencing purposes.

**Table 20**

The descriptions of seminars used in the Australian data in English

No.	General topics /Sub-topics	Numbers in team	Number of participants	Dates of recording	Referencing codes
I	The Changing Roles of Men and Women, Parents, and Educators (general topic)	5	21	11/5/1998	AUS-E#1
	1. Roles of Men and Women in the Past (opening speaker)				AUS-E#1.1
	2. The Changing Roles of Women in Society (sub-topic speaker)				AUS-E#1.2
	3. The Changing Roles of Men (sub-topic speaker)				AUS-E#1.3
	4. The Changing Roles of Men as Educators (sub-topic speaker)				AUS-E#1.4
	5. Women as Educators (sub-				

	topic speaker)				AUS-E#1.5
II	Pupils with a Communication Disorder (general topic)  1. Definition of Communication (opening speaker) 2. Stuttering (sub-topic speaker) 3. Articulation and Phonology (sub-topic speaker)	3	24	28/4/1998	AUS-E#2  AUS-E#2.1 AUS-E#2.2 AUS-E#2.3
III	Working Families: an Educational Response (general topic)  1. Childcare and Changes in Funding Supports (opening speaker) 2. Case Studies (sub-topic speaker) 3. Strategies for Working Parents (sub-topic speaker)	3	20	4/5/1998	AUS-E#3  AUS-E#3.1 AUS-E#3.2 AUS-E#3.3
IV	Culturally Responsive Teaching of Aboriginal Early Childhood and Primary Students (general topic)  1. Differences between Western and Aboriginal Cultures (opening speaker) 2. The significance of Aboriginal Oral History (sub-topic speaker)	2	11	5/5/1998	AUS-E#4  AUS-E#4.1 AUS-E#4.2
V	Bullying in Schools (general topic)  1. Bullying in Schools Part 1 (opening speaker) 2. Bullying in Schools Part 2 (sub-topic speaker)	2	22	2/6/1999	AUS-E#5  AUS-E#5.1 AUS-E#5.2
VI	Communication Disorder (general topic)  1. Introduction to Communication Disorder (opening speaker) 2. Hearing Problems (sub-topic speaker)	2	24	28/4/1998	AUS-E#6  AUS-E#6.1 AUS-E#6.2

## **Chapter One**

### **Schema, Components of a Presentation, Exchange Structure, and Interruptions**

#### **1.1 Introduction**

This chapter presents and discusses: i) the overall schema of a seminar; ii) the major components of presentations; iii) the exchange structure of question and answer exchanges; and iv) the types of interruptions. This chapter does not discuss the roles of a moderator because there is no moderator in Australian students' seminars.

#### **1.2 The overall schema of a seminar**

The overall schema of each of the 17 seminars follows a similar pattern.

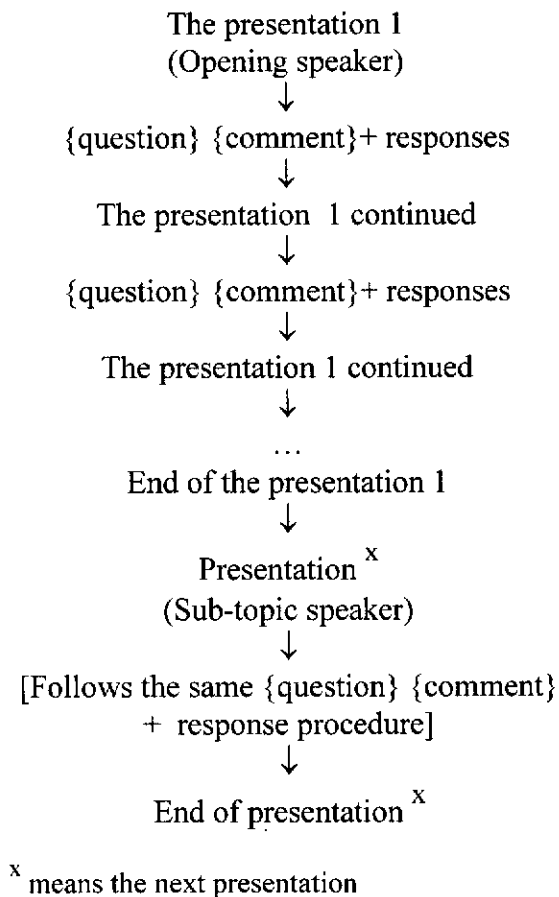
When making group seminar presentations, the Australian students break down the topic into several sub-topics depending upon the number of students in the group, and every team member presents one sub-topic. If there are three members in a team, there will be three sub-topics discussed in the seminar. Since they divide the tasks by breaking the main topic of the seminar into sub-topics and assigning each team member one sub-topic, the Australian students' group seminars are called *topic-based*.

In each session, the relevant team member speaks on his/her sub-topic in turn. While a presenter is giving a talk, members of the audience or the lecturer may ask questions or offer comments at any time. The questions or comments might be responded to by the presenter, the lecturer, or even a member of the audience. After a question or a comment is answered, the speaker continues the presentation. After one presenter finishes with his/her sub-topic, the next presenter gives a presentation following a similar procedure.

The overall schema of Australian students' seminars in English can be summarized in Figure 6 below.

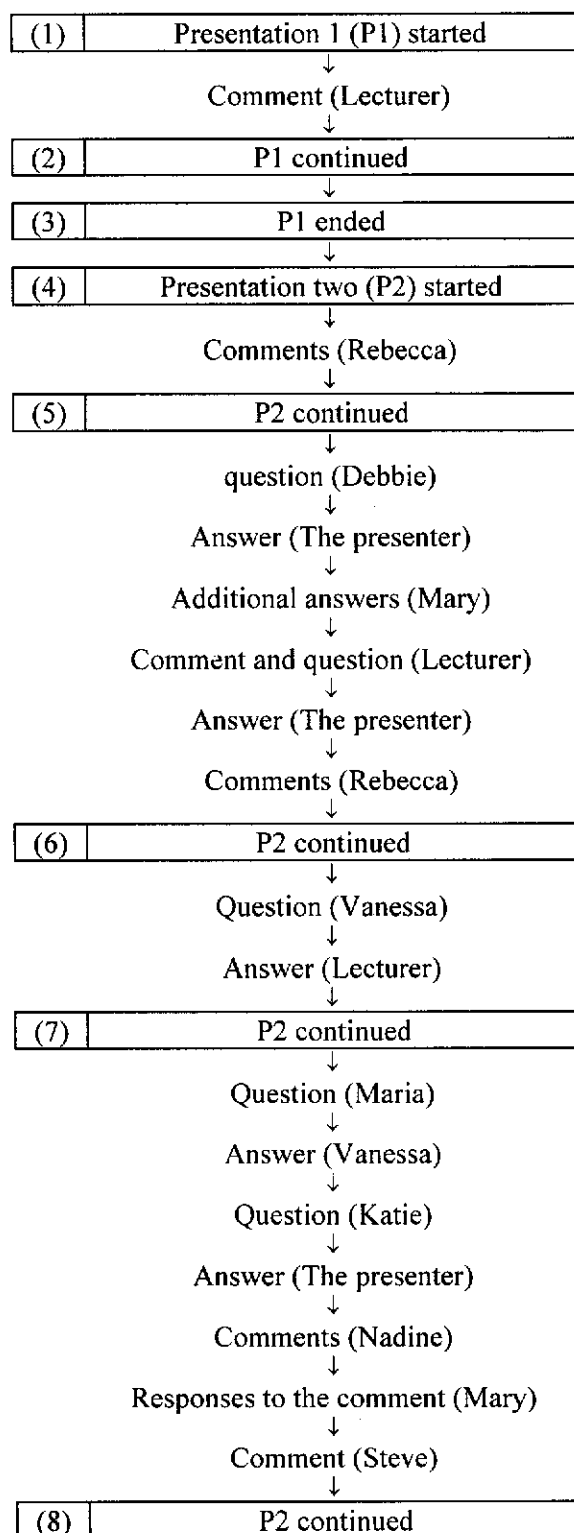
**Figure 6**

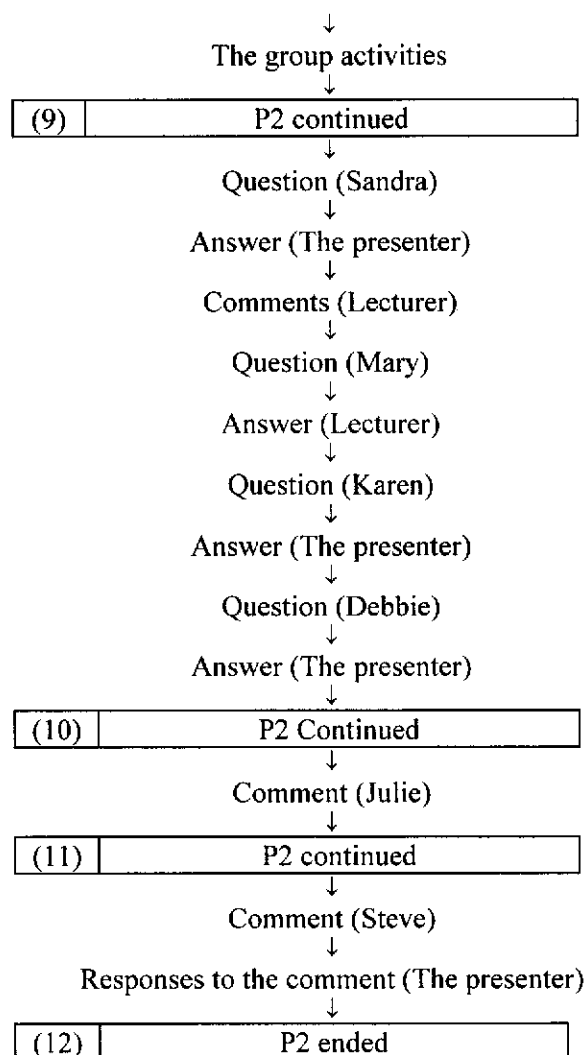
The overall schema of Australian students' seminars conducted in English



To see the overall schema of a group seminar presentation session conducted in English by Australian students, a typical example of a group seminar presentation is given. The full transcription of the seminar is presented in Appendix 5. The general topic of the seminar is *Pupils with a Communication Disorder*. Three students were involved in the presentations. Here only the first and the second sub-topics are presented (AUS-E#2.1 and AUS-E#2.2) for reasons of space. Both presenters are female students, aged 20 and 22. The seminar was attended by 24 students and a lecturer. The overall schema of the seminar is shown in Figure 7 below. For the purposes of analysis, the actual presentation is boxed and numbered. This will enable us to distinguish between the presentation and the interruptions. These will be analyzed in 1.5 of this chapter.

**Figure 7**  
The overall schema of a typical example of Australian students' seminars conducted in English





A number of important features are revealed in this typical schema above. First, questions or comments from either the audience or the lecturer are allowed during the presentation itself. In other words, interruptions from the floor are allowed. During presentation 2 (P2), for example, there were several questions or comments from the participants. A second feature is that there is no special session for questions and answers. The audience or the lecturer ask questions or offer comments while the presenter is giving the presentation and these questions or comments may be responded to by the presenter, members of the audience or the lecturer. Third, there is no moderator or 'chair' to exercise control over the seminar.

### 1.3 The major components of a presentation

After looking at the overall schema of a seminar session, the major components of a seminar presentation are now considered. An analysis of 17 presentations reveals that each presentation consists of three parts: the introduction, the body, and closure. In the introduction, the presenters introduce the topic and in the body they develop it. To end, the presenters might summarize the presentation, state any possible implications, or just end the presentation by announcing his/her turn is over.

The following is the summary of a seminar presentation. The full transcription of the presentation is in Appendix 6. This presentation was chosen because it has the least interruptions from the audience and the structure is therefore clear. The presenter is a 20 year old female.

The major components of this presentation are presented in Table 21 below.

**Table 21**

The major components of a typical example of presentations  
in the Australian data in English

Main parts of the presentation	Communicative functions
Introduction	- introducing the topic (1)
Body of the talk	- definition of articulation (2) - articulation disorder (3-11) - causes of articulation disorder (12-27) - definition of Phonology (28-31) - direction for class activities (32-38) - comments on the activities (39-43) - teacher's responsibilities (44-58)
Closing statements	- possible implication for teachers (59-62)

This individual speaker's sub-topic presentation consists of three main parts: introduction (1); body of the talk (2-58); and closing statement (59-62). In her introduction to the sub-topic, the presenter introduces the topic of the talk. In the body of the talk, the presenter discusses seven issues: i) definition of articulation (2); ii) articulation disorder (3-11); iii) causes of articulation problems (12-27); iv) a definition of phonology (28-31); v) direction for class activities (32-38); vi) comments on the



activities (39-43); and vii) teachers' responsibilities (44-58). In her closing statements (59-62), the presenter talks about the implications for teachers.

All the 17 individual speaker's sub-topic presentations include these three major components: introduction, body of the presentation, and closure.

#### 1.4 The structure of the question and answer exchanges

It is interesting to note that the questions are not necessarily answered by the presenter but can also be answered by the lecturer, or even a member of the audience, although lecturer and audience answers were rare. An analysis of 30 sets of questions and answers showed that: i) 27 questions were answered by the presenter; ii) 2 questions were answered by the lecturer; and iii) 1 question was answered by a member of the audience.

It is important to note that this exchange takes place within the presentation. After answering the questions or responding to the comments, the presenter continues.

An analysis of 30 sets of questions and answers reveals that 28(93.3%) follow the *question + answer* pattern, and 2(6.7%) follow the *question + answer + comment* pattern. An example of each pattern is given below.

##### Pattern 1: (The *question + answer* exchange structure) (93.3%)

Classes of moves	Speakers	Utterances
Question (Q)	Participant :	What's a normal sound like?
Answer (A)	Presenter :	Everybody knows what a normal sound is like. A normal voice is pleasant sounding. And when it's not pleasant sounding, it means the voice is sort of may be bad, you know, either too loud, too soft, too high or low. So if you've got a guy and he really has a really high voice as a female with a really low voice, you can't accept their voices are normal and pleasant. (AUS-E#2.2)

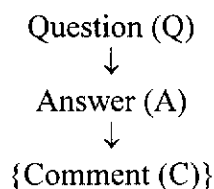
The exchange structure of this example is *question + answer* or *QA* for short.

##### Pattern 2: (The *question + answer + comment* exchange structure) (6.7%)

Classes of moves	Speakers	Utterances
Question (Q)	Participant :	Is the symptom of emotional stress that causes stuttering backed up by research ? Because, you know, people used to say stuttering was a result of emotional stress.
Answer (A)	Presenter :	It was not the only cause.... (2) If you are in an emotional situation it may cause stuttering. (3) But it is not the only reason why a person stutters.
Comment (C)	Another Participant :	It could be a symptom and not a cause. And what this book here says is if the person has a mental problem, that doesn't mean that they will be stuttering. But if they stutter, it could lead to a mental or an emotional upset. Because of the fact that people are trying to put pressure on them. (AUS-E#2.2)

The exchange structure of this example is *question + answer + comment* or *QAC* for short.

The exchange structure of the questions and answers in English by Australian students can then be summarized as follows:



{ } means the function might or might not be used

It is important to note a comment following the answer only occurred twice in the data.

### 1.5 The interruptions

It has been shown earlier that members of audience can interrupt the presenter while s/he is giving a presentation. The interruptions provide a more complex interaction pattern and can comprise a single comment, or be more complex and be a comment and response, a question and answer, a number of different questions and answers, or a combination of comment and response, and questions and answers.

The following are examples of interruptions in presentations. The overall schema of the seminar has been presented in Figure 7. Here we are going to use the schema to analyze the types of interruptions.

As shown in Figure 7, presentation 1 starts in (1) and ends in (3). There is one interruption of presentation 1 that is between (1) and (2), where the lecturer offers a comment. Then in (3) the presenter ends the presentation. Many more interruptions occur in presentation 2. Presentation 2 starts in (4) and ends in (12). There are eight interruptions in presentation 2. They occur between: i) (4) and (5); ii) (5) and (6); iii) (6) and (7); iv) (7) and (8); v) (8) and (9); vi) (9) and (10); vii) (10) and (11); and viii) (11) and (12). The types of interruptions are shown in Table 22 below.

**Table 22**

Type of interruptions during the Australian student's presentation conducted in English

Presentation	Interruption point	Types of interruption
P1	(1) and (2)	- comment
P2	(4) and (5)	- comment
P2	(5) and (6)	- question + answer + additional answer - comment - question + answer - comment
P2	(6) and (7)	- question + answer
P2	(7) and (8)	- question + answer - question + answer - comment + response to comment - comment
P2	(8) and (9)	- group activities
P2	(9) and (10)	- question + answer - comment - question + answer - question + answer - question + answer
P2	(10) and (11)	- comment
P2	(11) and (12)	- comment + response to comment (AUS-E#2.1 and AUS-E#2.2)

As shown in Table 25, interruptions can comprise a single comment or be more complex and comprise a number of questions and answers. For example, between (1)

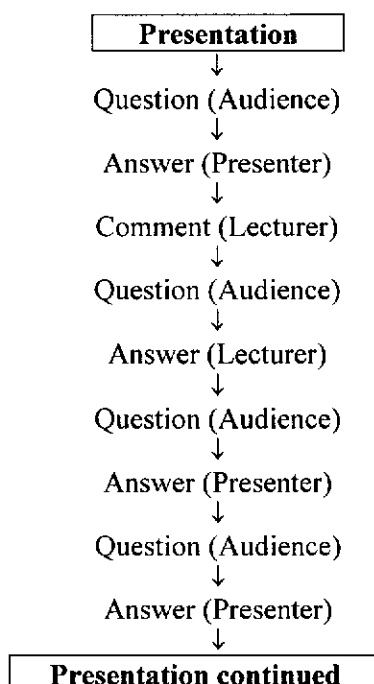
and (2), (4) and (5), and (10) and (11) the participants interrupt the presenter to offer comments; between (6) and (7), there is a question followed by an answer; and between (9) and (10), there are four questions followed by answers, and one comment. To see more closely the types of interruptions during the presentation, one example is provided (Table 23 below). This interruption occurs between (9) and (10).

**Table 23**  
Type of interruptions between (9) and (10) of P2

Moves	Speakers	Text
Presentation (9)	Presenter	(1) This is one of the ways that therapists actually find out if somebody's stuttering. (2) They look at sample of somebody's speech, count the number of words they used. (3) Then they work out whether they are within the normal range or not. (4) And it must be very difficult you know
Question	Participant	Do they tape it?
Answer	Presenter	Yes they must do.
Comment	Lecturer	(1) Just imagine doing that with long conversations. (2) And if you are trying to get the speech pattern from a child, you would record it. (3) You don't have to listen to every word. (4) You have a time interval analysis. (5) And we have tried doing that at one of the schools I was at. (6) It was an absolute nightmare, you know. (7) Actually I can tell you how to do these things in theory. (8) But in practicality it's really time consuming.
Question	Participant	How to decide the type of treatment a teacher can do ?
Answer	Lecturer	(1) Well, when trying to analyze what types of help to give them. (2) First you have to diagnose what the problem is. (3) it's mainly just they can't pronounce certain words, or they swallow the sounds, you know. (4) So you do need to have some diagnostic data if you are going to get something done.
Question	Participant	What's a normal sound like ?
Answer	Presenter	(1) Everybody knows what a normal sound is like. (2) A normal voice is pleasant sounding. (3) And when it's not pleasant sounding, it means the voice is sort of may be bad, you know, either too loud, too soft, too high or low. (4) So if you've got a guy and he really has a really high voice as a female with a really low voice, you can't accept their voice are normal and pleasant. (5) So what I'm going to do now is...(6) I've written some sounds up on the board. (7) And on a scrap piece of paper, I want you to jot down which are voiced and which are not voiced.
Question	Participant	How do you tell ? [She asked about how to differentiate between voiced and voiceless sounds]

Answer	Presenter	(1) You place your hand on your neck, and make the sound. (2) If it's voiced, you feel your neck vibrating and if it's not voiced you feel no vibration there. [Confused talk because everybody is trying it out, touching their necks]
Presentation (10)	Presenter	(1) Voice disorders can be divided into two categories, organic disorders and functional voice disorders. (2) Organic voice disorders happen when there are conditions like cancer, vocal cord paralysis. (3) The voice is used improperly. (4) You may actually have a child in your class who uses their voice improperly. (5) You are very angry and yelling all the time. (AUS-E#2.2)

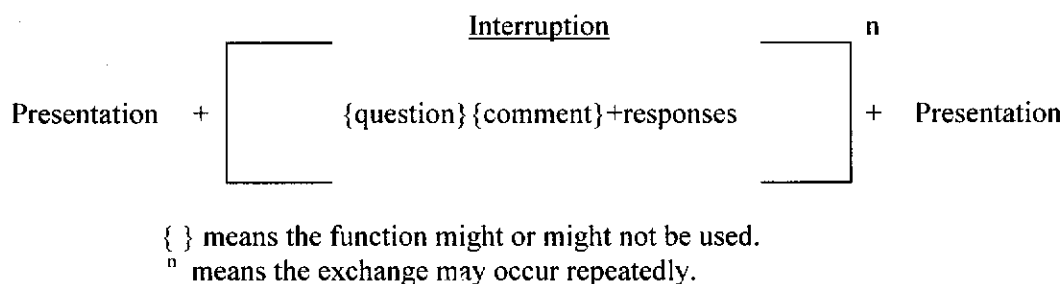
The types of interruptions in this example can be summarized as follows:



The exchange pattern of interruption in the Australian students' seminars in English can be summarized in Figure 8 below.

**Figure 8**

The pattern of interruptions in the Australian students' seminars conducted in English

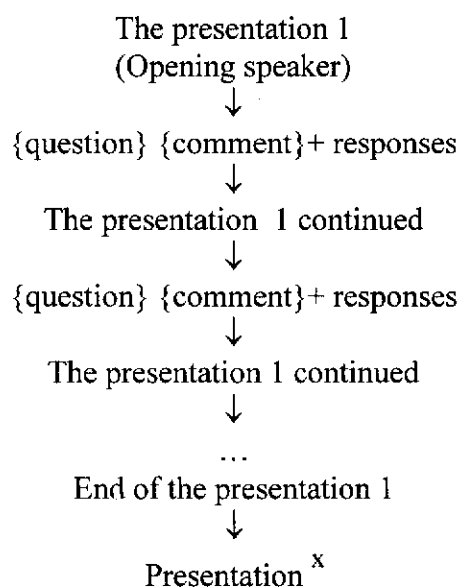


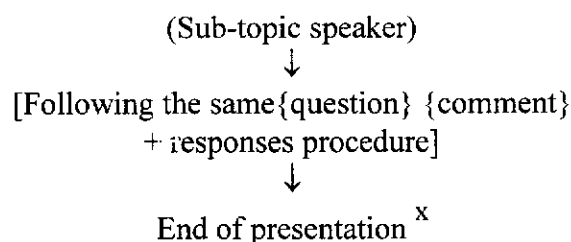
## 1.6 Summary

In this chapter I have presented and discussed: i) the overall schema of Australian students' seminars conducted in English; ii) the major components of a presentation; iii) the exchange structure of the question and answer sessions; and iv) the types of interruptions. Each of these aspects of analysis is summarized below.

### The Overall schema of a seminar

The overall schema of Australian students' seminars in English can be summarized as follows:





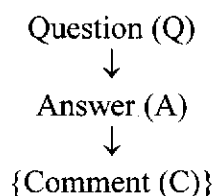
<sup>x</sup> means the next presentation

### **The major components of a presentation**

Every presentation in Australian students' presentation in English comprises three sections: introduction, body, and conclusion.

### **The exchange structure of the question and answer sessions**

The exchange structure of the questions and answers in English by Australian students can be summarized as follows:



{ } means the function might or might not be used

### **The types of interruptions**

It has been shown that in Australian students' seminars, participants can interrupt the presenter while s/he is giving her/his presentation. The interruptions can comprise a single comment or be more complex and comprise a number of questions and answers.

## Chapter Two

### Rhetorical Structure of Presentation Introductions, Questions, and Answers

#### 2.1 Introduction

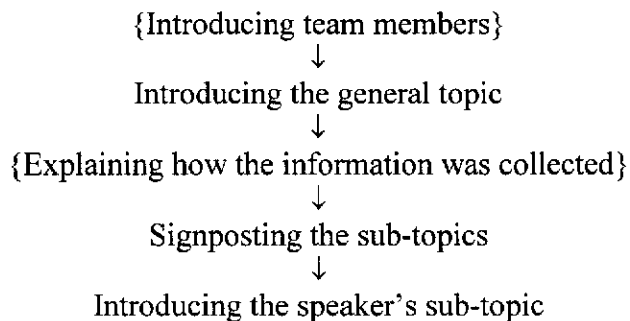
This chapter presents and discusses: i) the rhetorical structure of presentation introductions; ii) the rhetorical structure of questions; and iii) the rhetorical structure of answers to questions.

#### 2.2 The rhetorical structure of presentation introductions

The analysis is divided into two parts. Part one looks at the rhetorical structure of introductions used by the opening speaker of the presentation team. Part two looks at the rhetorical structure of introductions by the remaining speakers of the presentation team as they introduce their respective sub-topics.

##### 2.2.1 Introductions by the opening speakers

All six opening speakers' introductions have the same pattern. They all follow the following pattern:



{ } indicates the function is optional

'Introducing team members' and 'explaining how the information was collected' each occurred only once.

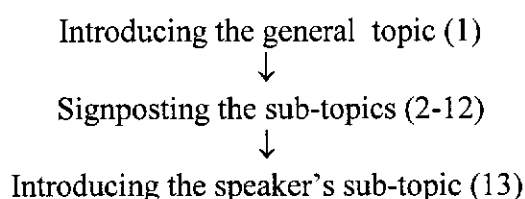
The following is an example of an opening speaker's introduction. The presenter is a 23 year old female.

(1) We...have been lucky enough...to have the *Changing Roles of Men and Women, Parents and Educators*. (2) Now, there are five of us... (3) And we are going to divide



it up. (4) I'm doing the introduction. (5) And I have done a survey er which I'll talk about in a minute. (6) And some research from the Bureau of Statistics. (7) I've got the copies for you. (8) Kate is going to do the Changing Roles of Men in Society. (9) And Sue...is going to talk about the Changing Roles of Women in Society. (10) And Kathy is going to look at the Changing Roles of Men as Educators. (11) And Linda is going to look at Women as Educators. (12) We have broken it up like that... because it's more practical. (13) Now I start it off by trying to look at... the Roles of Men and Women in the Past. (14)... (AUS-E#1)

In her introduction, the speaker introduces the general topic of the presentation (1). In (2-13) she tells the audience each member of the presentation team's sub-topic. Then in (14) she introduces her own sub-topic, *the Roles of Men and Women in the Past*. So the rhetorical structure of her introduction can be summarized as follows:



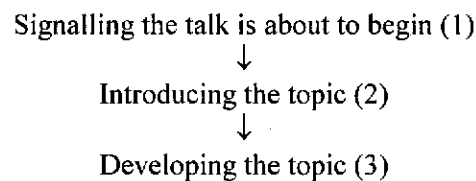
## 2.2.2 Introductions by the sub-topic presenters

An analysis of introductions of the sub-topic presentations revealed that all introductions follow the *introducing the topic* pattern. The presenters introduce the topic straight away.

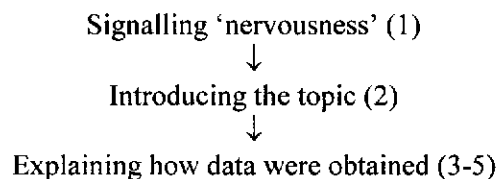
Four examples (1a, 1b, 1c, and 1d) are given below.

Example	Presentation Introductions
1a	(1) Right everyone. (2) My topic is <i>The Changing Roles of Women in Society</i> . (3) I'll just start by giving you the handout. (AUS-E#1.1)
1b	(1) When I saw this topic I said: 'Oh my God. Oh men how terrifying.' (2) I don't know anything about <i>The Roles of Men</i> . (3) Anyway, I found a lot of information from journals and articles about the role of men. (4) And then the books started coming out. (5) I went to my local library and couldn't find any but the old fashioned ones. (AUS-E#1.2)
1c	(1) Okay <i>Articulation and Phonology</i> . (2) Articulation is the production of speech sounds. (AUS-E#2.3)
1d	(1) You know my job's been made easier because Cindy has told you about speech production already. (2) Right er ... I start off with Characteristics of Stuttering. (AUS-E#2.2)

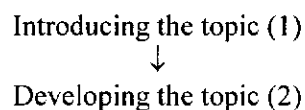
The presenter in example 1a is a 24 year old female. After signalling that the presentation is about to begin in (1), the presenter introduces the topic of her presentation (2). Then she begins by distributing handouts to the audience (3). The rhetorical structure of 1a is:



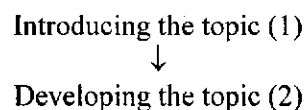
The presenter in example 1b is a 22 year old female. She begins by expressing her emotional reaction when knowing she has this topic (1). Then she introduces the topic of the presentation, *The Roles of Men* (2). Then she explains how she searched for the information for the presentation (3-5). The rhetorical structure of 1b is:



The presenter in example 1c is a 20 year old female. The speaker introduces the topic immediately (1) and then she develops it (2). The rhetorical structure for 1c is:



The presenter in example 1d is a 22 year old female. The speaker introduces the topic by referring back to the previous presenter (1). Then she starts developing the topic (2). The rhetorical structure for 1d is:



The rhetorical structure of introductions of the general topic and the sub-topics of the presentations in English by Australian students can be summarized in Figure 9 below.

**Figure 9**

The rhetorical structures of the Australian opening and sub-topic speakers' presentation introductions in English

Rhetorical structure of presentation introductions	
General topic (by opening speaker)	Sub-topic (by the sub-topic speaker)
<p>{Introducing team members} ↓ Introducing the general topic ↓ {Explaining how the information was collected} ↓ Signposting the sub-topics ↓ Introducing the speaker's sub-topic</p>	<p>Introducing the topic</p>

{ } indicates the function is optional

### 2.3 The rhetorical structure of questions

An analysis of 30 questions reveals all the questions followed the *specific question* pattern. In other words, when asking questions the questioners ask specific questions directly as the example below shows.

The question was asked by a 25 year old female.

Question :	Do they have language problems?
Answer :	(1) Yeah, quite often they will speak their own language or they will have an Aboriginal English or Creole. (2) And they also use a lot of non-verbal communication as well. (AUS-E#4.1)

## 2.4 The rhetorical structure of answers

An analysis of 30 answers reveals all the answers followed the specific answer pattern. In other words, when answering the questions, speakers directly give specific answers as the following example shows.

The presenter was talking about voiced and voiceless sounds when a participant asked the question. The question was answered by the presenter.

Question:	[The speaker asked how do we know whether a sound is voiced or voiceless.]
Answer:	(1) You place your hand on your neck, and make the sound. (2) If it's voiced, you feel your neck vibrating, and if it's not voiced you feel no vibration there. (AUS-E#2.1)

## 2.5 Summary

The rhetorical structure of Australian students' presentation introductions, questions, and answers can be summarized in Figure 10 below.

**Figure 10**  
The overall rhetorical structures of Australian students' introductions, questions, and answers in English

Rhetorical structure			
Presentation introductions		Questions	Answers
Opening speakers	Sub-topic speakers		
{Introducing team members} ↓ Introducing the general topic ↓ {Explaining how the information was collected} ↓ Signposting the sub-topics ↓ Introducing the speaker's sub-topic	Introducing the topic ↓ Developing the topic	Specific question	Specific answer

{ } indicates the function is optional

## Chapter Three

### Discourse Markers and Signposts

#### 3.1 Introduction

This chapter presents and discusses the functions of discourse markers and the use of signposts in the presentations.

#### 3.2 Discourse markers

An analysis of ten presentations reveals the types, functions and the frequency of discourse markers. These are presented in Table 24 below.

**Table 24**  
The types and functions of discourse markers used by Australian students' in seminars conducted in English

Discourse Markers	Functions	Frequency
<b>and</b>	1. linking events within a discourse topic	19
	2. introducing a new topic	4
	3. signalling a summary	3
	4. signalling a speaker's retaking of turn	1
		total: 27
<b>so</b>	1. signalling a summary	14
	2. signalling a conclusion	3
	3. signalling a consequence	1
		total: 18
<b>but</b>	1. signalling contrast	15
	2. signalling an emphasis	1
		total: 16
<b>because</b>	1. signalling a <i>fact-based</i> causal relation	3
	2. signalling a <i>knowledge-based</i> causal relation	7
	3. signalling an <i>action-based</i> causal relation	1
		total: 11
<b>you know</b>	1. signalling shared information	8
<b>okay</b>	1. signalling a speaker's readiness to begin a turn	6
	2. signalling a closing	1
		total: 7
<b>now</b>	1. signalling a new topic	5
<b>right</b>	1. signalling a frame shift	3
	2. signalling a boundary marker	1

		total: 4
<b>anyway</b>	1. signalling a return to the previous topic	1
	2. signalling a concessive	1
	3. signalling a topic change	1
		total: 3
<b>I mean</b>	1. signalling an expansion of prior ideas	3
Total		102

The data show that **and** is the most frequent discourse marker used by Australian students in their presentations in English. From the total 102 discourse markers used in the data, 27 (26.5%) of them are **and**. The least frequent discourse markers used are **I mean** and **anyway**, with each representing 3% of the total. An example of each function of each discourse marker is given below. A brief literature review is also provided where appropriate.

Most of the findings are compared with Schiffrin's data because Schiffrin has provided detailed description of functions of discourse markers and her data were based on naturally occurring data.

### 3.2.1 And

**And** has four discourse functions in the data: i) it links events within a discourse topic (70.4%); ii) it introduces a new topic (14.8%); iii) it marks a summary (11.1%); iv) it marks a speaker continuation (3.7%). Findings (i), (ii), and (iv) support Schiffrin's findings. Function (iii) is not found in Schiffrin's data.

An example of each of these functions is given below.

#### 3.2.1.1 And links events within a discourse topic (70.3%)

The speaker is a 25 year old female.

...

- (4) I'm doing the introduction.
- (5) **And** I have done a survey er which I'll talk in a minute.
- (6) **And** some research from the Bureau of Statistics.
- (7) I've got the copies for you.
- (8) Kate is going to do the Changing Roles of Men in Society.
- (9) **And** Sue...is going to do the Changing Roles of Women in Society.
- (10) **And** Kathy is going to look at the Changing Roles of men as Educators.

- (11) **And** Linda is going to look at Women as Educators.  
 (12) We have broken it up like that... because it's more practical. (AUS-E#1)  
 ...

The speaker here divides the general topics into a number of sub-topics. The speaker uses **and** to conjoin three of these sub-topics (9,10,11). **And** in (5,6) links two activities the speaker has completed when preparing her own sub-topic (4). So, in (5,6,9,10, and 11) **and** is used to link ideas locally. The structure of this example is as follows:

Sub-topic 1 (4)  
                     **and** Background for Sub-topic 1 (5)  
                     **and** Background for Sub-topic 1 (6)  
 Sub-topic 2 (8)  
                     **and** Sub-topic 3 (9)  
                     **and** Sub-topic 4 (10)  
                     **and** Sub-topic 5 (11)

### 3.2.1.2 **And** links a discourse topic (14.8%)

The speaker is a 25 year old female.

- ...  
 (78) I have a section, you have copies of the statistics, which shows you the changing roles of parents.  
 (79) As you can see from the table in 1993 they had to change shifts or days in the last 12 months to accommodate school holidays the children receive.  
 (80) They are more likely to take time off from school.  
 (81) **And** I was lucky enough to get an interview with a single Dad.  
 (82) I'll just tell you about him.  
 (83) It's interesting to compare it with the single mum. (AUS-E#1)  
 ...

In earlier utterances the speaker talks about parents' involvement in schools. Then in (81) the speaker introduces a new topic, interviewing a single Dad. This new topic is prefaced by **and**.

### 3.2.1.3 **And** as a summary marker (11.1%)

The following is an example of **and** as a summary marker. The speaker is a 20 year old female.

- ...  
 (21) Another cause is the problem I had with one of my students.

- (22) He had a problem with his front teeth.  
 (23) One of the teeth was crooked and he had to go along to the dentist and have a plate fitted into the roof of the mouth to push the teeth out.  
 (24) **And** the problem is with this plate in the roof of the mouth. (AUS-E#2.1)

...

The speaker is explaining one of the articulation problems a student has. In (22) to (23), the speaker gives background information to the problem where a plate is fitted to the roof of the mouth to push the teeth out. In (24) where **and** is used, the speaker introduces the specific cause of the problem which is the summary of (22) and (23).

### 3.2.1.4 **And** signalling a speaker's retaking of turn (only one token)

The presenter is a 20 year old female.

...	
Presenter:	(1) Voice disorders can be divided into two categories, organic disorders and functional voice disorders. (2) Organic voice disorders happen when there are conditions like cancer, vocal cord paralysis. (3) The voice is used improperly. (4) You may actually have a child in your class who uses his/her voice improperly. (5) You are very angry and yelling all the time.
Audience: (interruption)	(6) It's important to make sure before you start talking you make certain everybody's quiet. (7) So you don't have to be shouting at everybody. (8) It's a poor management if the teacher has to be shouting out. (9) Your voice is really important to you as a teacher in the classroom. (10) It's a very important tool and if you damage it then you are going to cause yourself a lot of difficulties.
Presenter: (continued the presentation)	(11) <b>And</b> a lot of teachers do have serious voice problems. (12) Singing teachers often have problems with their vocal cords. (13) Because they sing most of the time. (AUS-E#2.1)

The presenter signals that she is retaking her turn using **and** after being interrupted by a member of audience.

### 3.2.2 **So**

**So** conveys the general functional meanings of 'result' (Schiffrin 1987, p.227). In our data **so** has three discourse functions. It signals: i) a summary (77.8%); ii) a conclusion (16.6%); and iii) a consequence (5.6%). These findings carry underlying the 'result' function and therefore support Schiffrin's findings. An example of each function is given below.



### 3.2.2.1 So signalling summary (77.8%)

This example is taken from AUS-E#8. The speaker is a 20 year old female.

- ...
- (25) Another problem that I can remember when I was a child at primary school is when I lost my two front teeth.
  - (26) It was Christmas time and I used to go around singing "I've lost my two front teeth"  
[participants laughed]
  - (27) **So** there are a couple of causes of articulation problems.
  - (28) We go on to Phonology. (AUS-E#2.2)
- ...

The speaker is talking about the causes of articulation problems. In the previous utterances of this presentation, the speaker has explained two of the causes: being tongue-tied, and having a plate fitted into the roof of the mouth. Then in (25) and (26) the speaker mentions another cause of articulation problems: losing teeth. Then in (27), where **so** is used to preface the utterance, the speaker summarizes the causes of articulation problem. (28) is further evidence that (27) is a summary of previous utterances because in (28) the speaker shifts to a new sub-topic, Phonology.

### 3.2.2.2 So signalling a conclusion (16.6%)

The speaker is a 25 year old female.

- ...
- (113) He is strict giving them guidelines as well.
  - (114) He says his main concern though is as he's got a girl, it is really hard dealing with little girl problems.
  - (115) He's dreading when she becomes a big girl.
  - (116) So I found really that it's nothing different from the people all expressing the concerns any single mum would have.
  - (117) **So**, um, that's all I have to say at this stage. (AUS-E#1)
- ...

The speaker in (117) uses **so** to signal the conclusion of the presentation.

### 3.2.2.3 So signalling consequence (=therefore) (5.6%)

The speaker is a 25 year old female.

- ...
- (69) Now, the involvement with parents in schools show that in America, the parents are starting to break away from high school which is what is happening here too.
  - (70) You are not welcome so much in the high school.

- (71) They find the children's grades and their participation slide as well.  
 (72) **So**, they try to push to encourage parents to come back again. (AUS-E#1)  
 ...

In (69-71), the speaker says that parents' involvement in schools has decreased and teachers find that the children's grades have also declined. Therefore in (72), parents' participation are encouraged again. **So** in (72) signals a consequence result of the actions or arguments expressed in previous utterances.

### 3.2.3 But

The general functional meaning of **but** in English is to signal contrast. According to Schiffrin, as presented in the literature review, **but** marks an upcoming unit as a contrast with a prior unit and that this meaning is part of every use of **but**.

**But** in the data is used as a marker of: i) contrast (93.8%); and ii) emphasis (6.2%). An example of each function is given below. The contrast function is similar with Schiffrin's findings.

#### 3.2.3.1 **but** as a contrast marker (93.8%)

This function is the most commonly used. The speaker is a 20 year old female.

- ...  
 (55) People from different cultures, different countries speak different languages.  
 (56) For example, Germans do not pronounce the 'w' as 'w'.  
 (57) **But** they pronounce it as 'v'. (AUS-E#2.2)  
 ...

**But** in (57) contrasts the idea unit in (56) and the idea unit that follows **but** in (57). In (56) the speaker says that Germans do not pronounce the 'w' as 'w'. Then in (57) the speaker says that the Germans pronounce the 'w' as 'v'.

#### 3.2.3.2 **but** signals emphasis (6.2%)

The speaker is a 20 year old female.

- (1) Well, it depends on what they are saying.  
 (2) **But** you should be relaxed when you are talking.  
 (3) Don't look away.  
 (4) Don't interrupt.

- (5) Don't slow down.
- (6) And don't take a breath.
- (7) Because these are what they are trying not to do. (AUS-E#2.1)
- ...

In (2) the speaker suggests that when talking to a child with stuttering problem one should be relaxed. The use of **but** in (2) stresses the importance of the suggestion.

### 3.2.4 Because

**Because** has three discourse functions in the data: i) it marks a *fact-based* relation (27.2%); ii) it marks a *knowledge-based* relation (63.7%); iii) it marks an *action-based* relation (9.1%). These findings support Schifffrin's findings.

#### 3.2.4.1 because marks a *fact-based* relation (27.2%)

The speaker is a 20 year old female.

- ...
- (48) In English language until I started research, I did not realize it myself that the only language with the 'th' sound is the English language.
- (49) There is no other languages in which that sound is present.
- (50) That's why you often find people and children alike of other cultures will instead of saying 'thank you' they say 'tank you.
- (51) **Because** they will replace the 'th' sound with a 't' or a 'd'.
- (52) They don't have background knowledge for pronouncing the sound.
- (53) So they replace it with something they do know. (AUS-E#2.1)
- ...

The causal relation between main clause (50) and subordinate clause (51) is a *fact-based* relation because it is a fact that people from other cultures often pronounce the English sound 'th' like 't' or 'd' sound.

#### 3.2.4.2 because marks a *knowledge-based* relation (63.7%)

The speaker is a 20 year old female.

- ...
- (40) Okay, you've done the activity.
- (41) You haven't had very long time to do it unfortunately.
- (42) But I'm sure you've got some ideas now about where the tongue is placed.
- (43) But we don't have to think about where our tongue is when we make the sounds.
- (44) **Because** you know we've grown up with ways of speaking. (AUS-E#2.1)
- ...

The causal relation between main (43) and subordinate clause (44) is *knowledge-based* because the reason provided is inferred from the speaker's knowledge of the world.

### 3.2.4.3 **because** marks an *action-based* relation (9.1%)

The speaker is a 20 year old female.

...

- (32) Now what I want you to do is on the board here I've written some letters.
- (33) And on the paper which you've still got in front of you.
- (34) I want you for each letter to decide where its place is on your tongue.
- (35) And I want you to write each letter down on the paper phonetically.
- (36) I'm going to write up very quickly unfortunately.
- (37) **Because** the time is running out.
- (38) I'm sure you all want to go home.
- (39) So I'll wrap up fairly quickly now. (AUS-E#2.1)

...

The causal relation between main clause (36) and subordinate clause (37) is an *action-based* relation. She is explaining why she is writing quickly.

### 3.2.5 **You know**

As presented in the literature review, **you know** has two major functions: i) it is a 'marker of meta-knowledge about what speakers and hearer share'; ii) it is a 'marker of meta-knowledge about what is generally known' (Schiffrin 1987, p.268).

All eight **you know** used in the data have similar discourse functions. It marks shared information between speaker and hearer as an example below shows. This function is similar with Schiffrin's meta-knowledge about what speaker and hearer share.

- (1) **You know**, my job's been made easier because Cindy has told you about speech production already.
- (2) Right, er... I start off with characteristics of stuttering like syllable repetition, sound loss. (AUS-E#2.1)

...

The speaker uses **you know** to begin her turn as a second presenter (1). The first speaker in her presentation discussed speech production, and it is argued here that the second

speaker believes that this will help audience follow her presentation. Schiffrin's second use of **you know** was not identified in the data.

### 3.2.6 Okay

**Okay** is used 'as pre-closing device, or to open another round of talk.' (Schiffrin 1987, p.102).

**Okay** in the data is used to mark: i) a speaker's readiness to begin a turn (85.7%); and ii) a closing marker (14.3%). These functions are similar with Schiffrin's functions. An example of each function is given below.

#### 3.2.6.1 Okay marks speaker's readiness to begin a turn (85.7%)

The speaker is a 22 year old female.

- (1) **Okay**, off we go.
- (2) The topic is *Culturally Responsive Teaching of Aboriginal Early Childhood and Primary Students*.
- (3) We thought we really need to find out what the cultural differences are.
- (4) We need to recognize bilingual and bicultural needs of students.
- (5) And we need to understand the differences and the significance of Aboriginal oral history and different philosophical attitudes. (AUS-E#4.1)
- ...

The use of **okay** here is to mark the speaker's readiness to begin her turn.

#### 3.2.6.2 Okay as a closing marker (14.3%)

The speaker is a 20 year old female.

- ...
- (40) **Okay**, you've done the activity.
- (41) You haven't had very long time to do it unfortunately.
- (42) But I'm sure you've got some ideas now about where the tongue is placed.
- (43) But we don't have to think about where our tongue is when we make the sounds. (AUS-E#2.1)
- ...

The presenter uses **okay** to signal to the audience that they have finished doing the activity.

### 3.2.7 Now

There is only one discourse function of **now** in the data. It signals a new topic as an example below shows. This function is different from Schiffrin's use of **now** as presented in the literature review. Schiffrin argues that as a discourse marker, **now** marks a speaker's progression through discourse time.

The speaker is a 25 year old female.

- ...
- (12) We have broken it up like that... because it's more practical.
  - (13) **Now** I start it off by trying to look at... The Roles of Men and Women in the Past.
  - (14) I did a survey and managed to interview 30 to 40 people.
  - (15) And I spoke to parents and great grand parents and asked them what sort of jobs they did.
  - (16) We've got some people actually back to the fifties and sixties. (AUS-E#1)
- ...

The speaker has explained the structure of the talk and specified the tasks of the presentation team. Having done that, in (13) she begins her actual talk. **Now** in (14) signals that she is going to move on to a new topic, The Roles of Women in the Past.

### 3.2.8 Right

Three functions of **right** were identified in the data. It signals: i) a frame shift (75%); and ii) a boundary marker (25%). No studies were found regarding the discourse functions of **right**. Therefore, the comparison between the functions of **right** in our data and the earlier studies can not be made. An example of each function is given below.

#### 3.2.8.1 Right signalling a frame shift (75%)

The speaker is a 20 year old female.

- (1) **Right**, Samantha, myself and Shalina will do *Communication Disorder*.
  - (2) I'm going to do my section and then hand over to Shalina who will also deal with Communication Disorder.
  - (3) And then Samantha is going to talk about Articulation and Phonology. (AUS-E#2)
- ...

#### 3.2.8.2 Right signalling a boundary marker (25%)

The speaker is a 20 year old female.

Presenter:	[Giving the presentation]
------------	---------------------------

Lecturer: (interruption)	I think that's a good point isn't it? Just to <b>emphasize</b> that speech is only one part of the communication.
Presenter: (Continue the presentation)	(12) <b>Right</b> , today as I said before...today we're going to focus on speech as one part of the communication process. (13) A definition of speech, as part of communication. (14) Speech is a motor act. (15)... (AUS-E#2)

In this example, the lecturer interrupted by praising points raised by the presenter. After this interruption, the presenter continued her presentation and signalled this by using **right**. The example seems to suggest that **right** is used to mark some connection with prior talk as a boundary marker for returning to the presentation itself.

### 3.2.9 Anyway

**Anyway** used in the data signals: i) a return to the previous topic (33.3%); ii) a concessive (33.3%); and iii) a topic change (33.3%). An example of each function is given below. No studies were found regarding the discourse functions of **anyway**. Therefore the functions of **anyway** in our data cannot be compared with earlier studies.

#### 3.2.9.1 Anyway signalling a return to a previous topic (33.3%)

The speaker is a 25 year old female.

- ...
- (13) Now I start it off by trying to look at... The Roles of Men and Women in the Past.
  - (14) I did a survey and managed to interview 30 to 40 people.
  - (15) And I spoke to parents and great grand parents and asked them what sort of jobs they did.
  - (16) We've got some people actually back to the fifties and sixties.
  - (17) As you see, I've typed out all the men's roles.
  - (18) It's pretty easy to see which ones were the ones from the turn of the century.
  - (19) And then I looked at what the men did.
  - (20) I just asked people and friends at school.
  - (21) I did a general survey rather than pick on individuals.
  - (22) Anyone who happened to walk past, I said: "Excuse me, do you mind if I ask you about your parents or grand parents?"
  - (23) They could have said: "No".
  - (24) **Anyway**, as you can see, of course the women all had home duties as well.
  - (25) But some of them were, actually employed out of the home. (AUS-E#1)
- ...

In (13) the speaker has signalled that she is going to talk about the roles of women in the past. But from (14) to (23), the speaker explains how she gathered the

information about the roles of women in the past. Then in (24), she returns to talk about the roles of women in the past and her use of **anyway** in (24) marks this.

### 3.2.9.2 Anyway signalling a concessive (33.3%)

The speaker is a 21 year old female.

- (1) When I saw this topic I said: 'Oh my God. Oh men how terrifying.'
- (2) I don't know anything about *The Roles of Men*.
- (3) **Anyway**, I found a lot of information from journals and articles about the role of men.
- (4) And then the books started coming out.
- (5) I went to my local library and couldn't find any but the old fashioned ones. (AUS-E#1.3)

...

In (1) and (2) the speaker expresses her worries when she knew she is going to talk about the *Roles of Men*. But in (3) the speaker implicitly expresses her happiness because of the availability of references about the topic. **Anyway** in (3) is used to signal a concessive.

### 3.2.9.3 Anyway signalling a topic change (33.3%)

The speaker is a 21 year old female.

...

- (35) Men often work longer hours when they have young children.
- (36) The argument would be that they require a greater income.
- (37) There is also some suggestion that it's much easier to come home later when the kids are tucked in bed.
- (38) **Anyway**, most people still choose to marry.
- (39) And the statistics show that most couples opt to have children.
- (40) But not all women have difficulty in managing work and care of children. (AUS-E#1.3)

...

In (35) to (37), the speaker puts forward reasons why men who have young children often work longer. Then in (38) the speaker introduces a new sub-topic signalled by **anyway**.

### 3.2.10 I mean

Although **I mean** is not frequently used, its discourse functions are interesting. **I mean** can be used to: i) preface expansions of speakers' own prior ideas; ii) preface



speakers' intended meaning; and iii) preface clarifications of misinterpreted meaning (Schiffrin 1987).

**I mean** in the data has only one discourse function. It is used to mark an expansion of prior ideas. This function supports Schiffrin's 'preface expansions of speakers' own prior ideas' finding. The following is an example of this function.

The speaker is a 22 year old female.

...

(38) We're trying to meet every child needs in our care.

(39) **I mean**, we've got to have varieties of activities.

(40) Because we've got a lot of different Asian families...from five different cultures.

(41) So, every family is so different. (AUS-E#4.1)

...

In (38) the speaker explains that in her care she tries to meet the need of every child. Then in (39-41), she explains how she meets the needs of every child, creating a variety of activities. The speaker uses **I mean** to preface her further explanation of (38).

### 3.3 Signposts

The analysis looked at the number and types of signposts used in the presentation introductions, and in the body of the presentations. The types of signposts were classified into structure signposts (SS), content signposts (CS), and structure and content signposts (SCS) that co-occur in an utterance. The analysis identified the use of signposts in the introduction, and in the body of the presentations.

The analysis is divided into two parts. Part one identified the use of signposts by the opening speakers. Part two identified the use of signposts by the presenters of the sub-topics. This distinction was made to consider whether the different roles played by the opening and sub-topic speakers influenced their use of signposts.

#### 3.3.1 Signposts used by the opening speakers

Table 25 below shows the number of signposts used by opening speakers in each of five presentations.

**Table 25**

The signposts used by the opening speakers in the Australian students' presentations in English

Presentation	Parts of the presentation						Total
	Presentation introduction			Body of the presentation			
	Number and types of signposts			Number and types of signposts			
	SS	CS	SCS	SS	CS	SCS	
AUS-E#9	-	1	3	-	-	1	5
AUS-E#14	3	1	-	-	-	2	6
AUS-E#12	-	4	1	-	-	2	7
AUS-E#6	-	1	3	1	3	-	8
AUS-E#1	1	1	6	1	-	1	10
Total	4	8	13	2	3	6	36

The average number of signposts used in a presentation was over seven. The data show that more signposts were used in the introductions than in the body of the presentations. Of the total 36 signposts, 25 (69.4%) were used in the introductions, and only 11 (30.6%) were used in the body.

The average number of signposts used in an introduction was five. The most frequent signposts used in the introductions were co-occurring structure and content signposts. The main reason for the greater number of signposts used in the introduction is that the opening speakers used signposts to signal the sub-topics that the other members of the team were going to talk about.

The average number of signposts used in the body of the presentation was just over two. The most frequent signposts used in the body of the presentations were also co-occurring structure and content signposts.

The signposts used in an opening speaker's presentation are shown below. The speaker is a 25 year old female. The structure signposts are underlined, and the content signposts are in italics. The full transcription of the presentation is presented in Appendix 7.

In this presentation, the speaker uses 10 signposts, 8 in the introduction and 2 in the body. The following are the signposts used in the presentation.

Introduction		Body of the talk	
1.	(1) We...have been lucky enough...to have <i>The Changing</i>	1.	(41) <u>Now</u> , <i>Dad's involvement, especially earlier on towards the end of the last</i>

	<i>Roles of Men and Women, Parents and Educators.</i> (CS)		<i>century.</i> (SCS)
2.	(3) <u>And we are going to divide it up.</u> (SS)	2.	(117) So, um, <u>that's all I have to say at this stage.</u> (SS)
3.	(4) <u>I'm doing the introduction.</u> (SCS)		
4.	(8) <u>Kate is going to do The Changing Roles of Men in Society.</u> (SCS)		
5.	(9) And <u>Sue...is going to do The Changing Roles of Women in Society.</u> (SCS)		
6.	(10) And <u>Kathy is going to look at The Changing Roles of men as Educators.</u> (SCS)		
7.	(11) And <u>Linda is going to look at Women as Educators.</u> (SCS)		
8.	(13) <u>Now I start it off by trying to look at... The Roles of Men and Women in the Past.</u> (SCS)		(AUS-E#1)

### 3.3.2 Signposts used by sub-topic speakers

The analysis was based on 6 sub-topic speakers' presentations. The types and the frequency of signposts used in each presentation are presented in Table 26 below.

**Table 26**  
The signposts used by the sub-topic speakers in the Australian students' presentations in English

Presentation	Parts of the presentation						Total
	Presentation introduction			Body of the presentation			
	Number and types of signposts			Number and types of signposts			
	SS	CS	SCS	SS	CS	SCS	
AUS-E#3	-	1	-	1	-	-	2
AUS-E#5	-	1	-	1	-	-	2
AUS-E#8	-	1	-	-	-	2	3
AUS-E#7	-	1	-	-	1	1	3
AUS-E#2	-	1	-	-	-	2	3
AUS-E#4	-	1	-	1	-	2	4
Total	-	6	-	3	1	7	17

The data show that speakers use few signposts in their sub-topic presentations. Only seventeen signposts were used in the six presentations. This means the average number of signposts used in a presentation is less than three. The only signposts used in the introductions were content signposts. This is in contrast with the signposts used in introductions by the opening speakers, where more co-occurring structure and content signposts were used.

The following shows the use of signposts in a sub-topic presentation. The presenter is a 20 year old female. The presentation is presented in Appendix 8.

This presentation uses three signposts: one content signpost in the introduction section; and two structure and content signposts co-occurring in the body of the presentations. These signposts are:

Presentation introduction		Body of the presentation	
1	(1) <i>Okay articulation and phonology.</i> (CS)	1	(12) <i>Now the causes of articulation problems.</i> (SCS)
		2	(28) <i>We go on to phonology.</i> (SCS)
		(AUS-E#2.2)	

### 3.4 Summary

The functions of discourse markers and the use of signposts in presentations made by Australian students in English are summarized below.

## The functions of discourse markers

The functions of each discourse markers used in the data are summarized below.

Discourse markers	Functions	Frequency of use
<b>And</b>	1. linking events within a discourse topic 2. introducing a new topic 3. signalling a summary 4. signalling a speaker's continuation	19(70.4%) 4(14.8%) 3(11.1%) 1(3.7%) total: 27
<b>So</b>	1. signalling a summary 2. signalling a conclusion 3. signalling a consequence	14(77.8%) 3(16.6%) 1(5.6%) total: 18
<b>But</b>	1. signalling contrast 2. signalling an emphasis	15(93.8%) 1(6.2%) total: 16
<b>Because</b>	1. signalling a <i>fact-based</i> causal relation 2. signalling a <i>knowledge-based</i> causal relation 3. signaling an <i>action-based</i> causal relation	3(27.2%) 7(63.7%) 1(9.1%) total: 11
<b>You know</b>	1. signalling shared information	8(100%) total: 8
<b>Okay</b>	1. frame shift marker 2. signalling a closing	6(85.7%) 1(14.7%) total: 7
<b>Now</b>	1. signalling a new topic	5(100%) total: 5
<b>Right</b>	1. frame shift marker 2. signalling a speaker's readiness to continue the talk	3(75%) 1(25%) total: 4
<b>Anyway</b>	1. signalling a return to the previous topic 2. signalling a concessive 3. signalling a topic change	1(33.3%) 1(33.3%) 1(33.3%) total: 3
<b>I mean</b>	1. signalling an expansion of prior ideas	3(100%)

## The use of signposts

The analysis has looked at the use of signposts by opening and sub-topic speakers. The number and types of signposts used by each group differ.

The average number of signposts used in a presentation by an opening speaker is slightly more than seven. The average number of signposts used in a presentation by a

sub-topic speaker is just over two. The most frequent signposts used by opening speakers in their introductions are co-occurring structure and content signposts, while the sub-topic speakers use more content signposts in their introductions. In the body of the presentations, both the opening and sub-topic speakers use more co-occurring structure and content signposts.

## **Chapter Four**

### **Summary Findings of the Australian Data in *English***

#### **4.1 Introduction**

This chapter summarizes the major findings of the Australian data in English. The summary includes: i) the overall schema of a seminar; ii) the major components of a presentation; iii) the structure of the question and answer exchanges; iv) the rhetorical structure of presentation introductions; v) the rhetorical structure of questions; vi) the rhetorical structure of answers; vii) the functions of discourse markers; and viii) the uses of signposts

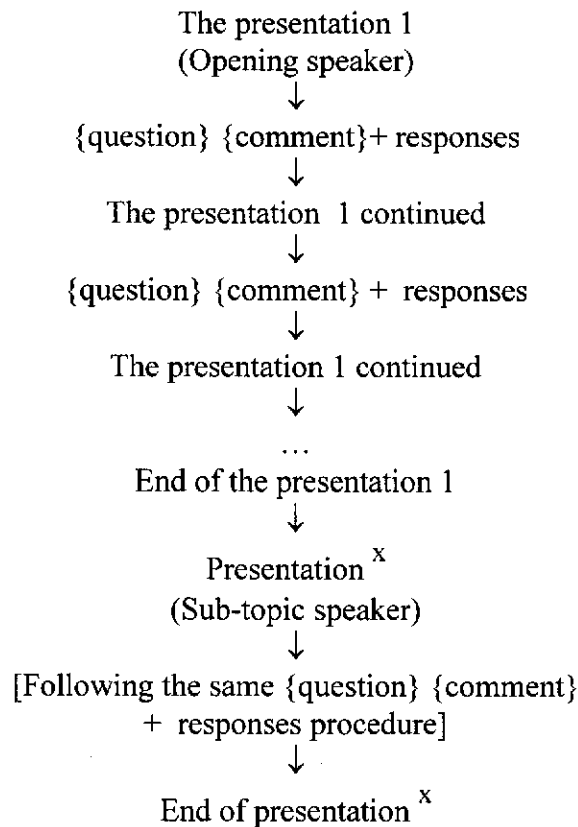
#### **4.2 The overall schema of a seminar**

A number of important findings have been identified with regard to the schema of seminars by Australian students. Firstly the students divide the topic of the seminar into several sub-topics depending upon the number of students in the group. Each member of the presentation team speaks in turn. Since they divide their tasks based on the overall topic of the presentation, the Australian students' seminars are classified as *topic-based*.

The second finding is related to the sequence. In the all seminars studied, questions, comments, and responses to or comments about questions can occur during the presentation. In other words, participants can interrupt to ask questions or offer comments while a presenter is giving a talk.

A third finding shows that the types of interruption exchanges that occur during the presentations can comprise a comment, a question followed by an answer, or a series of questions followed by answers.

The overall schema of the Australian students' seminars in English can be summarized as follows:



<sup>x</sup> means the next presentation

#### 4.3 The major components of a presentation

It has been shown that a seminar presentation has three main components: introduction, body, and closing remarks.

#### 4.4 The structure of the question and answer exchanges

The data show that the structure follows the *question + answer + {comment}* pattern, which means the question can be directly followed by an answer or it can be followed by an answer and a comment.

#### 4.5 The rhetorical structure of presentation introductions

With regard to the rhetorical structure of presentation introductions, the findings have shown that there are differences in the way the opening and the sub-topic speakers begin their presentations. The rhetorical structure of their introductions can be compared as follows.



Rhetorical structure of presentation introductions	
Opening speakers	Sub-topic speakers
Introducing the general topic ↓ Signposting the sub-topics ↓ Introducing the speaker's sub-topic	Introducing the topic

#### 4.6 The rhetorical structure of questions

The rhetorical structure of questions follows a *specific question* pattern. This means when asking questions in English, Australian students ask the specific question directly.

#### 4.7 The rhetorical structure of answers

The rhetorical structure of answers follows a *specific answer* pattern. This means when answering questions in English, Australian students give the specific answer directly.

#### 4.8 The functions of discourse markers

Presenters use a wide range of discourse markers in their presentations. **And** and **so** were the most frequently used discourse markers. **I mean** and **anyway** were the least frequently used. The functions of each discourse markers can be summarized below.

Discourse markers	Functions	Frequency of use
<b>And</b>	1. linking events within a discourse topic 2. introducing a new topic 3. signalling a summary 4. signalling a speaker's continuation	19(70.4%) 4(14.8%) 3(11.1%) 1(3.7%) total: 27
<b>So</b>	1. signalling a summary 2. signalling a conclusion 3. signalling a consequence	14(77.8%) 3(16.6%) 1(5.6%) total: 18
<b>But</b>	1. signalling contrast 2. signalling an emphasis	15((93.8%) 1(6.2%) total: 16

<b>Because</b>	1. signalling a <i>fact-based</i> causal relation 2. signalling a <i>knowledge-based</i> causal relation 3. signalling an <i>action-based</i> causal relation	3(27.2%) 7(63.7%) 1(9.1%) total: 11
<b>You know</b>	1. signalling shared information (100%)	8 (100%) total: 8
<b>Okay</b>	1. signalling a speaker's readiness to begin a turn 2. signalling a closing	6(85.7%) 1(14.7%) total: 7
<b>Now</b>	1. signalling a new topic	5(100%) total: 5
<b>Right</b>	1. signalling a speaker's readiness to take a turn 2. signalling a speaker's readiness to continue the talk	3 (75%) 1(25%) total: 4
<b>Anyway</b>	1. signalling a return to the previous topic 2. signalling a side comment 3. signalling a topic change	1(33.3%) 1(33.3%) 1(33.3%) total: 3
<b>I mean</b>	1. signalling an expansion of prior ideas	3(100%) total: 3

#### 4.9 The uses of signposts in presentations

The data show that, firstly, the opening speakers used more signposts in their presentation introductions than the sub-topic speakers do. The average number of signposts used by the opening speakers in their presentations is over seven, while the sub-topic speakers use only under three on average. Secondly, the most frequent signposts used by the opening speakers in their introductions were co-occurring structure and content signposts. The only signposts used by the sub-topic speakers in their introductions were content signposts.

In Sections B and C the findings of the Indonesian data in Indonesian and the Australian data in English have been presented. In the next section, Section D, the findings of the two findings are compared.

**Section D**  
**Comparison of the Indonesian Data in *Indonesian***  
**and the Australian Data in *English***

**1. Introduction**

In Sections B and C the findings of seminars conducted in Indonesian by Indonesians and in English by Australians have been presented and discussed. This section compares the two sets of findings. The findings include: i) the overall schemas of seminars; ii) the major components of presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structure of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers to questions vii) the functions of discourse markers; and viii) the uses of signposts.

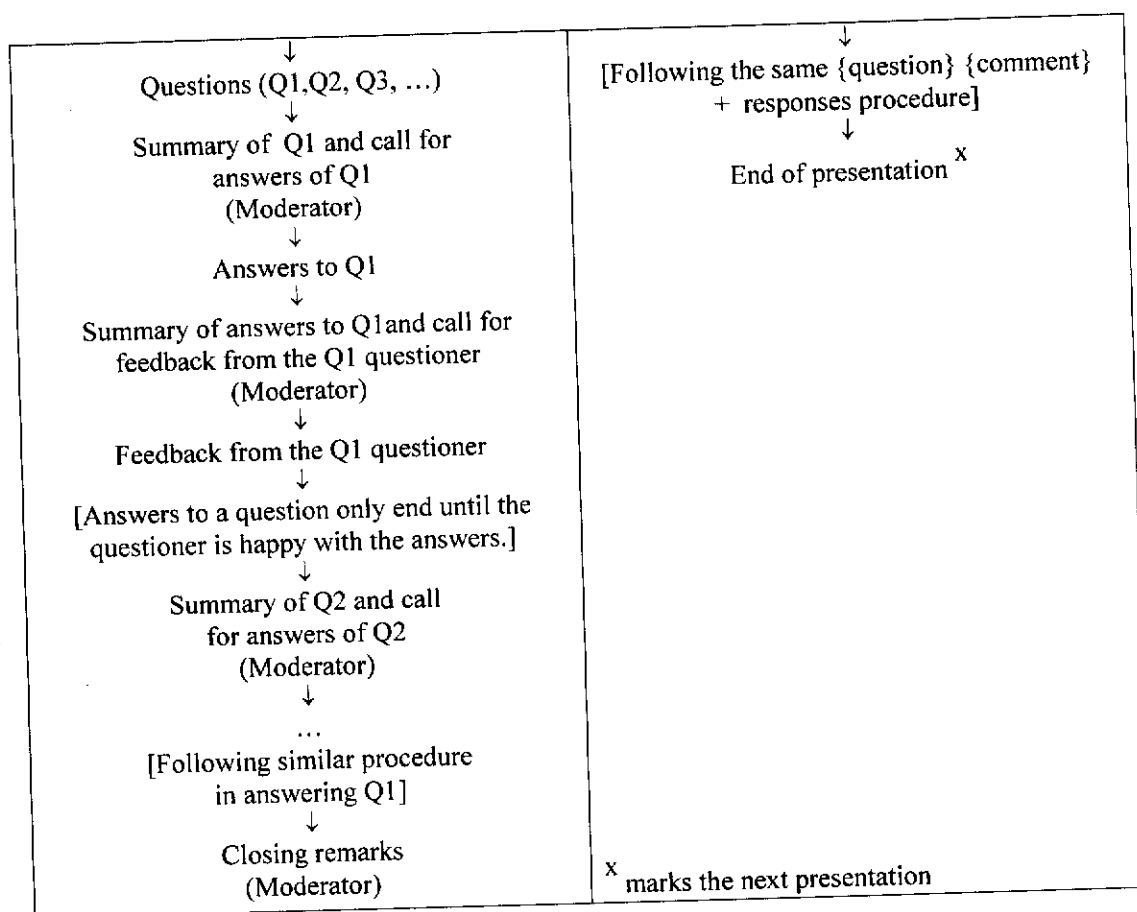
**2. The overall schema of seminars**

The differences in the schemas between the Indonesian and Australian students' seminars can be seen in Figure 11 below.

**Figure 11**

The overall schema of the Indonesian students' seminars in Indonesian  
and the Australian students' seminars in English

Indonesian students' seminars in Indonesian	Australian students' seminars in English
<p style="text-align: center;">Opening remarks and call for the presentation team to introduce themselves (Moderator) ↓ Personal introduction (Presentation team members) ↓ Call for the presentation (Moderator) ↓ The presentation ↓ Summary of the presentation and call for questions (Moderator)</p>	<p style="text-align: center;">The presentation 1 (Opening speaker) ↓ {question} {comment}+ responses ↓ The presentation 1 continued ↓ {question} {comment}+ responses ↓ The presentation 1 continued ↓ ... End of the presentation 1 ↓ Presentation<sup>x</sup> (Sub-topic speaker)</p>



### 3. The major components of presentations

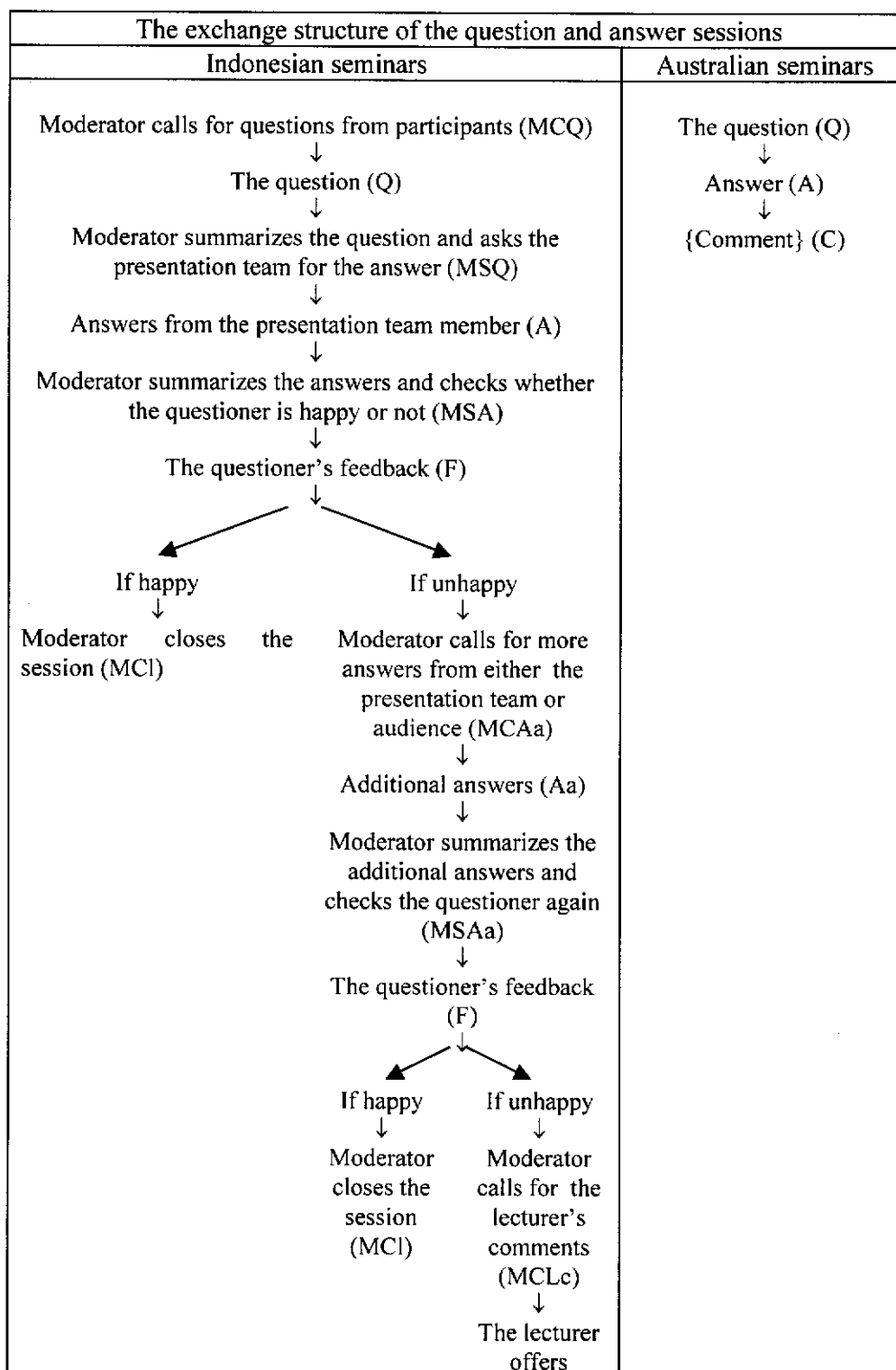
With regard to the major components of a seminar presentation, both Indonesian and Australian data show similar patterns. Every presentation has three major parts: the introduction, the body of the talk, and concluding remarks.

### 4. The exchange structures of the question and answer sessions

The differences in exchange structure of the Indonesian students' question and answer sessions in Indonesian and the Australian students' exchange structure of question and answers in English are compared in Figure 12 below.

**Figure 12**

The Indonesian students' question and answer exchange structures in Indonesian and the Australian students' exchange structures in English



	comments (Lc) ↓ Moderator closes the session (MCI)	
--	--	--

We can contrast the exchange structure of question and answer of Indonesian and Australian data by saying that the Australian exchange follows the *QA{C}* pattern which means the question can be directly followed by an answer or occasionally by an answer and a comment. The Indonesian exchange, in stark contrast, follows three possible patterns:

- 1) *MCQ Q MSQ A MSA F MCI*;
- 2) *MCQ Q MSQ A MSA F MCAa Aa MSaA F MCI* ;
- 3) *MCQ Q MSQ A MSA F MCAa Aa MSaA F MCLc Lc MCI*.

(*MCQ* = Moderator's call for question; *Q* = the question; *MSQ* = Moderator's summary of the question; *A* = the answer; *MSA* = Moderator's summary of the answer; *F* = the questioner's feedback; *MCAa* = Moderator's call for additional answer; *Aa* = the additional answer; *MSaA* = Moderator's summary of the additional answer; *MCLc* = Moderator's call for lecturer's comment; *Lc* = Lecturer's comment; *MCI* = Moderator's closing remarks). The choice of pattern is determined by whether the questioner is happy with the answers. The Indonesian exchange can then be summarized as *MCQ Q MSQ A MSA F {MCAa Aa MSaA F} {MCLc Lc} MCI*.

## 5. The rhetorical structures of presentation introductions

The rhetorical structure of presentation introductions given by Indonesians and Australians also differs in major ways. In the Indonesian students' introductions, a range of functions precede the topic of the presentation such as greeting the audience, praying to God or the Prophet, and thanking the moderator or the lecturer.

This differs from the Australian data where all speakers introduce their topic early. There are also differences in the Australian data in the way the opening presenter and the sub-topic presenters begin their presentations. The former begins by introducing the general topic of the seminar followed by an introduction to the sub-topics each team member is going to talk about. The latter begin by introducing their sub topic directly.

The differences between the rhetorical structure of the Indonesian presentation introductions in Indonesian and the Australian presentation introductions in English can be seen in Figure 13 below.

**Figure 13**

The rhetorical structures of presentation introductions by Indonesian students' in Indonesian and by Australian students in English

Rhetorical structure of presentation introductions		
in Indonesian by	in English by Australian students	
Indonesian students	The opening presenters	The sub-topic presenters
<p>Moslem greeting ↓ Thanking ↓ {Sending prayer to God/Prophet} ↓ {Giving background information} ↓ Introducing the topic</p>	<p>Introducing the general topic ↓ Signposting the sub-topics ↓ Introducing the speaker's sub-topic</p>	<p>Introducing the topic</p>

There is a stark contrast in the placement of the topic in the introductions. Indonesian students delay the introduction of the topic while Australian students introduce the topic immediately. These findings support Scollon and Scollon's (1991) and Kirkpatrick's (1995) claims that Asians favor to delay the introduction of topic while Westerners like to introduce it early.

## 6. The rhetorical structures of questions

The rhetorical structures of the questions asked during the Indonesian and Australian seminars also differ. In the Indonesian data, the question is preceded by one or all the following steps: Moslem greeting; thanking; restating the presenter's argument, or by rehearsing old information. In the Australian data, in contrast, the question can be asked straightaway. The rhetorical structures of the two groups are compared in Figure 14 below.

**Figure 14**

The rhetorical structures of questions by Indonesian students in Indonesian and by Australian students in English

Rhetorical structure of questions	
Indonesian data	Australian data
<pre> graph TD     A["{Moslem greeting}"] --&gt; B["Thanking"]     B --&gt; C["Restating the presenter's argument"]     C --&gt; D["Rehearsing old information"]     D --&gt; E["Specific question"]     E --&gt; F["Closure"]           </pre>	Specific question

( ) means that one of the functions within these brackets is obligatory, but both are possible and common; { } means the function is optional

## 7. The rhetorical structures of answers

The data also show differences in the rhetorical structures of answers. Answers to questions in the Indonesian data can be preceded by: a thanking expression; a restatement of the question; and the rehearsing of old information. The Australian data, on the other hand, show that the speakers immediately provide answers to the questions. The two rhetorical structures are compared in Figure 15 below.

**Figure 15**

The rhetorical structures of answers by Indonesian students in Indonesian and by Australian students in English

Rhetorical structures	
Indonesian data	Australian data
<pre> graph TD     A["{Thanking}"] --&gt; B["Restating the question"]     B --&gt; C["{Rehearsing old information}"]           </pre>	Specific answer



Specific answers ↓ Closure	
----------------------------------	--

## 8. The functions of discourse markers

Three important findings were identified in the use of discourse markers by Indonesian and Australian students. Firstly, the Indonesian **dan** and **jadi** and the English **and** and **so** are the two most frequent discourse markers in both sets of data. Second, although the discourse markers in the data were used in different contexts, most equivalent discourse markers have similar underlying functions as presented in Table 27 below. Third, some discourse markers were identified in the Australian data but the equivalent discourse markers were not identified in the Indonesian data. For example, **anyway**, **you know**, **I mean**, were identified in the Australian data but there were no equivalent discourse markers in the Indonesian data.

Table 27 below presents the functions of equivalent discourse markers. The ✓ mark is used to show that the discourse marker performs the function, and the X is used when the discourse marker does not perform the function. The percentage use of each function is also given.

**Table 27**

The functions of the equivalent discourse markers in the Indonesian data in Indonesian and the Australian data in English

Functions		Indonesian Discourse Markers	Australian Discourse Markers
		<b>Dan</b>	<b>And</b>
1.	Linking events within a discourse topic	✓ (55.2%)	✓ (70.4%)
2.	New topic marker	✓ (34.2%)	✓ (14.8%)
3.	Summary marker	X	✓ (11.1%)
4.	Speaker's continuation marker	X	✓ (3.7%)
5.	Closure marker	✓ (11.6%)	X
		<b>Jadi</b>	<b>So</b>
1.	Summary marker	X	✓ (77.8%)
2.	Conclusion marker	✓ (96.6%)	✓ (16.6%)
3.	Consequence marker	X	✓ (5.6%)
4.	A return to previous topic marker	✓ (3.4%)	X

1.	Contrast marker	<b>Tapi</b> ✓ (100%)	<b>But</b> ✓ (87.6%)
2.	Exceptional marker	X	✓ (6.2%)
3.	Emphatic marker	X	✓ (6.2%)
1.	Signalling a <i>fact-based</i> causal relation	<b>Sebab</b> ✓ (36.4%)	<b>Because</b> ✓ (27.2%)
2.	Signalling a <i>knowledge-based</i> causal relation	✓ (63.6%)	✓ (63.7%)
3.	Signalling an <i>action-based</i> causal relation	X	✓ (9.1%)
1.	Speaker's readiness to begin a turn marker	<b>Baiklah</b> ✓ (66.7%)	<b>Okay</b> ✓ (85.3%)
2.	Topic continuation marker	X	✓ (14.7%)
3.	Topic change marker	✓ (33.3%)	X

## 9. The uses of signposts

There are a number of similarities and differences with regard to the use of signposts in the Indonesian students' presentations and in the Australian students' presentations.

Two similarities were identified in the use of signposts in the body of the presentation. First, both Indonesian and Australian students use few signposts in the body. Second, the most frequent signposts used in the body of both the Indonesian and the Australian presentations were co-occurring structure and content signposts.

The differences were identified in the presentation introductions. The opening speakers of the Australian data used more signposts in their introductions than Australian sub-topic speakers and Indonesian speakers. The average number of signposts used by the opening speakers of the Australian data in their introductions was five. The average number of signposts used by the Australian sub-topic speakers and the Indonesian speakers in their introductions ranged from one to two signposts. Another difference is that the most frequent signposts used by the first speakers of the Australian data in their introductions were co-occurring structure and content signposts. By contrast, the most frequent signposts used by both the sub-topic speakers of the Australian data and Indonesian speakers in their introductions were content signposts.

It is argued that the relative lack of signposts in the Indonesian students' presentations is influenced by the role of a moderator. The presenters realize that the moderator is going to summarize their presentations. For this reason, perhaps, they do not consider it important to use signposts to help listeners follow their presentations.

## Section E

### Findings of the Indonesian Data in *English*

#### Introduction

This section presents and discusses the findings of the Indonesian students' seminars in *English* in Indonesian academic settings. The findings are presented in four chapters.

- Chapter One** presents: i) the overall schema of a seminar session; ii) the roles of a moderator; iii) the major components of a seminar presentation; and iv) the exchange structure of the question and answer sessions.
- Chapter Two** presents: i) the rhetorical structure of presentation introductions; ii) the rhetorical structure of questions; and iii) the rhetorical structure of answers to questions.
- Chapter Three** presents: i) the functions of discourse markers; and ii) the uses of signposts in presentations.
- Chapter Four** summarizes the major findings of the data for seminars conducted in English by Indonesian students.

#### The Data

The data were obtained from students' group seminars in the English Department of IKIP in Padang, West Sumatra, Indonesia. The seminars were part of students' course assignments and the topics were provided by the lecturers. Each seminar group comprised three to five students, their ages ranging from 20 to 25. When the students finish their studies, they will be English teachers at high schools. The data were taped and video recorded.

The quantity of data used for the analysis for each aspect of the study is presented in Table 28 below.

**Table 28**

The quantity of data for each aspect of analysis in the Indonesian data in English

Aspects of analysis		The amount of data
1.	Overall schema of a seminar session	20 seminars
2.	Major components of a seminar presentation	20 presentations
3.	The rhetorical structure of the question and answer sessions	50 sets of questions and answers
4.	The rhetorical structure of presentation introductions	65 presentation introductions; 80 elicited introduction introductions
5.	The rhetorical structure of questions	110 questions
6.	The rhetorical structure of answers	110 answers
7.	The functions of discourse markers	10 presentations
8.	The uses of signposts in presentations	10 presentations

The descriptions of the seminars used in the study are presented in Table 29 below. Each seminar is coded for referencing purposes.

**Table 29**

The descriptions of the Indonesian students' seminars conducted in English used in the study

No.	Topic	Number in team	Number of participants	Date of recording	Referencing Code
1	Teaching English through Story Telling	3	49	05/11/1997	IND-ENG#1
2	Application of the Top-Down Model to Make Independent Readers.	3	52	05/11/1997	IND-ENG#2
3	Teaching Integrated Skills of English Communicatively by Using Pictures to "SMU" Students.	3	54	05/11/1997	IND-ENG#3
4	Community Language Learning	4	39	22/10/1997	IND-ENG#4
5	Total Physical Response	4	42	15/10/1997	IND-ENG#5
6	Communicative Language Teaching	4	41	08/10/1997	IND-ENG#6
7	Silent Way	4	42	08/10/1997	IND-ENG#7
8	Audio Lingual Method	4	38	01/10/1997	IND-ENG#8
9	Phonetics and Phonology	3	28	08/09/1997	IND-ENG#9
10	Human Language	3	27	01/09/1997	IND-ENG#10
11	Methods of Teaching English to Elementary	3	31	05/11/1997	IND-ENG#11

	School Students				
12	How to Motivate Students to Learn English	3	27	12/11/1997	IND-ENG#12
13	Problems Faced by High School Students in Learning English	3	32	19/11/1997	IND-ENG#13
14	Teaching Expository Writing through the Process Approach	3	26	22/11/1997	IND-ENG#14
15	Teaching Vocabulary through Real Objects and through Pictures	3	26	22/11/1997	IND-ENG#15
16	Question and Answer as Pre-writing Activities	3	27	23/11/1997	IND-ENG#16
17	Rhetorical Problems in Students' Expository Essay Writing	3	27	23/11/1997	IND-ENG#17
18	Strategies for Learning English Successfully	3	29	30/11/1997	IND-ENG#18
19	How to Increase Students' Speaking Ability	3	29	30/11/1997	IND-ENG#19
20	Improving Qualities of English Teachers	3	31	6/12/1997	IND-ENG#20

## **Chapter One**

### **Schema, Moderator's Roles, Components of Presentations, and Exchange Structure**

#### **1.1 Introduction**

This chapter presents and discusses: i) the overall schema of Indonesian students' group seminar presentations in English in Indonesian academic settings; ii) the roles of a moderator; iii) the major components of a seminar presentation; and iv) the exchange structure of the question and answer sessions.

#### **1.2 The overall schema of a seminar**

The overall schema of each of the 20 seminars follows a similar systematic schematic structure.

In each seminar session, the groups use a *task-based* approach and divide their tasks in the following way: one student acts as a moderator; one as a presenter; and the rest help the team answer questions or provide additional information. An interview with the students about how they divide the tasks revealed that they normally ask the best in English to be the moderator.

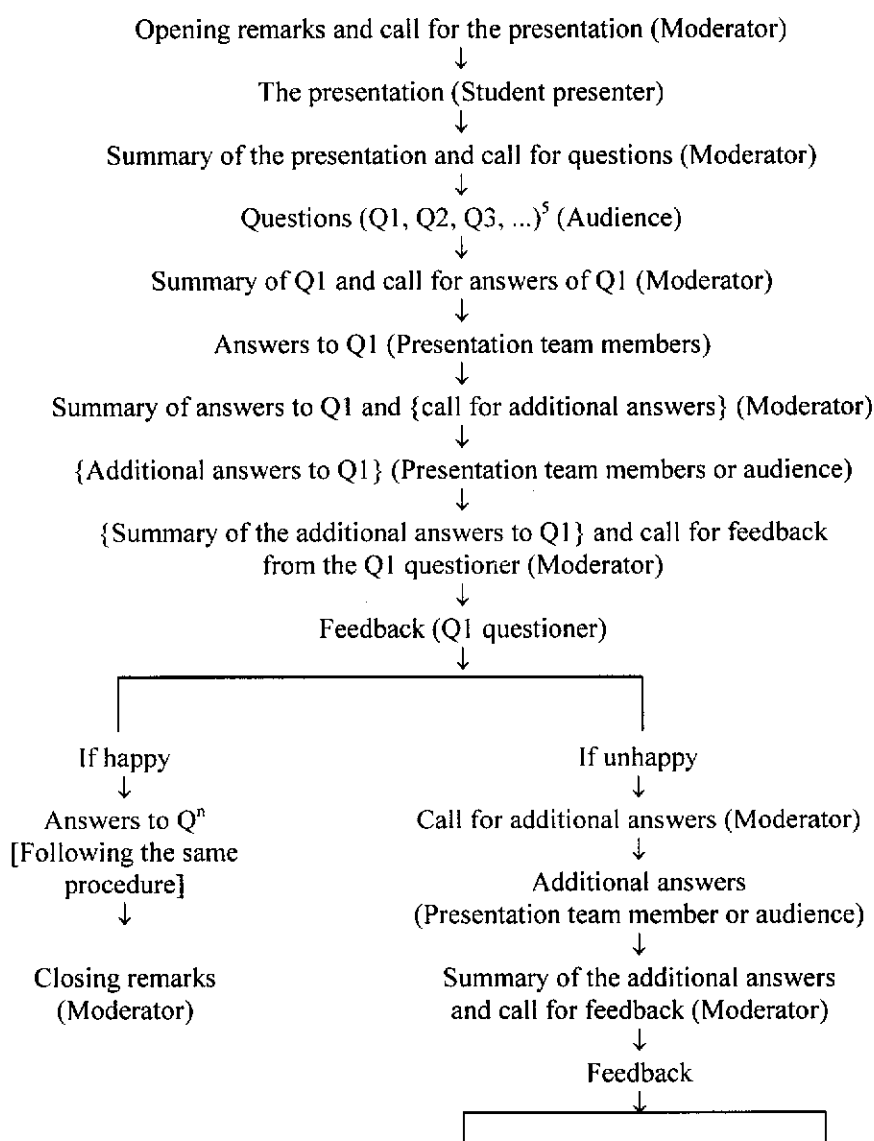
Each seminar is always opened by a moderator. In his/her opening remarks, the moderator greets the audience, thanks the audience for coming, introduces the topic of the seminar and the members of the presentation team, signposts the structure of the seminar activities, and then calls on the presenter to begin. While a presenter is talking, there is no interruption from the audience. Following the presentation, the moderator summarizes the main points, and opens the question and answer sessions, the number of questions depending upon how much time is available. In these 20 seminars, the moderator allowed two question and answer sessions with from three to five questions in each session. The moderator might call for all the questions to be asked and then answer or follow a question-answer pattern. The moderator first asks the team to answer the questions, but, before calling for the answers, summarizes the questions. After a team member answers, the moderator summarizes the answers and might call for additional answers from other members of the team. After summarizing any additional answers, the moderator asks whether

the questioners are happy with the answers or not. If the questioner is not happy, the moderator calls for additional answers from either the presentation team or the audience. If the questioner is still unhappy with the answers, the moderator might invite the lecturer to comment, but this is very rare. After the question and answer sessions, the moderator closes the seminar.

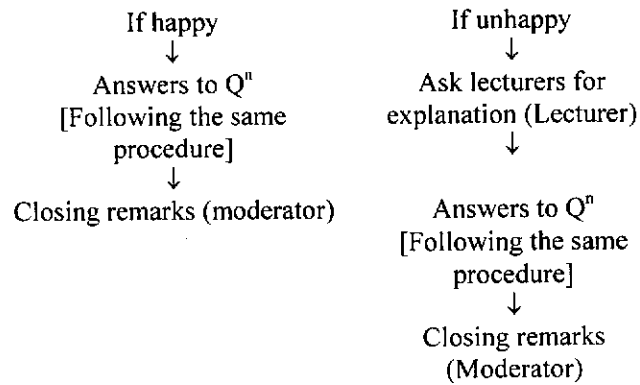
The overall schema of Indonesian students' seminars conducted in English can then be summarized in Figure 16 below.

**Figure 16**

The Overall schema of the Indonesian students' seminars conducted in English



<sup>5</sup> Questions in each session might all be collected first and then answered or each question might be followed by the answer.



{ } signals that the functions might or might not occur  
<sup>n</sup> marks the next question

As shown in Figure 16, the moderator controls the entire seminar. The overall exchanges in a seminar follow a *moderator-speaker-moderator* pattern of exchange.

An example of a complete seminar in English by Indonesian students is presented in Appendix 9.

Unless otherwise indicated, the worked examples below are all taken from IND-ENG#3 and only excerpts are presented here because of space limitations. Three students make up the team: 1) Arjus Putra, a 23 year old male (the moderator); 2) Hartinah Triyuni, a 22 year old female (the presenter); and 3) Betty Arianty, a 22 year old female (team member). The overall schema of the seminar is presented in Figure 17 below. For the purpose of analysis each turn is numbered.

**Figure 17**

The overall schema of a typical example of Indonesian students' seminar conducted in English

No.	Turns	Speakers
1.	Opening remarks ↓	Moderator
2.	Presentation ↓	Hartinah Triyuni
3.	Summary of the presentation and call for questions ↓	Moderator
4.	Question one (Q1) ↓	Sarni Madjid
5.	Reminds questioner to mention her name ↓	Moderator
6.	Q1 questioner mentions her name ↓	Sarni Madjid



7.	Summary of Q1 and call for question two ↓	Moderator
8.	Request from audience to answer Q1 first ↓	Audience
9.	Acceptance of the request to answer the Q1 first and call for the presenting team to answer Q1 ↓	Moderator
10.	Answers to Q1 (AQ1) ↓	Hartinah Triyuni
11.	Summary of AQ1 and call for additional answers ↓	Moderator
12.	Additional answers to Q1 (AAQ1) ↓	Betty Arianty
13.	Summary of AAQ1 and call for feedback from the questioner of Q1 ↓	Moderator
14.	Feedback from the Q1 questioner ↓	Sarni Madjid
15.	Call for Question two ↓	Moderator
16.	Question two (Q2) ↓	Ani
17.	Summary of Q2 ↓	Moderator
18.	Answers to Q2 (AQ2) ↓	Betty Arianty
19.	Summary of AQ2 and call for question three ↓	Moderator
20.	Question three (Q3) ↓	Zulfadli
21.	Summary of Q3 and call for the answers ↓	Moderator
22.	Answers to Q3 (AQ3) ↓	Hartinah Triyuni
23.	Summary of AQ3 and call for additional answers ↓	Moderator
24.	Additional answers to Q3 (AAQ3) ↓	Betty Arianty
25.	Summary of AAQ3 and ask feedback from the Q3 questioner ↓	Moderator
26.	Feedback from the Q3 questioner [the questioner is not happy with the answers] ↓	Zulfadli
27.	Summary of Q3 questioner's feedback and call for the presentation team to respond further ↓	Moderator
28.	Responses to the Q3 questioner's feedback ↓	Hartinah Triyuni
29.	Summary of the responses and call for the next question	Moderator

	↓	
30.	Question four (Q4) ↓	Rusda
31.	Summary of Q4 and call for answers ↓	Moderator
32.	Answers to Q4 (AQ4) ↓	Betty Arianty
33.	Summary of AQ4 and call for additions ↓	Moderator
34.	Additional answers to Q4 (AAQ4) ↓	Hartinah Triyuni
35.	Summary of the AAQ4 and ask for feedback from the Q4 questioner ↓	Moderator
36.	Feedback from the Q4 questioner ↓	Rusda
37.	Summary of the feedback and call for further explanation ↓	Moderator
38.	Further explanation in response to the Q4 questioner's feedback ↓	Betty Arianty
39.	Call for more additional answers from audience ↓	Moderator
40.	Additional answers in response to the Q4 questioner's feedback ↓	Ani
41.	Summary of additional information and check whether the Q4 questioner is happy with the additional answers ↓	Moderator
42.	Feedback from the Q4 questioner [This time she is happy with the answers] ↓	Rusda
43.	Call for the next question ↓	Moderator
44.	Question five (Q5) ↓	Sarni Madjid
45.	Summary of the Q5 ↓	Moderator
46.	Answers to Q5 (AQ5) ↓	Betty Arianty
47.	Welcome the presentation team to do a teaching demonstration ↓	Moderator
48.	A teaching demonstration on how to use pictures ↓	Hartinah Triyuni
49.	[After the teaching demonstration, the moderator closes the session because the time allocated for the seminar session is over]	Moderator

The dominant role of a moderator is clearly apparent from this example. The moderator takes more than half the turns (25 out of 49).

Another pattern that emerges from the data is in the way a question is answered. In (7), the moderator prepares to call for three questions in the first session before calling for any answers. But when he called for the second question, there was no response. The moderator then asked the audience whether the first question should be answered first and the audience agreed.

Three of the five questions in the data, (Q1,Q3,and Q4), are answered in similar ways: answers to the questions only end when questioner says s/he is happy with the answers. However, the moderator does not check whether the questioners of Q2 and Q5 are happy with the answers. The nature of the questions provides possible explanations for this. Q2 just checks whether the presentation team has included the use of real pictures in the paper. Q5 asks the presentation team for a teaching demonstration on the use of pictures in teaching.

It is also interesting to note that Sarni Madjid asked two questions, (Q1 and Q5). A possible explanation for this is that when the moderator called for the fifth question, only Sarni Madjid raised her hand. The moderator then allowed Sarni Madjid to ask the fifth question. If other members of audience had raised their hands, the moderator would have given them the chance to ask the question. This can be seen from the moderator's remarks presented below when calling for the Q5.

(1) Now there are four questions raised just now. (2) Now we come to the fifth question from you. (3) Okay... next question... (4) Okay still the same person... (5) Any other persons... (6) Okay I give the chance again to Ibuk Sarni to ask the question again.

We have seen the dominant role of a moderator in the worked example above. The following sub-heading discusses in more detail the roles of a moderator.

### **1.3 The roles of a moderator**

In all 20 seminars, the roles of a moderator are to: i) open the seminar; ii) invite the presenter to make the presentation; iii) summarize the presentation; iv) summarize the questions; v) summarize the answers; vi) check whether the people who asked the questions are happy with the answers or not; vi) close the seminar. An

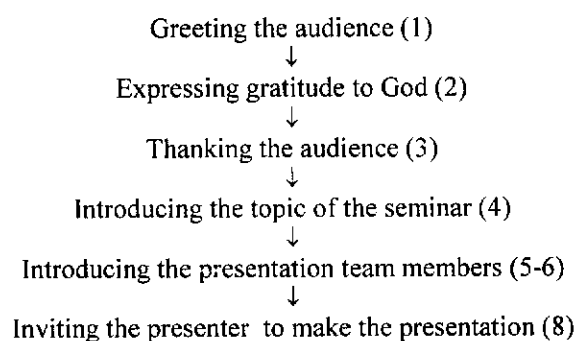
example of each of these roles is given below. The transcription accurately records what the speakers say, remembering they are not L1 speakers of English.

### 1.3.1 Moderators' opening remarks

The analysis of 20 opening remarks reveals that the moderators greet the audience using a Moslem greeting, express thanks to God and the audience, introduce the topic of the presentation, introduce members of the presentation team, and invite the presenter to make the presentation. The following is a typical example of a moderator's opening remarks. The moderator is a 23 year old male.

(1) *Assalamu'alaikum warrahmatullahi wabarakatuh*. (2) First of all let's express our gratitude to the God, Almighty who has given us a good opportunity to be together today. (3) And my special thanks is also expressed to all of you who have given us a good chance to share our seminar and our topic today. (4) Well, in this chance I would like to give our seminar entitled that we can say *Application of Top Down Model to Make Independent Readers*. (5) Okay, let's introduce the members of our group. (6) From the 'scarf woman', Miss Renny, and on the right side is Miss Sudarsih and me myself as a moderator is Zulfadli, and the next one is Mauladineri. (7) So, let's start our seminar today. (8) The first presenter time is yours. (IND-ENG#2)

The moderator greets the audience using a Moslem greeting (1). He then expresses gratitude to God (2) and thanks the audience for attending the seminar (3). In (4) he introduces the topic of the seminar and in (5) and (6) he introduces members of the presentation team. In (7) he signals that the seminar is about to begin and in (8) he invites the presenter to begin. The rhetorical structure of this opening can be summarized as follows:



All of the opening remarks follow this pattern. We conclude therefore this is a standard formula.

### 1.3.2 Summarizing the presentations

In all 20 seminars, the moderator summarizes the presentations. The following is an example of a moderator's summary.

(1) Okay, thank you presenter. (2) Well everybody, we have heard the explanation from presenter. (3) She told she explained to us about how to use pictures in the classroom. (4) And criteria of good pictures. (5) I think pictures one of good media in teaching English. (6) And she explained about the procedure of how to use pictures in teaching English integratedly. (7) And she talks about the advantages of using pictures in teaching. (8) I believe that you have some suggestion and questions in your mind. (9) Okay that's why we open the session for questions and answers. (10) The first session I invite three questions from you. (11) And I do hope that you mention your name. (12) And then ask the question as briefly and clearly as possible. (14) Three questions ...from three persons. (15) Okay... the first chance we give the time to *Ibuk*...(16) Mention your name and ask the question briefly.

This example shows that after the moderator thanks the presenter (1), he summarizes the presentation (2,3,4,6, and 7). Then he opens the question and answer session. In (5), he adds a personal point of view.

### 1.3.3 Summarizing the questions

The moderator always summarizes each question before asking the presentation team to answer it. The following is an example of a moderator's summary to a question, which comprised 3 parts.

(1) Okay, thank you very much for your question *Buk Sarni*. (2) Okay, we can conclude that your question is like this one. (3) In teaching English through pictures, may be there are some problems. (4) If we always teach through pictures. (5) So, how many pictures we provide for every section. (6) That's the first question. (7) The second question is.... (8) In our school at 'SMU' and 'SMP' [Junior High School], the teachers do not have enough money for photo copy. (9) There is no money from the government to copy the materials. (10) That's the problem. (11) Then the third one it's waste the time if we always use pictures. (12) That's the first question from *Ibuk Sarni*. (13) Okay, the second question please... (14) Any questions? (15) Or we answer the first question first.

The moderator thanks the person who asked the question (1). The summary to the question is in (2-11). In (13-14) he asks if anyone would like to ask a further question.

### 1.3.4 Summarizing answers

The moderators also summarize every answer. The following is an example of a moderator's summary to an answer. In this example Triyuni, a presentation team

member, has just answered a question: *How many pictures should a teacher bring into the class?*

(1) Thank you Triyuni. (2) Okay, the presenter has answered the question like this one. (3) Actually pictures are not expensive for us. (4) And we do not need to bring many pictures to the class. (5) We can bring three or four pictures into the classroom. (6) And also we can also make stick figures and we write on the board. (7) May be there are any additions from other presenter team?

This example shows that the moderator thanks Triyuni (1). Then the moderator summarizes the answers (2-6). In (7) he asks if anyone would provide additions.

### 1.3.5 Eliciting information from the questioners

Another role of a moderator is to determine whether the questioners are happy with the answers. If they are happy, the moderator proceeds to the next question. If they are not happy, the moderator calls for additional answers. The following is an example of this role.

(1) Okay everybody. (2) So as a teacher we should be more creative. (3) May be the curriculum talks about transportation. (4) We can take the picture about transportation. (5) And we take into the classroom. (6) Okay I return back to Zulfadli. (7) What do you think about this Zulfadli? (8) Is it okay?

First the moderator summarizes the answers (2-5). Then he checks whether the questioner is happy with the answers or not (6-8).

### 1.3.6 Closing the seminar

The moderators always close the seminar. In his/her closing remarks, the moderator apologizes for any mistakes s/he might have made, expresses thanks for the contributions made by audience, and blesses the audience. The following is an example of a moderator's closure. The moderator is a 23 year old female.

(1) Okay, I think that's all. (2) Because... sorry we don't have no more time. (3) Okay because since we have two more papers, so I'll end this seminar. (4) And I'm sorry if there are mistakes that I've made. (5) Thank you very much for your attention. (6) *Assalamu'alaikum warrahmatullahi wabarakatuh.* (IND-ENG#1).

The moderator signals the end to the seminar (1). She then gives reasons for ending the session (2-3), in (4) apologizes for any mistakes she might have made,

and in (5) thanks the audience. She closes the session in (6) by blessing the audience using a Moslem blessing. The expression *assalamu'alaikum warrahmatullahi wabarakatuh* can be used both as a greeting and as a blessing.

#### 1.4 The major components of the presentations

Having looked at the schema of a seminar session and the role of the moderator, the major components of a seminar presentation will be considered. An analysis of 20 presentations shows that each presentation consists of three major parts: the introduction, the body, and the closing remarks. In the introduction the presenters follow a formulaic pattern. They greet the audience using a Moslem greeting, pray to God, thank the lecturer or the moderator, and then introduce the topic. In the body of the presentation, the presenter develops the topic. In closing the presentation, the presenter thanks the participants for their attention.

The following is an example of a full presentation. The presenter is a 23 year old female.

##### The Presentation

(1) Your excellencies and gentlemen. (2) Assalamu'alaimum warrahmatullahi wabarakatuh. (3) Firstly, let's send our thanks to almighty God for everything given. (4) So that we have a chance to present this paper in front of you. (5) Next, we are representatives of 3C of English department of IKIP Padang would like to thank our lecturer, Miss. Ayu. (6) Previously you've heard two nice papers which offered interesting topics that's about the Story telling and Using Pictures in Teaching English. (7) Now welcome to our seminar today under the topic The Application of the Top-Down Model to Make Independent Readers. (8) That's our topic today. (9) Frankly speaking Reading is defined as one of the activities which has several activities such as to get entertainment, to get detail information and so forth. (10) So far Reading is regarded as an activity to get something from texts by moving eyes from the left to the right across the page combining words, phrases, and sentences. (11) So that they comprehend the text. (12) The result is readers become passive or dependent. (13) Because during reading itself they found so many difficult words which should be consulted to the dictionary. (14) That's the point so far. (15) As a matter of fact reading doesn't mean such slight process. (16) It involves cognitive process in which there is an interaction between language and thought. (17) There is an interaction between language and thought or mind. (18) So in order to comprehend a text, usually and more effectively readers don't need to read word by word anymore. (19) But use strategies dealing with their own background knowledge and cognitive process. (20) So that readers could get information from the text actively without having to look at dictionary several times. (21) Such kind of strategies is called Top-Down Model. (22) According to Anderson (1988), background knowledge has a very important role in the comprehension process. (23) It means that by using their own schemata, readers can comprehend the text independently. (24) It helps them to read the text. (25) That's the Top-Down Model. (26) There are two other models, Bottom-Up and Integrative. (27) In Bottom-Up

model, readers just decode meaning of words and sentences to comprehend the text. (28) They often consult dictionary for unknown words. (29) The effect is that they can't comprehend the text if there is no dictionary or teachers to guide them. (30) And of course it's a waste of time and it'll take long time. (31) And interactive is a process of interaction between reader's background knowledge and the text. (32) Our technique today is Top-Down model. (33) From top to down. (34) So, that's a Top-Down Model. (35) So background knowledge or schemata or prior knowledge will help us relate to what we're going to read. (36) We can train students to apply this method. (37) Top-Down Model involves language and thought combination. (38) In practice, we might not allow the students to read the text first. (39) But we give the text after we activate their background knowledge. (40) And to activate their prior knowledge, give reading instructions with illustrations to add new meaning and to simplify tasks for the students. (41) This will not only help students understand the text, but also arouse students' interest and keep students involved in the subject. (42) Based on the principles of schemata theory or prior knowledge, readers at the same time attribute meaning into the text and extract meaning from the text. (43) There are three major stages in reading activities. (44) The first is well known as pre-reading activities. (45) The aim is to activate students' schemata and to relate this experience to the text. (46) It anticipates students to help appropriate expectation of what to come in the reading texts. (47) The second one is whilst reading activity. (48) It aims at helping students understand the specific rhetorical structure of the texts and to get students actively question approach in the texts. (49) Since the main purpose of reading comprehension is to train students to get intended message through suitable reading strategies and skills. (50) So the discussion about the language should be minimized. (51) And the last one is post-reading activity. (52) It is to reinforce and extend what students have learnt from the texts and transfer it to other language skills such as Speaking, Listening, and Writing. (52) Well, I come to the application of the Top-Down Model known as KWL strategies or known, what to know, and learned. (53) "Know" is students' background knowledge, and "what to know" is thing that is expected from the reading texts. (54) Then the "learned" refers to ideas or knowledge obtained from the text. (55) Okay, I think that's all. (56) I return to the moderator. (57) Thank you for your participation. (IND-ENG#2)

The presentation consists of three major parts: i) introduction (1-8); ii) body of the presentation (9-54); and iii) closing remarks (55-57).

In her introduction, the moderator shows great respect for the audience by using the word 'excellencies' (1), she greets the audience using a Moslem greeting (2), she prays to God (3-4), she thanks the lecturer (5), she comments on the previous seminar (6), and finally she introduces the topic of the presentation (7-8). In the body of the presentation, the presenter talks about the definition of reading (9-14), aspects involved in the reading process (15-17), top-down reading strategies (18-42), stages in reading activities (43-51), and the application of a top-down model (52-54). The presenter then signals that the presentation is about to end (55), returns the floor to the moderator (56), and thanks the audience for their participation (57).



The major components of this presentation are presented in Table 30 below. These three components are present in each presentation.

**Table 30**

The main components of a typical example presentation in the Indonesian data conducted in English

Main components of the Presentation	Communicative function
Introduction	<ul style="list-style-type: none"> <li>-Expressing respect (1)</li> <li>-greeting the audience (2)</li> <li>-praying to God (3-4)</li> <li>-thanking the lecturer (5)</li> <li>-commenting on previous presentations (6)</li> <li>-introducing the topic (7-8)</li> </ul>
Body	<ul style="list-style-type: none"> <li>-definition of reading (9-14)</li> <li>-reading process (15-17)</li> <li>-Top-Down reading strategies (18-42)</li> <li>-stages of reading activities (43-51)</li> <li>-application of a top-down model (52-54)</li> </ul>
Closure	-thanking the audience

### 1.5 The exchange structure of question and answer sessions

An analysis of 50 question and answer exchanges revealed that the exchanges followed two patterns, which we call pattern A and pattern B. In pattern A, a moderator invites participants to ask questions. Then a participant asks a question. Following the question, the moderator summarizes the question and invites the presentation team to answer it. After the team has answered the question, the moderator summarizes the answers and then might call for additional answers from the presentation team. If there are additional answers, the moderator summarizes them and then asks whether the questioner is happy with the answers or not. The questioner shows his/her happiness with the answers, and the moderator calls for the next question. Pattern B is similar to Pattern A, except that in Pattern B the questioner expresses dissatisfaction with the answers, and the moderator therefore calls for additional answers until the questioner is happy with the answers. The additional answers first come from the presentation team. If the questioner is still unhappy with the answer, the moderator invites the lecturer to comment on the question, but this is very rare, and occurred only twice. Of the 50 question and

answer exchanges, 41 followed Pattern A, and 9 followed pattern B. Both patterns are summarized in Figure 18 below.

**Figure 18**

Patterns of exchange structure of the question and answer sessions in the Indonesian students' seminars conducted in English

The exchange structure of the question and answer sessions	
Pattern A	Pattern B
<p>Call for question (Moderator)</p> <p>↓</p> <p>Question (Participant)</p> <p>↓</p> <p>Summary of question and call for answer (Moderator)</p> <p>↓</p> <p>Answer to question (Presentation team)</p> <p>↓</p> <p>Summary of answer and call for feedback (Moderator)</p> <p>↓</p> <p>Feedback (Questioner) [happy with answer]</p>	<p>Call for question (Moderator)</p> <p>↓</p> <p>Question (Participant)</p> <p>↓</p> <p>Summary of question and call for answer (Moderator)</p> <p>↓</p> <p>Answer to question (Presentation team)</p> <p>↓</p> <p>Summary of answer and call for feedback (Moderator)</p> <p>↓</p> <p>Feedback (Questioner) [unhappy with answer]</p> <p>↓</p> <p>Call for additional answer (Moderator)</p> <p>↓</p> <p>Additional answer (presentation team)</p> <p>↓</p> <p>Summary of additional answer and call for feedback (moderator)</p> <p>↓</p> <p>Feedback (questioner) [if still unhappy]</p> <p>↓</p> <p>{call lecturer's comment} (moderator)</p> <p>↓</p> <p>{Lecturer's comment}</p>
Frequency of use = 41	Frequency of use = 9

{ } indicates the function might or might not be used.

An example of each pattern of the exchange structure is given below.

#### Pattern A

Classes of moves	Speakers	Text
Call for question (CQ)	Moderator	(1) Okay, thank you presenter. (2) Well everybody, we have heard the explanation from presenter. (3) She told she explained to us about how to use pictures in the classroom. (4) And criteria of good pictures. (5) I think pictures one of good media in teaching English. (6) And she explained about the procedure of how to use pictures in teaching English integratedly. (7) And she talks about the advantages of using pictures in teaching. (8) I believe that you have some suggestion and questions in your mind. (9) Okay that's why we open the session for questions and answers. (10) The first session I invite three questions from you. (11) And I do hope that you mention your name. (12) And then ask the question as briefly and clearly as possible. (14) Three questions ...from three persons. (15) Okay... the first chance we give the time to <i>Ibuk</i> ...(16) Mention your name and ask the question briefly.
Question (Q)	Questioner (Sarni)	(1) Thank you very much for the time. (2) As we know in teaching English for the SMU students. (3) We should give our students four abilities like oh reading ability, writing ability, listening ability, and speaking ability. (4) Of course we should make pictures for every skill. (5) My question is if every section we should use pictures. (6) How much pictures should be served by the teachers ? (7) And the second, our school didn't oh is not served the pictures in our school. (8) It is oh the problem for the teacher in the school. (9) Thank you.
Summary of question (SQ)	Moderator	(1) Okay, thank you very much for your question <i>Buk Sarni</i> . (2) Okay, we can conclude that your question is like this one. (3) In teaching English through pictures, may be there are some problems. (4) If we always teach through pictures. (5) So, how many pictures we provide for every section. (6) That's the first question. (7) The second question is.... (8) In our school at 'SMU' and 'SMP' [Junior High School], the teachers do not have enough money for photo copy. (9) There is no money from the government to copy the materials. (10) That's the problem. (11) Then the third one it's

		waste the time if we always use pictures. (12) That's the first question from <i>Ibuk Sarni</i> . (13) Okay, the second question please... (14) Any questions ? (14) Or we answer the first question first.
Answers to question (AQ)	Presentation team	(1) Okay thank you very much <i>Buk Sarni</i> for your question. (2) The question is how many pictures a teacher should take into the classroom ? (3) Actually picture is not expensive one. (4) And pictures do not need much time to be prepared...to be taught. (5) As I said before, pictures can be taken from magazines. (6) Of course we have so many magazines in our office. (7) And it also can be taken from newspapers, maps. (8) Or may be you can ask students to make pictures at home. (9) And also from charts, diagrams. (10) So many pictures that we do not need much money to buy it or to get it. (11) Okay, should we bring many pictures to the class ? (12) I don't think so. (13) Because from one picture we can teach many language skills. (14) So we do not need to bring many pictures. (15) So I think you will not find it difficult. (16) I think that's all. (17) Thank you.
Summary of answers (SA)	Moderator	(1) Thank you <i>Triyuni</i> . (2) Okay, the presenter has answered the question like this one. (3) Actually pictures are not expensive for us. (4) And we do not need to bring many pictures to the class. (5) We can bring three or four pictures into the classroom. (6) And also we can also make stick figure that we write on the board. (7) May be there are any additions from other presenter team ?
Additional answers (AA)	Presentation team	(1) Okay, thank you moderator. (2) I would like to add some more. (3) As the presenter said that pictures are not difficult to prepare. (4) And it is also not expensive. (5) And as the moderator said that we can make stick figures and draw on the board. (6) And also we can take pictures from magazines or newspapers. (7) Or even we can ask the students to make picture first. (8) And based on their pictures, we explain the lesson. (9) Or the teacher can make the picture at home. (10) I think it is not so difficult to prepare it. (11) That's all. (12) Thank you.
Summary of additional answers (SAA) and call for feedback (CF)	Moderator	(1) Thank you <i>Betty</i> . (2) It is clear that it is not difficult to find pictures. (3) We can also ask our students to make pictures first. (5) Okay I return to <i>Ibuk Sarni</i> . (6) What do you think about the answers?
Feedback (F)	Questioner	Okay. Thank you.

The exchange structure of question and answer in this example can be simplified as follows:

1.	MCQ	(Moderator calls for question)
2.	Pa.Q	(Participant asks question)
3.	MSQ	(Moderator summarizes the question)
4.	Pr.AQ	(Presentation team answer the question)
5.	MSA	(Moderator summarizes the answers)
6.	Pr.AA	(Presentation team gives additional answers)
7.	MCF	(Moderator calls for feedback)
8.	Pa.F	(Participant who asked the question gives feedback showing that she is happy with the answers)

In this example, there are eight turns, four of which are the moderator's.

#### Pattern B

In this example, the person who asked the question is not happy with the answers given by the presentation team, and the moderator calls for more additional answers until the questioner does not feel happy with the answers.

Classes of moves	Speakers	Text
Call for the question (CQ)	Moderator	(1) So it means the way, the procedure of teaching English through pictures at Junior and Senior High schools are basically the same. (2) But think about the materials. (3) Which ones are appropriate for Junior High schools and which ones are appropriate for Senior High schools. (4) Okay I think it is clear now. (5) Now we come to the second session. (6) We invite three questions again from audience. (7) Okay...first one ...from...Ibuk...(8) Okay could you pass the microphone to <i>Ibuk</i> ...
Question (Q)	Participant	(1) Thank you for the time given. (2) I'm from SMU Semen Padang. (3) My name is Rusda. (4) I think this is one of the very interesting methods to be applied to SMU students. (5) But I have tried to apply this method to my students. (6) But I have problems. (7)The first one is students have difficulties in vocabulary. (8) For example when talking about economy. (9) And we talk about stock exchange, money. (10) And it is not easy to find the picture for this topic. (11) And if we have pictures related to the topic, we have no

		problems. (12) And that's the first one. (13) The next one is that it is hard for the students to speak. (14) Because of the vocabulary of the topic is difficult. (15) This is the problem. (16) So I would like you to tell us how to overcome this problem. (17) Thank you.
Summary of question (SQ)	Moderator	(1) Okay thanks a lot <i>Buk Rusda</i> . (2) <i>Buk Rusda</i> told us she has actually applied this technique in the classroom. (3) But one problem is in the curriculum we have high level vocabulary like Economics. (4) And the problem is that it is difficult for us to find pictures related to Economics. (5) And the second problem is not all students can speak or explain again about the materials. (6) How can they speak because the vocabulary is so high.. (7) And how to overcome these problems. (8) We invite the presenters first and then we invite the audience. (9) Okay, time is yours presenters.
Answers to question (AQ)	Presentation team	(1) Okay, thank you very much for your question <i>Ibuk Rusda</i> . (2) May be it is also the problem to most of us. (3) But we'll try to answer it. (4) Okay for the topic like Economy may be we can prepare pictures about money. (5) But please use chart, for example. (6) But don't forget to give key words. (7) And the teacher has responsibility to explain them by using the picture. (8) I think that's all.
Summary of answers (SA)	Moderator	(1) Thanks Betty. (2) She said that teachers have to use pictures about things related to Economy. (3) And also teachers have to give key words to the students. (4) Okay may be there are some additions from another presenter.
Additional answers (AA)	Presentation team	(1) Okay, I would like to add some more. (2) The high level vocabulary is difficult to explain to the students, like the topic about Economy. (3) The teacher can explain the difficult words to the students. (4) Then the students are asked to retell by using their own words. (5) Charts can also be used to explain the difficult words. (6) Thank you.
Call for feedback (CF)	Moderator	(1) Okay from both presenters they have the same ideas. (2) First one the teacher explains the difficult words. (3) After that the students are asked to read the text. (4) And then they are asked to retell the story using their own words. (5) Okay, that's one way to overcome the problem. (6) Okay, I return to <i>Buk Rusda</i> . What do you think about this <i>Buk Rusda</i> ? Is it acceptable?
Feedback (F)	Participant who asked the question	(1) Oh... but I think the most difficult one is to make the students how to explain the lesson to the students. (2) After showing the picture to

		them, we ask their opinion about the lesson. (3) But only about one or two students who speak up. (4) And the rest are silent. (5) So we have problems how to make students speak up.
Call for additional answers (CAA)	Moderator	(1) I do understand about this one. (2) <i>Buk Rusda's</i> problem is related to difficult vocabulary. (3) How the students can speak up, because they do not know the words. (4) May be the presenters can add some more explanation about how to overcome this problem.
Additional answers (AA)	Presentation team	(1) Okay, I will try to give some more explanation. (2) If we have difficult words may be we can explain them by using other words. (3) The easiest words. (4) Please think about your students' previous knowledge too. (5) If there are so many if there are many difficult words, we can give the definitions of the difficult words. (6) I think it can be done. (7) So, the most important one is to explain in other words. (8) And the words should be easy for students. (9) And how to... how to make ... the problem is not all students speak up, but only few of the students. (10) But I think it is depend on the vocabulary you have just said. (11) Okay, so our opinion is that please give other words that have similar meanings to the words.
Call additional answers (CAA)	Moderator	(1) Okay, any addition from audience ? (2) <i>Buk Ani...</i> please.
Additional answers (AA)	Participant	(1) Thank you very much. (2) I ever read a book before.(3) If you had difficulty to teach your students, use pictures. (4) If you had some troubles with your students, use pictures. (5) That's long long ago. (6) But now we discuss it. (7) And then if your students don't understand the picture, use gesture. (8) And if they still do not understand, just use the dictionary. (9) And if the students don't like English it's quite difficult. (10) But in good schools that's easy. (11) When using pictures, don't take the complicated one. (11) For example take a picture of <i>Ali Alatas</i> and ask the students: who is this ? Did you see television last night ? Do you know the round table and then someone says like like this ? (12) So, start with an easy one. Take the poster of <i>Michael Jackson</i> or <i>Marisa Haque</i> . (13) The students like it. Just bring many pictures in front of the class. (14) Pictures from magazines. (15) There are many magazines now. (16)That's easy. (17) Thank you.
Call for feedback (CF)	Moderator	(1) An interesting suggestion from <i>Buk Ani</i> of how to overcome the problem. (2) That's one way to overcome the problem. (3) There are

		many ways to overcome the problems such as the use of gesture and dictionary. (4) Okay I believe that later on there will be many ideas of how to overcome this problem. (5) Okay I give back the answers to <i>Buk Rusda</i> .
Feedback (F)	Participant who asked the question	Okay, thank you very much.

The exchange structure of this example is much longer than that of the exchange structure of the Pattern A example. The main reason for this is that the questioner is not happy with the answers, and the moderator calls for more answers. The exchange structure can be summarized as follows.

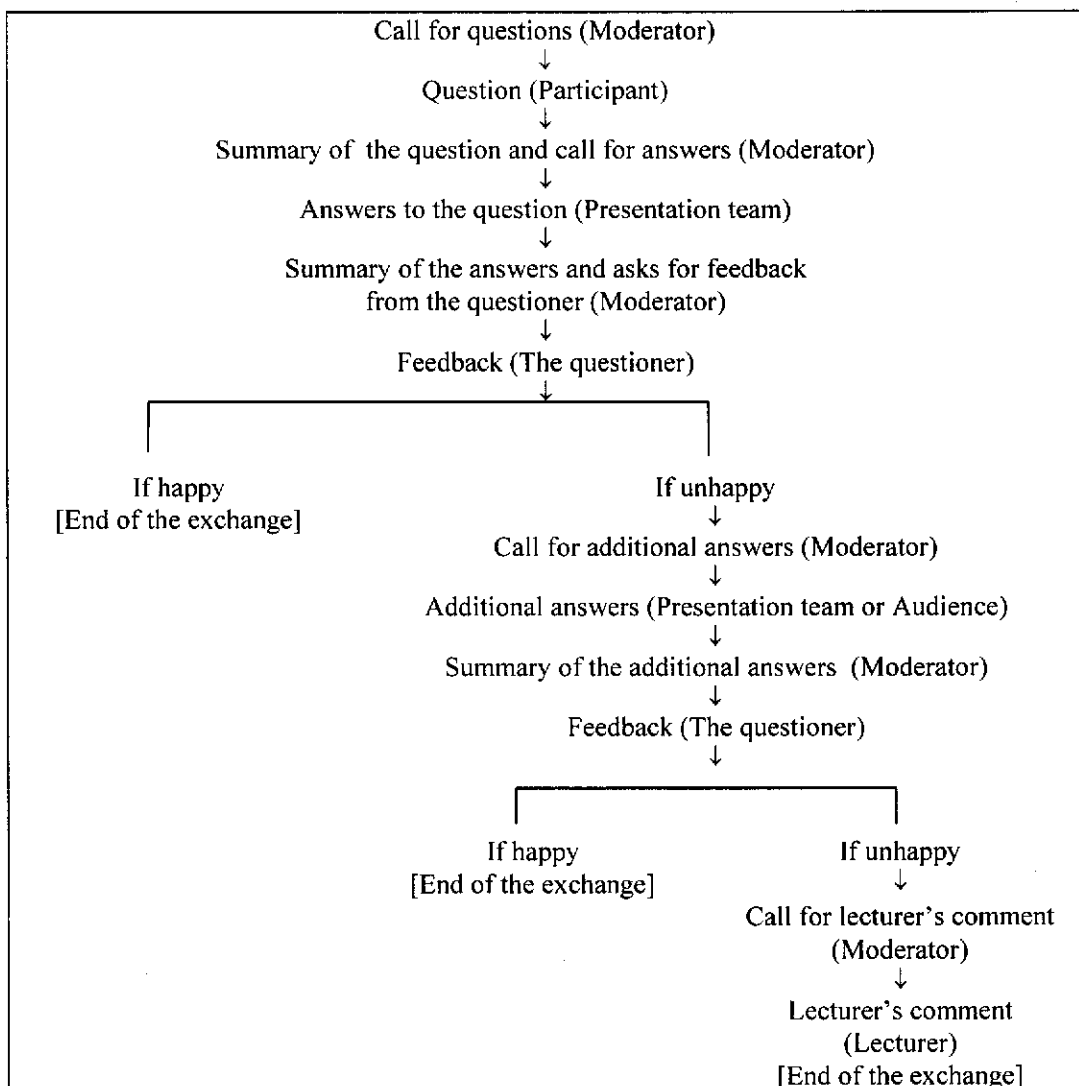
1.	MCQ	(Moderator calls for question.)
	↓	
2.	Pa.Q	(Participant asks a question.)
	↓	
3.	MSQ	(Moderator summarizes the question.)
	↓	
4.	Pr.AQ	(Presentation team answer the question.)
	↓	
5.	MSA	(Moderator summarizes the answers.)
	↓	
6.	Pr.AA	(Presentation team gives additional answers.)
	↓	
7.	MCF	(Moderator calls for feedback.)
	↓	
8.	Pa.F	(Participant who asked the question gives feedback.) [She does not appear to be satisfied with the answers.]
	↓	
9.	MCAA	(Moderator calls for additional answers.)
	↓	
10.	Pr.AA	(Presentation team gives additional answers.)
	↓	
11.	MCAA	(Moderator calls for more additional answers.)
	↓	
12.	Pa.AA	(Participant gives additional answers.)
	↓	
13.	MCF	(Moderator calls for feedback from the questioner.)
	↓	
14.	Pa.F	(Participant who asked the question gives feedback.) [This time she is happy with the answers]

This exchange has 14 turns. In turn number eight, the questioner signals unhappiness with the answers, so, in turn number nine, the moderator calls for additional answers.



The exchange structure of the question and answer sessions in Indonesian students' seminars conducted in English can thus be summarized as in Figure 19 below.

**Figure 19**  
The overall exchange structure of the question and answer sessions in the Indonesian students' seminars conducted in English



The exchange structure of question and answer of Indonesian students' seminars in English is interesting when it is compared with the Sinclair and Coulthard's (1975) *teacher-student* exchange structure which mostly follows three major moves: initiation (I), response (R), feedback (F) or IRF for short. In contrast, the exchange structure of question and answer in Indonesian students' seminar in

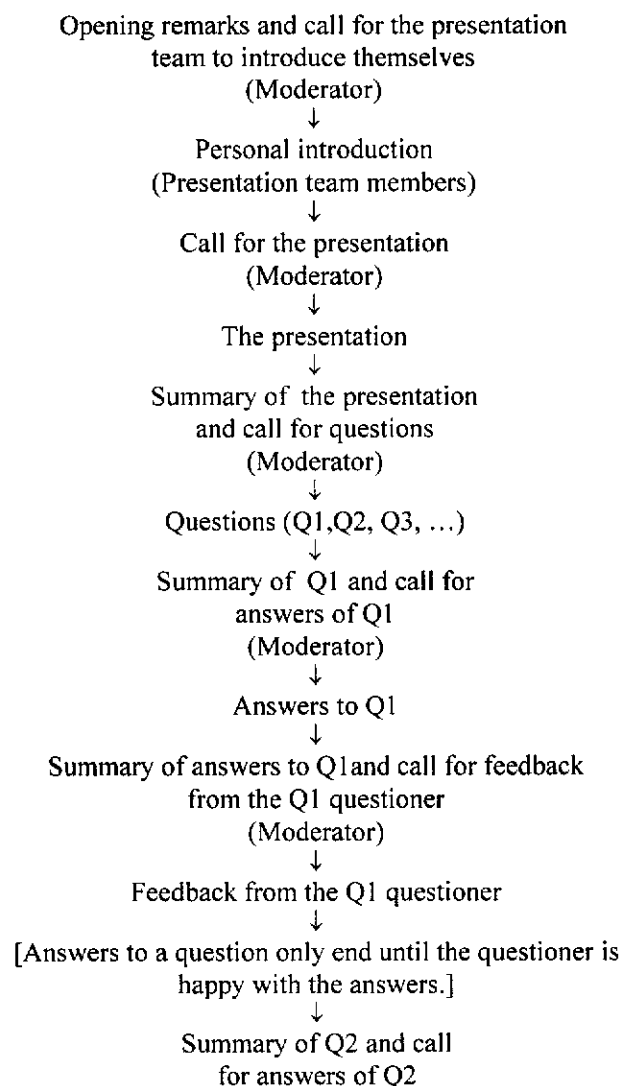
English has many more moves, as can be seen in Figure 19 above. In addition to IRF moves, there are also summary moves and checking moves.

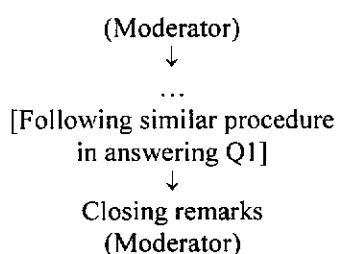
## 1.6 Summary

In this chapter each of these aspects have been presented and discussed: i) the overall schema of Indonesian students' seminars conducted in English; ii) the roles of a moderator; iii) the major components of a presentation; iv) and the exchange structure of the question and answer sessions. Each of these is summarized below.

### The overall schema of a seminar

The overall schema of Indonesian students' seminars in English can be summarized below.





### **The roles of a moderator**

It has been shown that a moderator plays a dominant role in the Indonesian students' seminars in English. The roles of a moderator include: i) opening the seminar; ii) inviting the presenter to give the presentation; iii) summarizing the presentation; iv) inviting the participants to ask questions; v) summarizing the questions; vi) inviting the presentation team to answer questions; vii) summarizing the answers; viii) providing additional information; ix) eliciting information whether the questioner is happy with the answers or not; x) ensuring the speakers obey 'house rules'; and xi) closing the seminar.

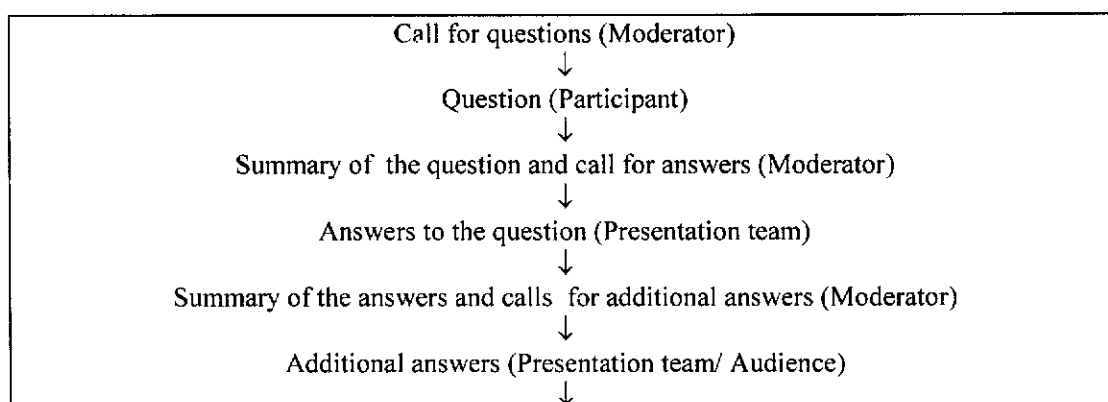
The *moderator-speaker-moderator* exchange pattern has been identified.

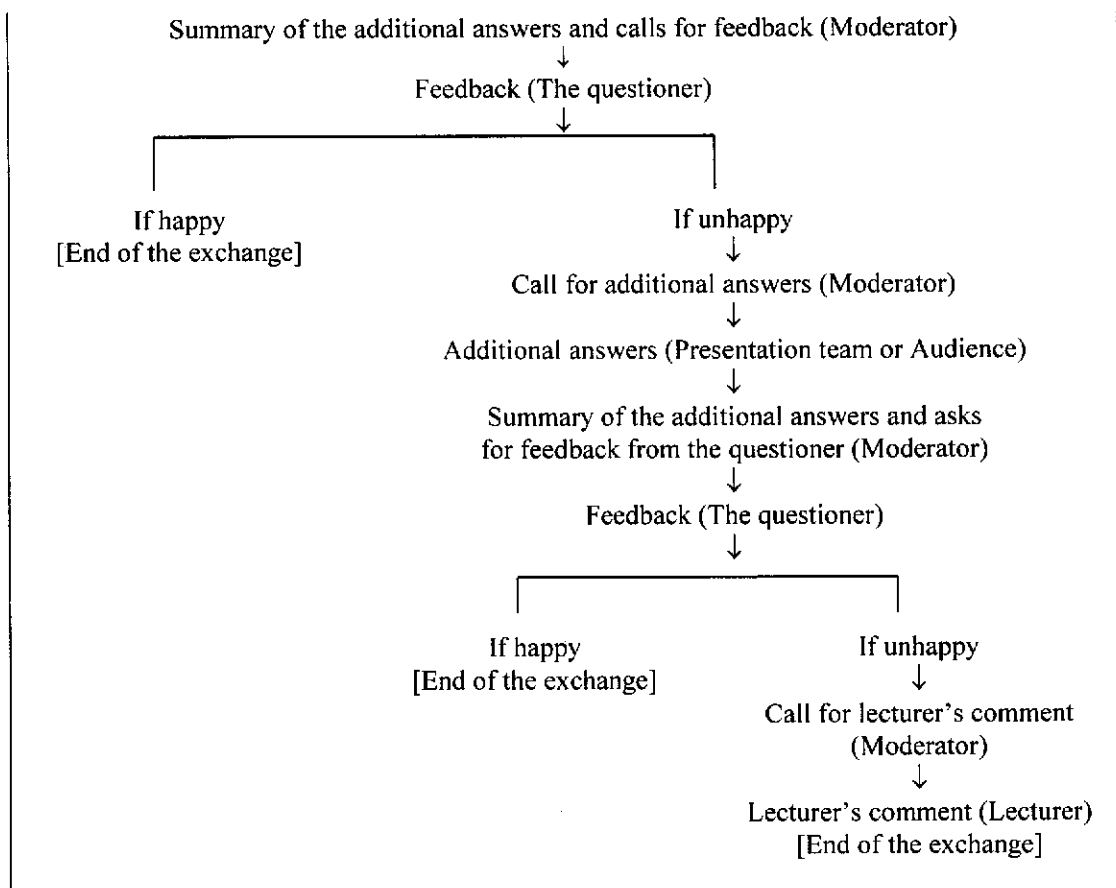
### **The major component of a presentation**

Every presentation in Indonesian students' presentation in English comprises three sections: introduction, body, and conclusion.

### **The exchange structure of the question and answer sessions**

The overall exchange structure of the question and answer session in Indonesian students' seminars in English can be summarized as follows:





## Chapter Two

### Rhetorical Structures of Presentation Introductions, Questions, and Answers

#### 2.1 Introduction

This chapter presents and discusses: i) the rhetorical structure of presentation introductions; (ii) the rhetorical structure of questions; (iii) and the rhetorical structure of answers.

#### 2.2 The rhetorical structure of presentation introductions

The analysis of the rhetorical structure of introductions is based on two types of data: primary and secondary. The primary data were obtained from the students' presentations themselves. Some 65 naturally occurring presentations have been studied. Secondary data were provided by introductions to presentations elicited from 80 students in response to a task.

The data were taken from 20 students' group seminar presentations, and 45 students' individual presentations. The individual presentations were recorded when the students did their *Speaking* subject final exam. They were required to give five to ten minute presentations on topics provided by the lecturer one week before the exam. The lecturer also allocated five minutes for questions and answers after each presentation. All these presentations, the 'group' and 'exam' presentations, were prepared. We can, therefore, expect them to conform to a model. Indeed no differences in rhetorical structure between the 'group' and 'exam' presentations were identified.

The rhetorical structures of the students' presentation introductions from the primary data can be classified into thirteen closely associated patterns as shown in Table 31 below.

**Table 31**

The rhetorical structure of Indonesian students' presentation  
introductions conducted in English

Pattern	Rhetorical structure	Frequency
1	Moslem greeting-thanking-introducing the topic	12(18.5%)
2	Moslem greeting-English greeting-thanking-introducing the topic	10(15.4%)
3	English greeting-thanking-introducing the topic	9(13.8%)
4	Moslem greeting-thanking-introducing the topic	7(10.8%)
5	Moslem greeting-English greeting-introducing the topic	5(7.7%)
6	English greeting-thanking-introducing the topic	5(7.7%)
7	Moslem greeting-English greeting-thanking-introducing the topic	4(6.1%)
8	Moslem greeting-thanking God-sending prayer to the prophet-introducing the topic	4(6.1%)
9	Thanking-introducing the topic	3(4.7%)
10	Thanking-Moslem greeting-thanking-introducing the topic	2(3.1%)
11	English greeting-introducing the topic	2(3.1%)
12	Moslem greeting-introducing the topic	1(1.5%)
13	Expressing respect-Moslem greeting-thanking God-thanking-introducing the topic	1(1.5%)
Total		65

In all 13 patterns, the topic of the presentation is delayed until the end of the introduction. It is preceded by one or combinations of the following functions: a Moslem greeting, a greeting in English (good morning/afternoon), thanking the lecturer, participant or the moderator, expressing thanks to God, or a prayer to the prophet. These functions might be used in combination.

The three mostly frequently used patterns are: 1) Moslem greeting-thanking-introducing the topic; 2) Moslem greeting-English greeting-thanking-introducing the topic; 3) English greeting-thanking-introducing the topic.

The frequency of use of specific functions that precede and follow the introduction of the topic is presented below.

Functions that precede and follow the introduction of topic		Frequency of use from 65 introductions
1.	Moslem greeting (Assalamu'laikum warrahmatullahi wabarakatuh)	46 (70.8%)
2.	English greeting (Good morning/afternoon)	35 (53.8%)
3.	Thanking	55 (84.6%)
4.	Thanking God	5 (7.7%)
5.	Praying to the prophet	4 (6.2%)

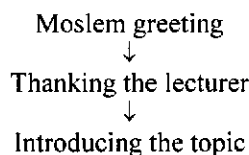
The 13 patterns are closely associated. The following are examples of the three most common patterns.

**Pattern 1:** Moslem greeting - thanking - introducing the topic (18.5%)

The speaker is a 22 year old female.

(1) *Assalamu'alikum warrahmatullahi wabarakatuh*. (2) Firstly I would like to thank our lecturer for the time given to me. (3) Okay, in this chance I would like to talk about How to Motivate Students at Junior High School to learn English. (IND-ENG#12)

The presenter greets the audience using a Moslem greeting (1). She then thanks the lecturer for allowing her to make the presentation (2). Then in (3) she introduces the topic of the presentation. The rhetorical structure of this example is:

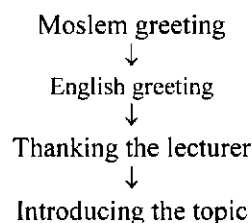


**Pattern 2:** Moslem greeting - English greeting - thanking - introducing the topic (15.4%)

The presenter is a 23 year old female.

(1) *Assalamu'alikum warrahmatullahi wabarakatuh*. (2) Good afternoon my lecturer and my friends. (3) Thank you very much for the time that has been given to me in this occasion. (4) I would like to explain about Methods of Teaching English to Elementary School Students. (IND-ENG#11)

The speaker greets the participants using a Moslem greeting (1). She then greets the audience using an English greeting (2). Then in (3) she thanks the lecturer for allowing her to make the presentation. Then in (4) she introduces the topic of the presentation. Here we have the following rhetorical structure:

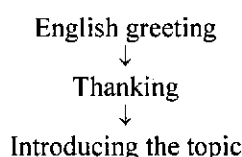


**Pattern 3:** English greeting - thanking - introducing the topic (13.8%)

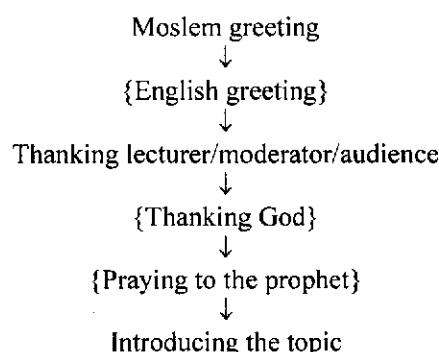
This example is taken from an individual presentation *The Importance of Teaching Religious and Moral Values to the Students*. The speaker is a 23 year old female.

(1) Good morning everyone. (2) Thank you very much for the time given to me. (3) It is my privilege to explain about the *Importance of Teaching Religious and Moral Values to the Students*.

The rhetorical structure of this is:



The overall rhetorical structure of Indonesian students' presentation introductions in English based on naturally occurring presentations can be summarized as follows:



We now turn to the results of the questionnaire or the elicited data. The questionnaires were filled in by 80 students, 65 female and 15 male. The students were given a situation (see below) and asked to write down how they would introduce their presentations. The instruction was in Indonesian to ensure that they understood. This English elicited data was given at different time as the Indonesian elicited data. The following is its English translation.

You are going to give a presentation entitled *Characteristics of Good Teachers* on Monday morning at 10:00 o'clock. This presentation is a part of an assignment of the *Methods of Teaching* subject that you are taking. The presentation will be attended by Dr. Zainil, the lecturer, and 20 students who are also taking that subject. The length of the presentation is 10 minutes. Please write in English what you are going to say in your introduction to the presentation in the space provided.



The rhetorical structure of these introductions can be grouped into 8 similar patterns as shown in Table 32 below.

**Table 32**  
The rhetorical structure of elicited presentation introductions  
in the Indonesian data in English

No.	Types of rhetorical structure	frequency
1.	English greeting-thanking-introducing the topic	26 (32.5%)
2.	Moslem greeting-English greeting-thanking-introducing the topic	17 (21.2%)
3.	Moslem greeting-thanking-introducing the topic	14 (17.5%)
4.	Moslem greeting-English greeting-introducing the topic	9 (11.3%)
5.	English greeting-introducing the topic	6 (7.5%)
6.	Thanking-introducing the topic	4 (5%)
7.	Moslem greeting-English greeting-thanking God-sending prayer to the prophet-thanking lecturer-introducing the topic	3 (3.7%)
8.	Moslem greeting-greeting-thanking God-thanking lecturer-introducing the topic	1 (1.3%)
Total		80

These results also show that the topics of the presentations are introduced at the end of the introduction. They are preceded by either a Moslem greeting, English greeting, or thanking the God, the lecturer or the audience. The frequency of use of each function is given below.

No.	Functions	Frequency of use
1.	Thanking	65 (81.2%)
2.	Greeting	62 (77.5%)
3.	Moslem greeting	44 (55%)
4.	Thanking God	3 (3.7%)
5.	Thanking the prophet	3 (3.7%)

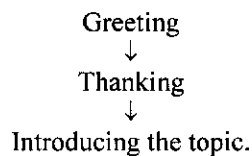
Examples of the two most common patterns are given below.

**Pattern 1:** English greeting - thanking - introducing the topic (32.5%)

The respondent is a 24 year old female.

(1) Good morning everybody. (2) Thank you very much for the chance that has been given to me. (3) I'll discuss about the characteristics of good teachers.

In (1) the respondent greets the audience, and in (2) she thanks the lecturer for giving her the chance to make the presentation. Then in (3) the topic of the presentation is introduced. The rhetorical structure of this example is:

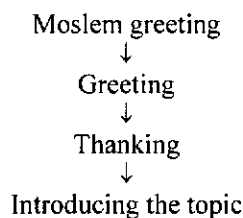


**Pattern 2: Moslem greeting - greeting - thanking - introducing the topic (21.2%)**

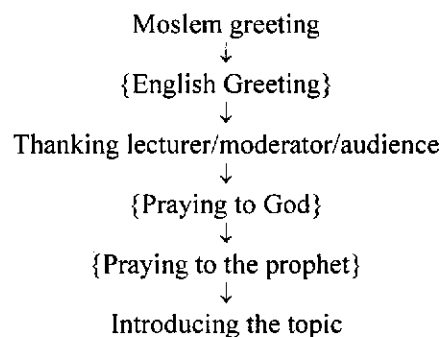
The respondent is a 20 year old female student.

(1) *Assalamu'alikum warrahmatullahi wabarakatuh*. (2) Good morning my lecturer and my classmates. (3) Thank you very much for the time that has been given to me in this occasion. (4) I'd like to explain about *Characteristics of Good Teachers*.

The respondent greets the audience using a Moslem greeting (1). Then she greets the audience once again using a common English greeting (2). After that she thanks the lecturer for allowing her to make the presentation (3). Then she introduces the topic of the presentation (4). The structure of this example is:



So, it can be concluded that the rhetorical structure of presentation introductions in English by Indonesian students in Indonesian academic settings is:



{ } indicates the function might or might not be used.

### 2.3 The rhetorical structure of questions

This sub-section presents and discusses the rhetorical structure of questions asked by participants during the seminar sessions. The data were obtained from the 20 group seminar presentations, and from the questions asked at individual students' presentations when they did their Speaking Exams.

An analysis of 110 questions revealed that the rhetorical structures of the questions can be grouped into six patterns as shown in Table 33 below.

**Table 33**

The rhetorical structure of the Indonesian students' questions in seminars conducted in English

Pattern	Rhetorical structure of questions	Frequency
1	Thanking-restating the presenter's argument-specific question-closure	45 (41%)
2	Thanking-rehearsing old information-specific question-closure	25 (22.8 %)
3	Thanking-restating the presenter's argument-specific question	18 (16.4 %)
4	Thanking-rehearsing old information-specific question	11 (10 %)
5	Restating the presenter's argument-specific question	7 (6.4 %)
6	Moslem greeting-thanking-rehearsing old information-specific question-closure	4 (3.4 %)

In all 6 patterns, the specific questions come towards the end. A range of functions precede the actual question such as a Moslem greeting, a thanking expression, some background information, or a reference to what was said by the presenter.

The frequency of use of functions that precede and follows the actual question is presented below.

No	Functions	Frequency (n=110)
1.	Closure	74 (67.3%)
2.	Restating what was said earlier	70 (63.6%)
3.	Thanking	58 (52.7%)
4.	Rehearsing old information	40 (36.3%)
5.	Moslem greeting	4 (3.6%)

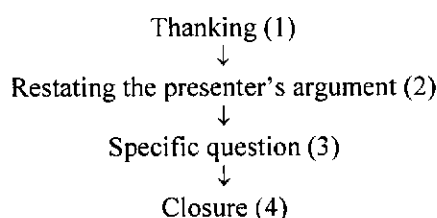
An example of each of the two most common patterns is given below.

**Pattern 1:** Thanking - restating what was said earlier - specific question - closure  
(41%)

The questioner is a 23 year old female.

(1) Thank you. (2) You said in your presentation that there are many problems faced by High school students in learning English. (3) In your opinion what is the major problem faced by the High school students. (4) thank you. (IND-ENG#13)

The speaker thanks the presenter for allowing her to ask the question (1). Then she refers to what the presenter has said (2). Then she asks the specific question (3). She then signals closure by using a thanking expression (4). The rhetorical structure for this question is:

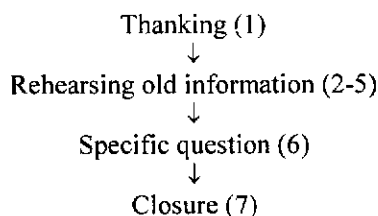


**Pattern 2:** Thanking - rehearsing old information - specific question - closure  
(22.8%)

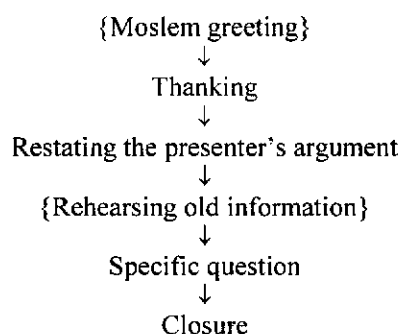
The questioner is a 22 year old male.

(1) Thank you for the chance. (2) In communicative principles, fluency is the primary goal. (3) And in my point of view the communicative approach does not exercise students to learn grammar and pronunciation. (4) The most important thing about this method is students should communicate. (5) If students don't have good pronunciation, it can cause misunderstanding. (6) How to improve students' pronunciation in communicative approach? (7) Thank you. (IND-ENG#6)

The questioner thanks the moderator for allowing him to ask the question (1). Then he provides background information that leads him to the question (2-5). He then asks the specific question (6). He signals closure by using a thanking expression (7). The rhetorical structure of this question is:



It can then be concluded that any question asked by Indonesian students in seminars conducted in English in Indonesian academic settings follows this rhetorical structure:



## 2.4 The rhetorical structure of answers

In this sub-section, the rhetorical structures of answers is considered. Five patterns emerged from the analysis of 110 answers, as shown in Table 34 below.

**Table 34**

The rhetorical structure of the Indonesian students' answers  
in seminars conducted in English

Pattern	Rhetorical structure of answers	Frequency
1	Thanking-restating the question-specific answers-closure	52 (47.3 %)
2	Thanking-restating the question-rehearsing old information-specific answers-closure	21 (19.1 %)
3	Thanking-restating the question-specific answers	19 (17.3 %)
4	Moslem greeting-thanking-restating the question-specific answers-closure	13 (11.8 %)
5	Thanking-specific answers-closure	5 (4.5 %)

In all these five patterns, the specific answer comes towards the end. In other words, the speakers do not give the specific answers to the questions immediately. A range of functions precede the specific answer such as a Moslem greeting, a thanking expression, a restatement of the question, and the rehearsing of old information.

The frequency of use of each function that precedes and follows the specific answer is presented below.

Functions that precede and follow the specific answer		Frequency of use (n=110)
1.	Thanking	110 (100%)
2.	Restating the question	105 (95.5%)
3.	Rehearsing old information	21 (19.1%)
4.	Moslem greeting	13 (11.8%)
5.	Closure	91 (82.7%)

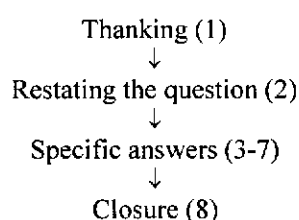
An example of the two most common patterns is given below.

**Pattern 1:** Thanking - restating the question - specific answers - closure (47.3%)

The question being answered is whether teaching English by using picture meets the demands of the new West Sumatra curriculum. The speaker who answers the question is a 22 year old female.

(1) Thank you Zulfadli. (2) Okay the question is whether teaching English integratedly through pictures is related to the newest curriculum of West Sumatra. (3) I think we can find an example that meets the curriculum from the paper. (4) For example the transportation (5) Make a picture about transportation like a car, a bus, motorcycle. (6) And we can ask students what is it for, what are the effects of transportation, and what are the importance of transportation in the future. (7) So it can be related to the curriculum. (8) Thank you.

The speaker thanks the person who asked the question (1). Then she restates the question (2). She then gives specific answers to the question (3-7). She signals closure by thanking the audience (8). The rhetorical structure for this answer is:



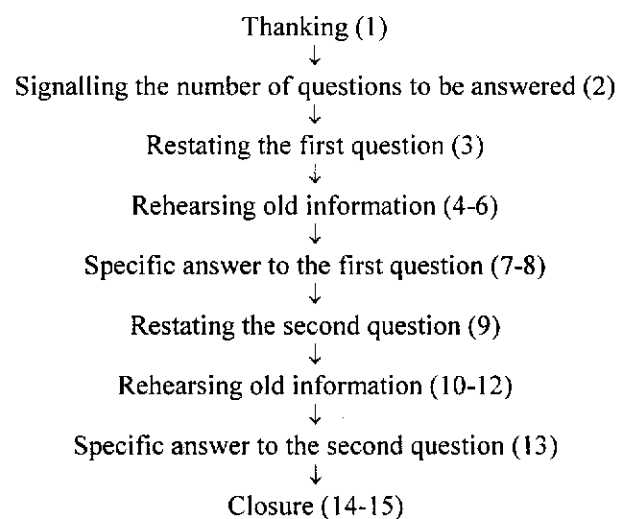
**Pattern 2:** Thanking - restating the question-rehearsing old information - specific answers - thanking (19.1%)

The speaker who answers the question is a 22 year old female. In fact 2 questions being answered here: a) what the Top Down model is; b) and what a

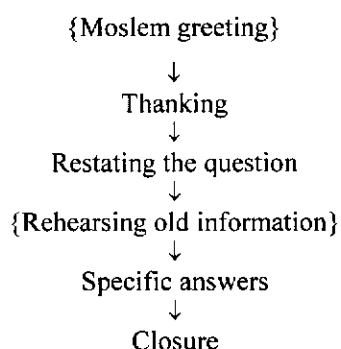
teacher should do if students do not have background knowledge of the topic they are going to read.

(1) Thank you for the question *Buk Efi*. (2) There are two questions actually. (3) The first question is what is actually the Top-Down model. (4) Okay, may be we have to look first to the title, Application of Top Down model to make independent readers. (5) In the reading process, we need to help students to be able to comprehend the text. (6) The purpose is to help students comprehend the text. (7) Top Down model is one of the model of teaching reading which is based on students' background knowledge. (8) So, the main point is the schemata or the prior knowledge that have been owned by the students. (9) Then you also asked if the students do not have background knowledge what a teacher should do? (10) We know that reading materials should be related to the students' need. (11) For example, for Physic students don't give them texts on accounting. (12) So, of course they will not have background knowledge about it. (13) So, for me myself and I'm sure it is applicable that teachers should give the suitable material for the students. (14) That's all from me. (15) Thank you.

In this example, answers to the first question are in (3-8), and to the second are in (9-13). The speaker thanks the person who asked the question (1). She then indicates that two questions have been asked (2). Then she restates the first question (3). After that she gives background information to the answer (4-6). The specific answers to the first question is in (7-8). After giving the specific answer to the first question, the speaker proceeds to the second question by restating it (9). Then she gives background information to the answer of the second question (10-12). The specific answer to the second question is in (13). She signals closure by specifically saying finished and by thanking the audience (14-15). The rhetorical structure of her answer is:



We can then summarize that in all these answers, no matter which pattern is used, the specific answers appear towards the end. Any answer follows this rhetorical structure:



{ } indicates the function might or might not be used.

## 2.5 Summary

The overall rhetorical structure of Indonesian students' presentation introductions, questions, and answers in English in Indonesian academic settings can be summarized in Table 35 below.

**Table 35**  
The overall rhetorical structures of Indonesian students' presentation introductions, questions, and answers in English

The overall rhetorical structure		
Presentation introductions	Questions	Answers
Moslem greeting ↓ {English greeting} ↓ Thanking lecturer/moderator/audience ↓ {Praying to God} ↓ {Praying to the prophet} ↓ Introducing the topic	{Moslem greeting} ↓ Thanking ↓ Restating the presenter's argument ↓ {Rehearsing old information} ↓ Specific question ↓ Closure	{Moslem greeting} ↓ Thanking ↓ Restating the question ↓ {Rehearsing old information} ↓ Specific answers ↓ Closure

{ } means the function might or might not be used.

The major finding is that the topic of presentation, the specific question, and the specific answer is introduced towards the end of the introductions, questions, and



answers. These findings also support the claims that Asians favor to delay the introduction of topic while Westerners favor to introduce the topic early (Scollon and Scollon 1991; Kirkpatrick 1995).

## Chapter Three

### Discourse Markers and Signposts

#### 3.1 Introduction

This chapter presents and discusses the functions of discourse markers and the use of signposts in the presentations.

#### 3.2 Discourse markers

The analysis of the use of discourse markers is based on five group seminars and five individual presentations. The frequency of use and the functions of each discourse marker is presented in table 36 below.

**Table 36**

The types and functions of discourse markers used by Indonesian students in seminars conducted in English

Discourse Markers	Functions	Frequency of use
<b>And</b>	1. Linking events within a discourse topic 2. Signalling a new topic 3. Signalling an end to a topic	138 77 11 total: <b>226</b>
<b>So</b>	1. Signalling a summary 2. Signalling emphasis 3. Signalling a transition 4. Signalling a consequence 5. Signalling a further explanation	105 12 6 5 3 total: <b>131</b>
<b>Okay</b>	1. Signalling a frame shift 2. Signalling the end of a turn 3. Signalling turn transition	95 12 9 total: <b>116</b>
<b>But</b>	1. Signalling contrast 2. Signalling emphasis	49 7 total: <b>56</b>
<b>Because</b>	1. Signalling <i>fact-based</i> causal relation 2. Signalling <i>knowledge-based</i> causal relation	11 22 total: <b>33</b>
<b>Now</b>	1. Signalling a topic change	total: <b>20</b>
<b>Well</b>	1. Signalling a topic change	total: <b>3</b>
<b>Right</b>	1. Signalling a topic change	total: <b>2</b>
<b>Total</b>		<b>587</b>

The findings show that there is an extensive use of discourse markers when the Indonesian students engaged in seminars conducted in English in Indonesian academic settings. **And**, **so**, and **okay** are the three most frequently used. Of the 587 discourse markers used in the data analyzed, 226 (38.5%) uses are of **and**, 131 (22.3%) are of **so**, and 116 (19.8%) are of **okay**. The other discourse markers are less frequently used. There are only three uses of **well** and two uses of **right**. The functions of each discourse marker are discussed below.

### 3.2.1 And

**And** is the most frequent discourse marker used in the data. As shown in Table 15 **and** has three discourse functions: i) linking events within a discourse topic (61%); ii) signaling a new topic (34.1%); and iii) signaling an end to a topic (4.9%). The first two functions are similar with the functions of **and** identified by Schiffrin (1987). An example of each function is given below.

#### 3.2.1.1 And linking events within a discourse topic (61%)

The speaker is a 23 year old female.

- ...
- (38) Now we come to the technique of Community Language Learning.
  - (39) The class consists of 6 to 12 students.
  - (40) **And** before the teacher comes, students sit in circle.
  - (41) So they can see each other.
  - (42) **And** the teacher stands out of the circle.
  - (43) **And** the teacher gives instruction.
  - (44) When students want to say something they have to raise their hand.
  - (45) **And** students say something in L1.
  - (46) **And** the teacher translates it into L2.
  - (47) **And** after the students can say it correctly, they record it into cassette.
  - (48) This process is done by the whole class.
  - (49) So each student has a chance to speak.
  - (50) **And** the students rewind the cassette.
  - (51) **And** the teacher asks the class to listen to the cassette.
  - (52) **And** after listening to the cassette, the teacher asks the students what they feel about the activity. (IND-ENG#4)
- ...

In (38) the speaker introduces the topic she is going to develop, the techniques derived from Community Language learning. The speaker uses **and** to introduce and link every step within this technique.

#### 3.2.1.2 And signalling a new topic (34.1%)

The speaker is a 22 year old male.

- ...
- (29) Let's turn to the second topic.
- (30) The importance of teaching religious values to students.
- ...
- (36) They also should know that religion is a compass for our life.
- (37) **And** now what about the relationship between moral and religion?
- ...

In (29-36) the speaker discusses the importance of religious values for students. Then in (37) she turns to a new topic, the relationship between moral and religion. This new topic is introduced by **and**. This example is taken from an individual presentation *Teaching Religious and Moral Values to Students*.

### 3.2.1.3 And signalling the end of a topic (4.9%)

The example is taken from a question asked by a 25 year old female.

- ...
- (7) The first one is students have difficulties in vocabulary.
- (8) For example when talking about economy.
- (9) And we talk about stock exchange, money.
- (10) And it is not easy to find the picture for this topic.
- (11) **And** that's the first one.
- (12) The next one is that it is hard for the students to speak. (IND-ENG#3)
- ...

**And** in (11) is used to signal an end of the first question explained in (7-10).

### 3.2.2 So

**So** is the second most frequently used discourse marker. Of the 131 **so** identified in the data, six functions can be identified. **So** is used to signal: i) a summary (80.1%); ii) an emphasis (9.2%); iii) a transition (4.5%); iv) a consequence (3.8%); v) a further explanation (2.3%). An example of each function is given below.

#### 3.2.2.1 So signalling a summary (80.1%)

The speaker is a 22 year old male.

- ...
- (38) Like I said before, religion is a compass for human beings.
- (39) And moral is the way of human beings.
- (40) **So**, the relationship between religion and moral is just like when we build a house.
- (41) The foundation is religion.
- ...

The speaker uses **so** in (40) to signal the upcoming utterance is the summary of (38-39). This example is taken from an individual presentation *Teaching Religious and Moral Values to Students*.

### 3.2.2.2 So signalling emphasis (9.2%)

The speaker is a 22 year old female.

...

- (26) And the fourth is reversal stage.
- (27) Here there is a mutual understanding between learners and counselor.
- (28) Learners are given more freedom.
- (29) **So**, we can see in this stage, learners become more active. (IND-ENG#4)

...

In (29), where **so** is used, the speaker gives a special emphasis to a particular result of the fourth stage that is the students become more active.

### 3.2.2.3 So signals a transition (4.5%)

The question was asked by a 23 year old female.

- (1) Thank you.
- (2) You said before that many students are lack of vocabulary.
- (3) **So**, what is the best way to increase our vocabulary in learning English? (IND-AUS#3)

...

**So** here is signalling a transition to a question.

### 3.2.2.4 So signalling a consequence (3.8%)

The speaker is a 22 year old female.

...

- (55) In this method, students are trained to produce utterances in a normal speech delivery.
- (56) **So**, in this method students can achieve fluency in speaking. (IND-ENG#8)

...

In (55) the speaker explains one of the principles of the Audio Lingual method and in (56) she mentions the possible outcome of (55). **So** here is signalling a consequence.

### 3.2.2.5 So marks a further explanation (2.3%)

The speaker is a 22 year old female

...

(55) And after listening to the cassette, the teacher asks the students about what they feel about the activity.

(56) So, here the teacher tries to be aware of learners' feelings about the activity. (IND-ENG#4)

...

In (56) the teacher gives further explanation to what she said in (55). This explanation is introduced by **so**.

### 3.2.3 Okay

**Okay** is the third most frequently used discourse marker. **Okay** was used 116 times in the data. The discourse functions of **okay** can be grouped into three. **Okay** signals: i) a beginning of a turn (81.9%); ii) an end of a turn (10.3%); iii) turn transition (7.8%). An example of each function is given below.

#### 3.2.3.1 Okay signalling a frame shift (81.9%)

The speaker is a 22 year old female.

- (1) **Okay**, thank you very much *Buk Sarni* for your question.
- (2) The question is how many pictures a teacher should take into the classroom.
- (3) Actually picture is not expensive one. (IND-ENG#3)

...

**Okay** here is signalling a beginning of a turn.

#### 3.2.3.2 Okay as an end of turn marker (10.3%)

The speaker is a 23 year old female.

...

(54) Then the 'learned' refers to ideas or knowledge obtained from the text.

(55) **Okay**, I think that's all.

(56) I return to the moderator.

(57) Thank you for your participation. (IND-ENG#2)

...

In (55) the speaker uses **okay** to signal an end of the presentation.

### 3.2.3.3 Okay signalling turn transition (7.8%)

This example is taken from a moderator's remarks following an answer to a question by a team member. The moderator is a 23 year old male.

- (1) **Okay** everybody.
- (2) So as a teacher we should be more creative.
- (3) May be the curriculum talks about transportation.
- (4) We can take the picture about the transportation.
- (5) And we take into the classroom.
- (6) **Okay**, I return back to Zulfadli. [Zulfadli is the person who asked the question]
- (7) What do you think about this Zulfadli ?
- (8) Is it okay? (IND-ENG#3)
- ...

**Okay** in (1) is signalling a speaker's readiness to take a turn. **Okay** in (6) is signalling a turn transition.

Example below shows the three functions of **okay**. The example is taken from a moderator's summary to a question.

- (1) **Okay**, thank a lot Zulfadli.
- (2) Zulfadli's question related to the newest curriculum.
- (3) Of course as teachers we should consider about curriculum.
- (4) If all materials related to curriculum, we can apply this techniques to the classroom.
- (5) **Okay**, Zulfadli's question is how to teach English integratedly through pictures based on the newest curriculum.
- (6) **Okay**, we invite one of presenter members to answer this question. (IND-ENG#3)
- ...

The moderator uses **okay** three times, in (1), (5), and (6). **Okay** in (1) is signalling a turn readiness. **Okay** in (5) is signalling a transition. **Okay** in (6) marks an end of the turn.

### 3.2.4 But

**But** has two discourse functions in the data. It signals: i) contrast (87.5%); and ii) emphasis (12.5%). An example of each function is given below.

#### 3.2.4.1 But as a contrasting marker (87.5%)

The speaker is a 23 year old female

- ...
- (21) Now, hand holding.

- (22) Handholding with the same sex is common in our culture.
- (23) **But** in Australia handholding with the same sex is strange.

...

The speaker contrasts the practice of handholding between Indonesian and Australian cultures. In (22) she says that it is accepted behavior in Indonesian culture, and in (23) she says that in Australian culture it is not considered as a common practice. **But** here is signalling a contrast. This example is taken from an individual presentation *CrossCultural Understanding*.

#### 3.2.4.2 But as an emphatic marker (12.5%)

The speaker is a 22 year old male.

...

- (4) Could you explain to us how to teach these integrated skills by using pictures.
- (5) So that it can be related to the curriculum in West Sumatra.
- (6) Because we don't need to see only interesting pictures of course.
- (7) **But** we have to relate to the curriculum. (IND-ENG#3)

...

The speaker agrees that the pictures used in teaching should be interesting (6). In (7) he emphasizes that teaching English by using pictures should be related to the curriculum. **But** here is therefore signalling an emphasis.

#### 3.2.5 Because

The 33 **because** tokens identified in the data mark: i) *fact-based* relation (33.3%); ii) *knowledge-based* relation (66.7%). These functions are similar with Schiffrin's data as presented in the literature review. No Schiffrin's *action-based* relation was identified. An example of each function is given below.

##### 3.2.5.1 Because marking *fact-based* relation (33.3%)

This example is taken from the moderator's closing remarks.

- (1) Okay, thank you presenter.
- (2) Actually we still have one more question
- (3) **Because** we start the seminar at eight and now we only have two minutes more.
- (4) I think we don't have time anymore to receive one more question from you. (IND-ENG#3)

...



The type of reason given in (3) is *fact-based* because the speaker refers to factual information where the time allocated for the seminar is nearly over. **Because** here is therefore signalling a *fact-based* causal relation.

### 3.2.5.2 **Because** marking *knowledge-based* relation (66.7%)

The speaker is a 22 year old male.

- ...
- (21) Modern technology is one of the causes that make the decrease of moral among young people in our country.
  - (22) Why I said like that.
  - (23) **Because** we know that modern technology gives both positive and negative effects.
- ...

The reason given for the decrease of moral among young people in (23) is derived from the speaker's personal judgment and evaluation. Therefore **because** here is signalling a *knowledge-based* causal relation. This example is taken from an individual presentation *Teaching Religious and Moral Values to Students*.

### 3.2.6 **Now**

**Now** in the data is only function as a topic change marker. An example below shows this function. The speaker is a 22 year old male.

- ...
- (4) Okay, I think it is clear now.
  - (5) **Now**, we come to the second session.
  - (6) We invite three questions again from audience. (IND-ENG#2)
- ...

The speaker ends his comment on the additional answers to a question by a presentation team member (4). Then he begins a new topic, the second session of the question and answer session (5). **Now** here is signalling a topic change.

### 3.2.7 **Well**

**Well** is the second least frequently used discourse marker used in the data. The function of **well** in the data is to signal a topic change. The following example shows this function.

- (1) Okay, thank you presenter.
- (2) **Well** everybody, we have heard the explanation from presenter.
- (3) She told she explained to us about how to use pictures in the classroom.
- (4) And criteria of good pictures. (IND-ENG#3)

...

After thanking the presenter in (1), the moderator in (2) moved on to a new topic, summarizing the main point of the presentation. **Well** here is signalling this topic change.

### 3.2.8 Right

Right is the discourse marker least frequently used by Indonesian students. It signals a topic change. The following example shows this function.

- (1) Okay, thank you very much moderator.
- (2) Assalamu'laikum warrahmatullahi wabarakatuh.
- (3) Okay, firstly I would like to say thank you very much for your coming.
- (4) **Right**, the title the title for our paper is *Teaching Integrated Skills of English Communicatively by Using Pictures to 'SMU' Students*. (IND-ENG#3)

...

The speaker uses **right** in (4) to mark a topic change.

### 3.3 Signposts

The analysis of signposts based on ten presentations looks at the types, the frequency and where they occur. The overall findings are presented in Table 37 below. The signposts were divided into structure signposts (SS), content signposts (CS), and co-occurring structure and content signposts (SCS).

**Table 37**  
The types and the frequency of signposts used in the presentations made by Indonesian students in English

Presentations	Types and frequency of signposts						Total
	Presentation introduction			Body of the presentation			
	SS	CS	SCS	SS	CS	SCS	
IND-ENG#1	1	1	3	2	-	3	10
IND-ENG#2	-	1	-	1	-	3	5
IND-ENG#4	-	1	1	-	-	9	11
IND-ENG#5	-	1	-	1	-	4	6
IND-ENG#6	-	1	-	2	-	3	6
IND-ENG#7	-	1	-	1	-	2	4
IND-ENG#8	-	1	2	1	2	11	17
IND-ENG#9	1	1	2	2	-	4	10

IND-ENG#10	-	1	-	1	-	3	5
IND-ENG#13	1	1	3	-	-	2	7
Total	3	10	11	11	2	44	81

The total number signposts used in the 10 presentations is 81, an average of about eight for every presentation. More signposts were used in the body of the presentation than in the introduction. Of the 81 signposts, 57 (70.4%) were used in the body of the presentations and 24 (29.6%) were used in the introductions.

The average number of signposts used in the introduction was about two, with co-occurring structure and content signposts being the most frequent. Of the 24 signposts, 11 (45.8%) were co-occurring structure and content signposts.

An average number of signposts used in the body of the presentation was about six, co-occurring structure and content signposts being the most frequently used. Of the 57 signposts, 44 (77.2%) were co-occurring structure and content signposts.

The example below shows the use of signposts in a presentation given by a 23 year old female Indonesian student in English. This presentation was chosen because it has the most signposts (17). The transcription of the presentation is given first, then the analysis of the signposts follows. In the transcription, the structure signposts (SS) are underlined, and the content signposts (CS) are in italics. Co-occurring structure and content signposts (SCS) therefore contain both underlined and italicized sections.

#### The transcription of the presentation

(1) Assalamu'alaikum warrahumatullahi wabarakatuh. (2) Okay thank you Ayu [Ayu is the moderator's name]. (3) *I'm going to talk about Audio lingual method.* (4) Firstly *I'll talk about the background.* (5) May be you have known that there are several names for this method. (6) For example we have known before such as Aural Oral method, and Mimicry Memorization. (7) And also known as the earliest method. (8) This method is based on the idea that at the time during world war second. (9) Army is expected to learn the language in a very short time. (10) They joined the program called ASTP, Army Specialist Training Program. (11) So, the first application of this method is in the military. (12) And then *about the principles of the method.* (13) There six principles of Audio Lingual method. (14) The first one is that *language doesn't occur by itself.* (15) It means it occurs in contexts. (16) The second one is that *native and target language have specific linguistic system.* (17) Next one, *the teacher's major role is a model for the language learner.* (18) It means the teacher as a center in the classroom. (19) Language learning is seen as a habit formation. (20) It is important to prevent learners from making errors. (21) So, teachers try to prevent learners from making errors. (22) The purpose of language learning is to learn how to use language to communicate. (23) And then in this method dialogues and drills are

used. (24) The students study the dialogue by memorization. (25) The students memorize the lines of the conversation. (26) After they memorize the lines, they speak each other. (27) There are different types of drills used by teachers in this method. (28) Number one is a kind of repetition. (29) In this repetition, the students repeat what they have heard. (30) For example the teacher says: "This is the pencil." (31) And the students repeat together: "This is the pencil." (32) And the second one is reflection. (33) In the reflection, students repeat what a teacher has said. (34) And add something new. (35) For example, the teacher says: "She bought a book." (36) And the students say: "She bought books." (37) The students change into plural. (38) And the third one is completion. (39) In the completion, the students complete the utterance said by the teacher. (40) For example, the teacher says: "John can't swim, and Mary can't ..." (41) And the students complete the utterance: "John can't swim and Mary can't either." (42) And number four is transformation. (43) In transformation, the students change the sentences. (44) For example from positive to negative. (45) For example, the teacher says: "He knows my address." (46) And then the students change it into negative form: "He doesn't know my address." (47) And the last one is improvisation. (48) In improvisation, the students try to combine two sentences into one. (49) For example the teacher says two sentences. (50) The first one: "I know that man." (51) And the second sentence: "He is looking for you." (52) And the students combine the sentences: "I know the man who is looking for you." (53) *This method like other methods also has advantages and disadvantages.* (54) The advantage is the students learn the sequence of language. (55) In this case the students are trained to produce utterances in a normal speech delivery. (56) So, in this method students can achieve fluency in speaking. (57) *And now the disadvantages.* (58) *There two disadvantages that I can take from this source.* (59) *First, its operation is expensive.* (60) Because in this method we have to use small classroom. (61) And also we need well trained teachers. (62) Another problem is too much technical drills. (63) So, there is a little time left for natural language activities. (65) In this case, the drill is too artificial. (66) And so that language learning becomes too artificial. (67) I think that's all. (68) Thank you. (IND-ENG#8)

The most frequent signposts used are structure and content signposts (SCS). The signposts used in this presentation are as follows.

### Signposts used in the introductions

- (1) *I'm going to talk about Audio lingual method.* (CS)
- (4) *Firstly I'll talk about the background.* (SCS)
- (12) And then about the principles of the method. (SCS)

### Signposts used in the body of the presentation

- (53) *This method like other methods also has advantages and disadvantages.* (CS)
- (58) *There two disadvantages that I can take from this source.* (CS)
- (67) I think that's all. (SS)
- (14) The first one is that language doesn't occur by itself. (SCS)
- (16) The second one is that native and target language have specific linguistic system. (SCS)
- (17) Next one, the teacher's major role is a model for the language learner. (SCS)
- (28) Number one is a kind of repetition. (SCS)
- (32) And the second one is reflection. (SCS)
- (38) And the third one is completion. (SCS)
- (42) And number four is transformation. (SCS)
- (47) And the last one is improvisation. (SCS)

- (57) *And now the disadvantages.* (SCS)  
 (59) *First, its operation is expensive.* (SCS)  
 (62) *Another problem is too much technical drills.* (SCS)

### 3.4 Summary

In this chapter we have presented and discussed the functions of discourse markers and the uses of signposts in presentations in the Indonesian students' seminars conducted in English. The findings are summarized here.

#### The functions of discourse markers

With regard to the functions of discourse markers, it has been shown that **and** and **so** were the two most frequent markers used and the two least were **well** and **right**. The functions of each discourse marker can be summarized as follows:

Discourse Markers	Functions	Frequency
<b>And</b>	1. linking events within a discourse topic 2. signalling a new topic 3. signalling an end of a topic	138(61%) 77(34.1%) 11(4.9%)
<b>So</b>	1. summary marker 2. emphatic marker 3. transitional marker 4. consequence marker 5. further explanation marker	105(80.1%) 12(9.2%) 6(4.5%) 5(3.8%) 3(2.3%)
<b>Okay</b>	1. frame shift marker 2. end of turn marker 3. turn transitional marker	95(81.9%) 12(10.3%) 9(7.8%)
<b>But</b>	1. contrast marker 2. emphatic marker	49(87.5%) 7(12.5%)
<b>Because</b>	1. <i>fact-based</i> causal relation 2. <i>knowledge-based</i> causal relation	11(66.7%) 22(33.3%)
<b>Now</b>	1. topic change marker	20(100%)
<b>Well</b>	1. topic change marker	3(100%)
<b>Right</b>	1. topic change marker	2(100%)

#### The uses of signposts

With regard to the use of signposts in presentations, it has been shown that the average number is eight, the most common being co-occurring structure and content signposts.

## Chapter Four

### Summary Findings of the Indonesian Data in *English*

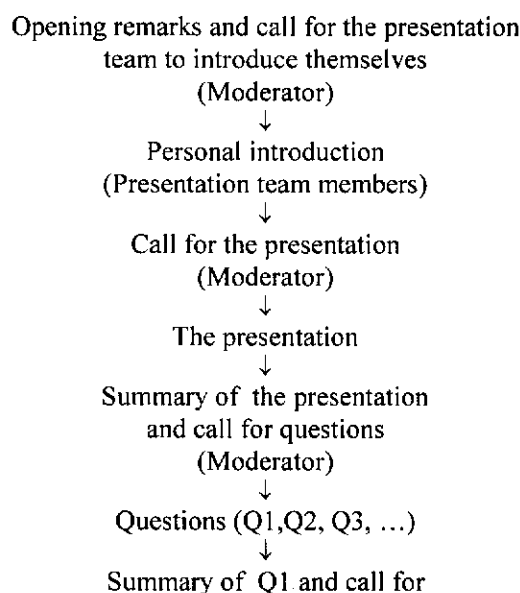
#### 4.1 Introduction

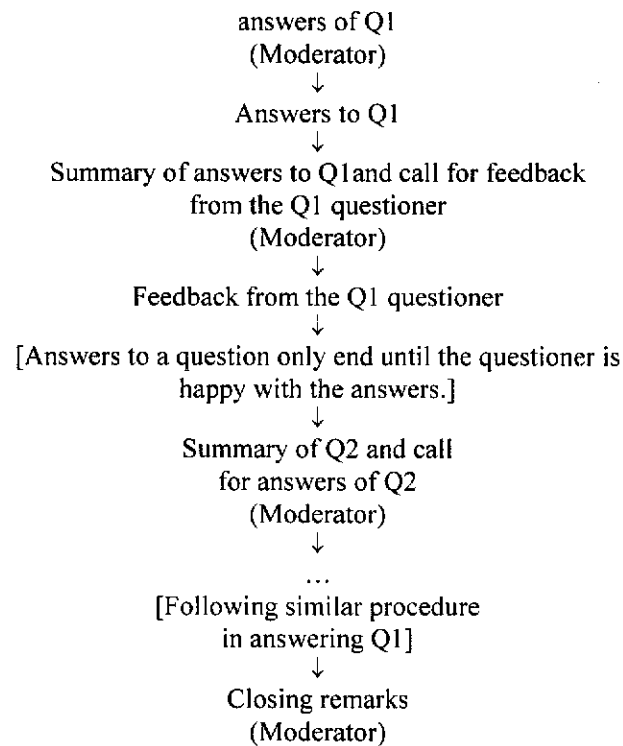
This chapter summarizes the major findings of the Indonesian students' data in English in Indonesian academic settings.

#### 4.2 The overall schema of a seminar

A number of important findings have been identified with regard to the schema of a seminar session. First, the students used a *task-based* approach. Each member was assigned a specific task: one member acted as a moderator; one as a presenter; and the rest help the team answer the questions or provide additional information. The second important finding is related to the moderator who controls the entire seminar session. His/her major roles include: i) opening the seminar session; ii) inviting the presenter to give the talk; iii) summarizing the presentation; iv) calling for questions from member of audience; v) summarizing the questions; vi) calling for answers from the presentation team member or member of audience; v) summarizing the answers; vi) making sure the questioner is happy with the answers; and vii) closing the session. No one can speak without seeking his/her permission.

The schema of the Indonesian students' seminars in English is summarized below:



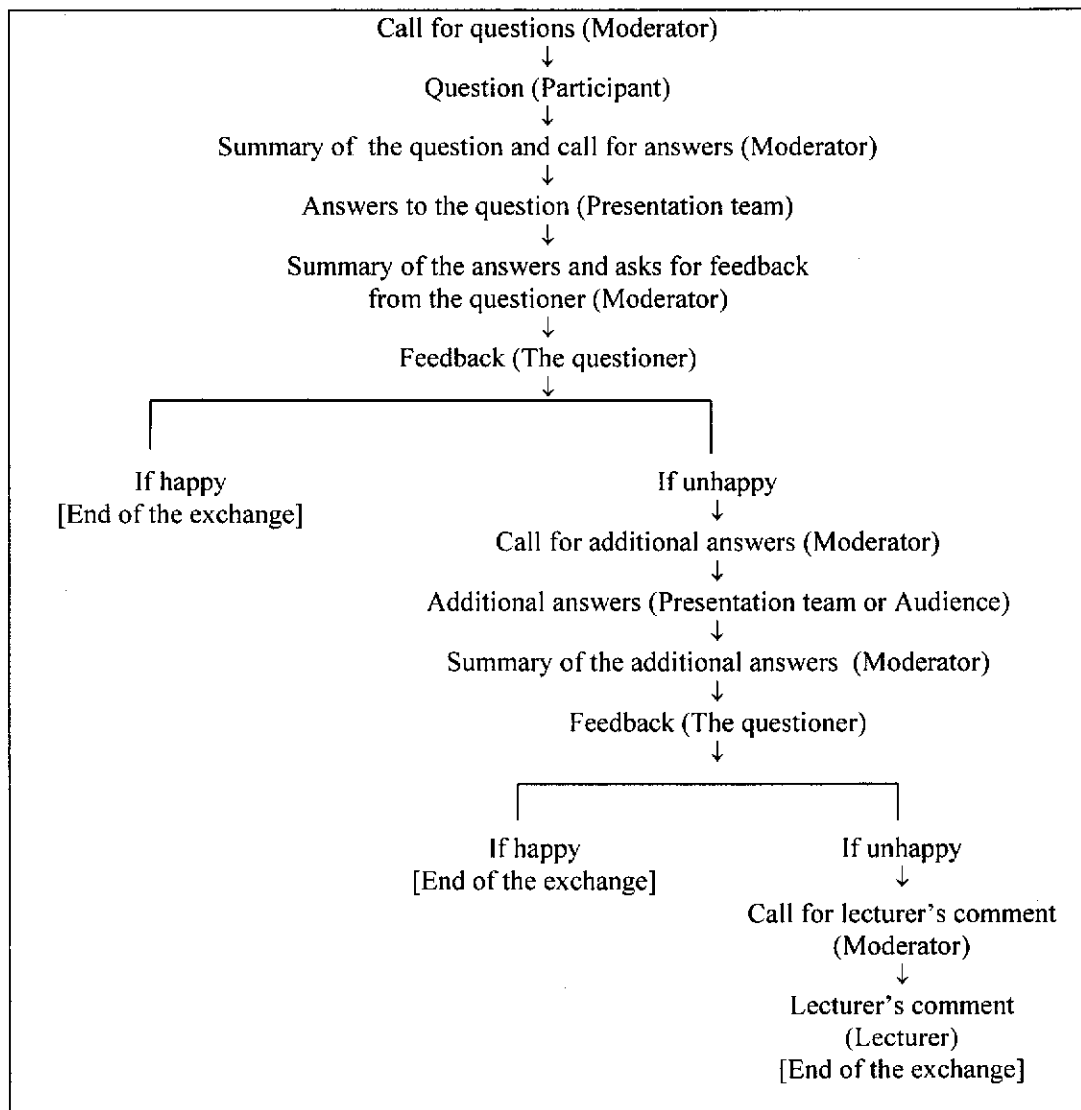


#### **4.3 The major components of a presentation**

The data shows that every presentation comprises three components: introduction, body of the talk, and closure.

#### **4.4 The exchange structure of the question and answer sessions**

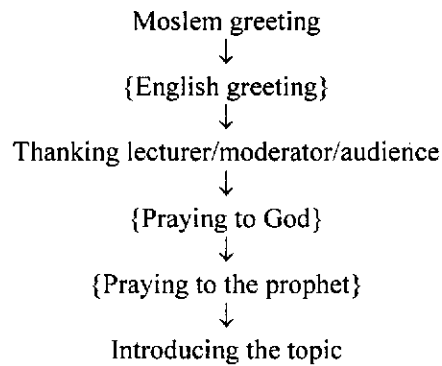
The exchange structure of the question answer session follows a systematic sequence. The moderator opens the question and answer session by inviting members of audience to ask questions, summarizes them then invites the team to give answers. Following the answers, the moderator summarizes the answers and checks to see if the person who asked the question is happy with the answers. If s/he is, the moderator proceeds to the next question. If the person who asked the question is not happy, the moderator calls for additional answers, either from the team or members of the audience. The moderator then summarizes the additional answers and checks once again whether the person who asked the question is happy with the additional answers. If the questioner is still unhappy, the moderator calls on the course lecturer for his/her comments. The exchange structure of the question and answer sessions in English by Indonesian students is summarized below.



#### 4.5 The rhetorical structure of presentation introductions

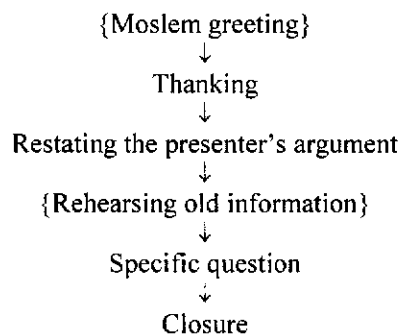
The rhetorical structure of these presentation introductions follows a formulaic structure. The topic of the presentation is introduced towards the end of the introduction. A range of functions can precede the topic: a Moslem greeting; English greeting; thanking to moderator, lecturer, or member of audience; thanking to God; praying to the prophet. The rhetorical structure of the Indonesian presentation introductions in English can be summarized as follows:





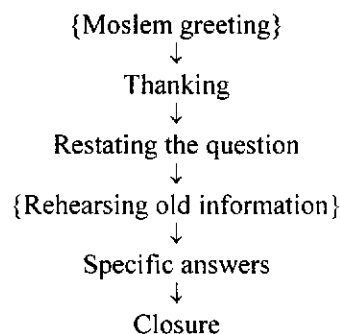
#### 4.6 The rhetorical structure of the questions

The rhetorical structure of questions also follows a formulaic structure. The actual question is delayed. It may be preceded by: Moslem greeting; thanking; referring to what the presenter has said; background information. A closure follows the actual question. The rhetorical structure of the question can be summarized as follows:



#### 4.7 The rhetorical structure of the answers

The rhetorical structure of Indonesian students' answer in English can be summarized as follows:



#### 4.8 The functions of discourse markers

With regard to the use of discourse markers, a number of important findings were identified. First, the two most frequent discourse markers used were **and** and **so**. The functions of each discourse marker used in the data are summarized below:

Discourse Markers	Functions	Frequency
<b>And</b>	1. Linking events within a discourse topic	138(61%)
	2. Signalling a new topic	77(34.1%)
	3. Signalling an end of a topic	11(4.9%)
<b>So</b>	1. Summary marker	105(80.1%)
	2. Emphatic marker	12(9.2%)
	3. Transitional marker	6(4.5%)
	4. Consequence marker	5(3.8%)
	5. Further explanation marker	3(2.3%)
<b>Okay</b>	1. Frame shift marker	95(81.9%)
	2. End of turn marker	12(10.3%)
	3. Turn transitional marker	9(7.8%)
<b>But</b>	1. Contrast marker	49(87.5%)
	2. Emphatic marker	7(12.5%)
<b>Because</b>	1. <i>Fact-based</i> causal relation	11(66.7%)
	2. <i>Knowledge-based</i> causal relation	22(33.3%)
<b>Now</b>	1. topic change marker	20(100%)
<b>Well</b>	1. Topic change marker	3(100%)
<b>Right</b>	1. Topic change marker	2(100%)

#### 4.9 The uses of signposts

With regard to the use of signposts in presentations, three types were identified: structure signposts, content signposts, and co-occurring structure and content signposts. The most common signposts were co-occurring structure and content signposts. The average number of signposts used in a presentation was eight and more signposts were used in the body than in the introductions.

In the next section, Section F, two sets of comparisons between findings will be made between: i) the Indonesian data in *Indonesian* and the Indonesian data in *English*; and ii) the Indonesian data in *English* and the Australian data in *English*.

## Section F

### Comparison between the Indonesian Data in *Indonesian*, the Indonesian Data in *English*, and the Australian Data in *English*

#### Introduction

The comparison is discussed in two chapters.

**Chapter 1** compares the findings of the Indonesian data in *Indonesian* and the Indonesian data in *English*.

**Chapter 2** compares the findings of the Indonesian data in *English* and the Australian data in *English*.

The comparison includes: i) the overall schema of a seminars; ii) the major components of a presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structures of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers to questions; vii) the functions of discourse markers; and viii) the uses of signposts.

## Chapter one

### Comparison between the Indonesian Data in *Indonesian* and in *English*

#### 1.1 Introduction

This chapter compares the findings of the Indonesian students' seminars in *Indonesian* and the Indonesian students' seminars in *English* in Indonesian academic settings. The comparison includes: i) the overall schema of seminars; ii) the major components of presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structures of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers to questions; vii) the functions of discourse markers; and viii) the uses of signposts.

#### 1.2 The overall schema of seminars

The findings of the Indonesian data in *Indonesian* and Indonesian data in *English* have clearly indicated that the overall schema of the seminars are the same.

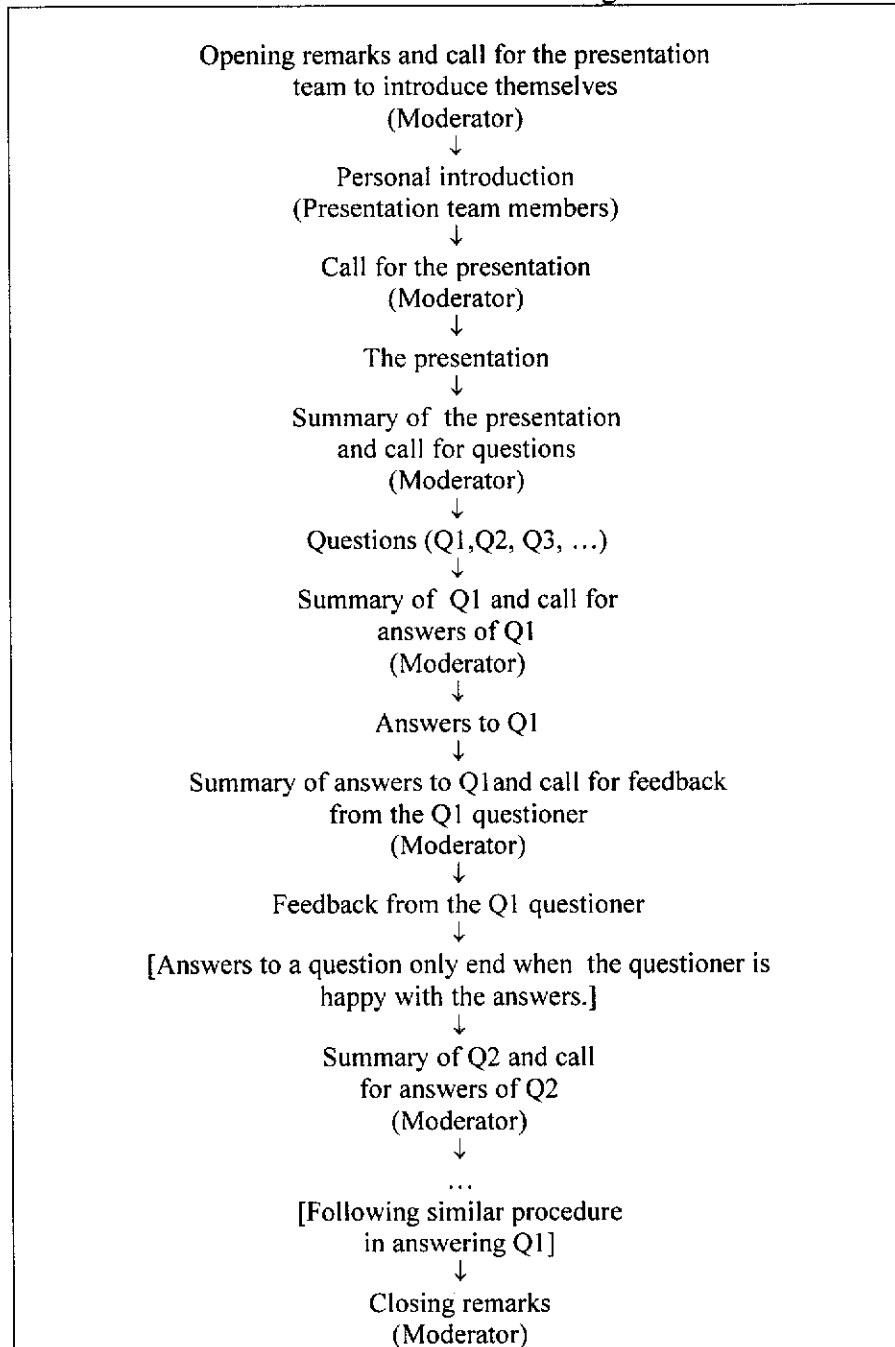
The first similarity is in the way students divide their tasks. Both groups follow a *task-based* approach: one acts as a moderator; one as a presenter; and the rest help answer questions or provide additional information.

The dominant role of a moderator in Indonesian students' seminars both in Indonesian and in English is the second similarity. The moderator controls the entire seminar. It has been shown that the roles of moderators in both groups are the same. These roles include: i) opening the seminar session; ii) inviting the presenter to make a presentation; iii) summarizing main points of the presentation; iv) opening the question and answer session; v) inviting the participants to ask questions; vi) summarizing the questions; viii) inviting the presentation team to answer the questions; ix) summarizing the answers; x) inviting the presentation team for additional answers; xi) checking whether the people who asked the questions are happy with the answers or not; xii) ensuring participants obey 'house rules'; and xiii) closing the seminar. The moderator speaks more than any member of the presentation team, including the presenter.

The schema of the Indonesian students' seminars both in Indonesian and in English is summarized in Figure 20 below.

**Figure 20**

The overall schema of the Indonesian students' seminars  
conducted in Indonesian and in English



### 1.3 The major components of seminar presentations

The major components of Indonesian students' presentations in Indonesian and in English are the same. Each presentation has three major components: the introduction, the body of the presentation, and closure.

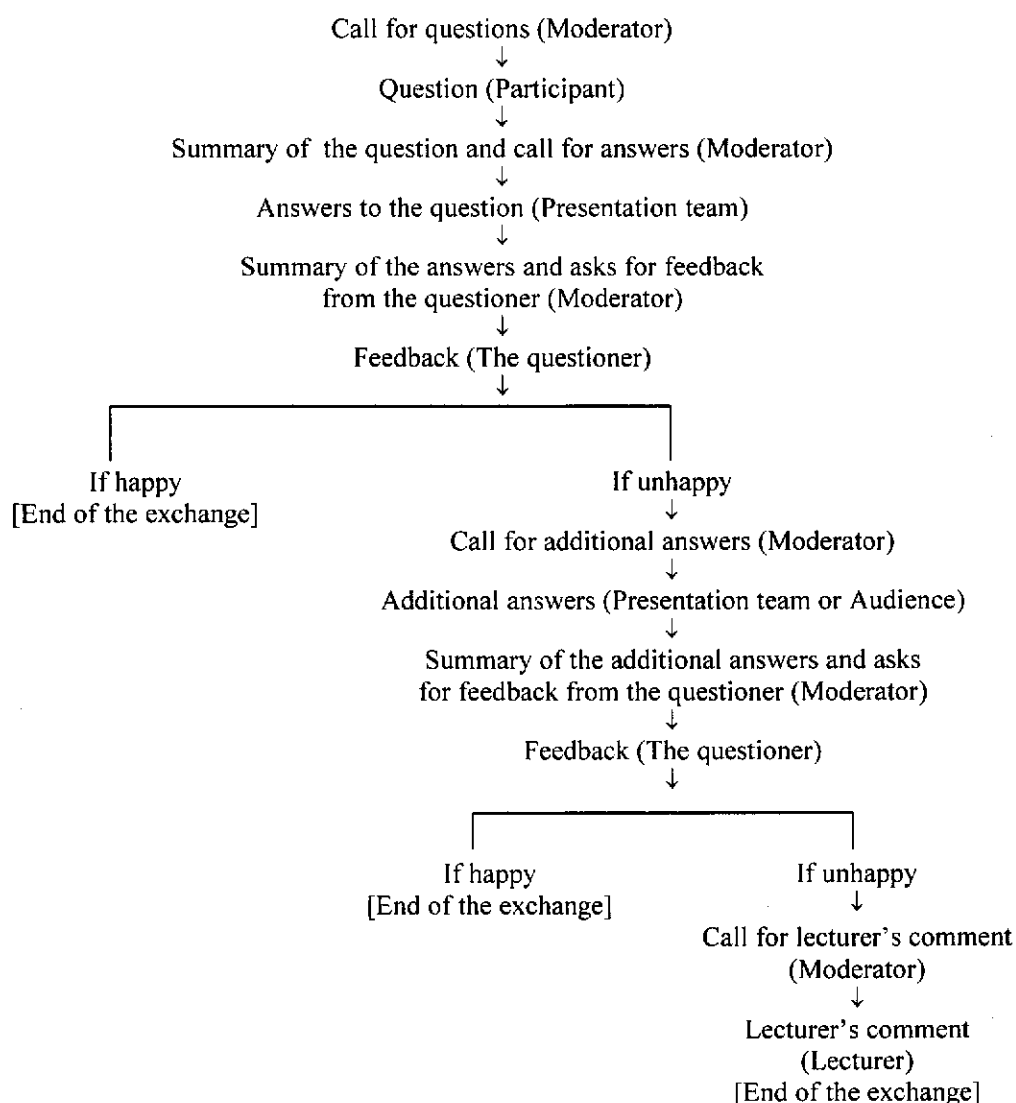
#### 1.4 The exchange structures of the question and answer sessions

The exchange structures of the question and answer sessions of the Indonesian students' seminars in Indonesian and in English also follow a similar pattern.

The overall exchange structure of the question and answer sessions of both groups can be presented in Figure 21 below.

**Figure 21**

The exchange structures of the question and answer sessions in the Indonesian students' seminars conducted in English and in Indonesian



### 1.5 The rhetorical structures of the presentation introductions

The rhetorical structures of presentation introductions of the Indonesian data in Indonesian and the Indonesian data in English are very similar. The rhetorical structures of presentation introductions of both groups can be compared in Figure 22 below.

**Figure 22**  
The rhetorical structures of the Indonesian students' presentation introductions in Indonesian and in English

Rhetorical structure of introduction in Indonesian	Rhetorical structure of introduction in English
<p>Moslem greeting ↓ Thanking lecturer/moderator/audience ↓ Praying to God/Prophet ↓ {Providing background information} ↓ Introducing the topic</p>	<p>Moslem greeting ↓ {English greeting} ↓ Thanking lecturer/moderator/audience ↓ {Praying to God/Prophet} ↓ Introducing the topic</p>

{ } indicates the function might or might not be used.

In both sets of data, the topic of the presentation is introduced towards the end of the introduction. A range of moves precede the introduction of the topic.

### 1.6 The rhetorical structures of questions

The rhetorical structures of the questions asked by the Indonesian students in Indonesian and in English are also the same. The rhetorical structures of questions of both groups can be compared in Figure 23 below.

**Figure 23**  
The rhetorical structures of the Indonesian students' questions  
in Indonesian and in English

Rhetorical structure of question in Indonesian by Indonesian students	Rhetorical structure of question in English by Indonesian students
<pre> graph TD     A["{Moslem greeting}"] --&gt; B["Thanking"]     B --&gt; C["Restating what was said earlier"]     C --&gt; D["Rehearsing old information"]     D --&gt; E["Specific question"]     E --&gt; F["Closure"]           </pre>	<pre> graph TD     A["{Moslem greeting}"] --&gt; B["Thanking"]     B --&gt; C["Restating what was said earlier"]     C --&gt; D["{Rehearsing old information}"]     D --&gt; E["Specific question"]     E --&gt; F["Closure"]           </pre>

{ } means the function is optional; ( ) means one of the functions within these brackets is obligatory, but both are possible and common.

In both sets of data, the actual question is introduced towards the end of the question. The same strategies precede the actual question.

### 1.7 The rhetorical structures of answers

The rhetorical structures of the answers in both sets of data is also very similar as compared in Figure 24 below.

**Figure 24**  
The rhetorical structures of the Indonesian students' answers  
in Indonesian and in English

The rhetorical structure of answers in Indonesian by Indonesian students	The rhetorical structure of answers in English by Indonesian students
<pre> graph TD     A["Thanking"] --&gt; B["Restating the question"]     B --&gt; C["{Rehearsing old information}"]     C --&gt; D["Specific answers"]     D --&gt; E["Closure"]           </pre>	<pre> graph TD     A["{Moslem greeting}"] --&gt; B["Thanking"]     B --&gt; C["Restating the question"]     C --&gt; D["{Rehearsing old information}"]     D --&gt; E["Specific answers"]     E --&gt; F["Closure"]           </pre>

{ } means the function is optional



The actual question in both sets of data is delayed towards the end of the answer. The same strategies precede the actual question, except the absence of Moslem greeting in the Indonesian data in Indonesian.

### 1.8 The functions of discourse markers

With regard to the uses of discourse markers, the data have shown that the two most frequent discourse markers in Indonesian data were **dan** 'and' and **jadi** 'so'. The two most frequent discourse markers used in the Indonesian data in English were also **and** and **so**, the equivalent to the Indonesian **dan** and **jadi**.

The functions of each discourse marker can be compared in Table 38 below. The ✓ mark is used when a specific function is identified, and the X mark is used when a specific function is not identified. The percentage use of each discourse marker in each data set is also given.

**Table 38**

The comparison of the functions of the equivalent discourse markers in the Indonesian data in Indonesian and in English

Functions		Indonesian Discourse Markers in Indonesian	Indonesian Discourse Markers in English
1.	Linking events within a discourse topic	<b>Dan</b> ✓ (55.2%)	<b>And</b> ✓ (61%)
2.	New topic marker	✓ (34.2%)	✓ (34.1%)
3.	End of topic marker	X	✓ (4.9%)
4.	Closure marker	✓ (11.6%)	X
1.	Summary marker	<b>Jadi</b> X	<b>So</b> ✓ (80.1%)
2.	Conclusion marker	✓ (96.6%)	X
3.	Emphatic marker	X	✓ (9.2%)
4.	A return to previous topic marker	✓ (3.4%)	X
5.	Transitional marker	X	✓ (4.5%)
6.	Consequential marker	X	✓ (3.8%)
7.	Further explanation marker	X	✓ (2.3%)
1.	Contrast marker	<b>Tapi</b> ✓ (100%)	<b>But</b> ✓ (87.5%)
2.	Exceptional marker	X	X
3.	Emphatic marker	X	✓ (12.5%)
1.	Signalling a <i>fact-based</i> causal relation	<b>Sebab</b> ✓ (36.4%)	<b>Because</b> ✓ (33.3%)
2.	Signalling a <i>knowledge-based</i> causal relation	✓ (63.6%)	✓ (66.7%)

		<b>Baiklah</b>	<b>Okay</b>
1.	Readiness to take a turn marker	✓ (66.7%)	✓ (81.9%)
2.	Topic change marker	✓ (33.3%)	X
3.	Turn transition marker	X	✓ (10.3%)
4.	End of turn marker	X	✓ (7.8%)

The major functions of each equivalent discourse marker are similar.

### 1.9 The uses of signposts

With regard to the use of signposts in the presentations, the data show that the Indonesian students used more signposts in English than in Indonesian. The average number signposts in English was eight, while in Indonesian, the average number was less than four. In the Indonesian students' presentations in Indonesian, the most frequent signposts used in the introduction of the presentation were content signposts, while in the English introductions the most frequent signpost used were co-occurring structure and content signposts.

### 1.10 Major findings

These findings have shown that:

- #1. Indonesian students transfer their Indonesian (L1) schema, rhetorical structures of presentation introductions, questions, answers, and cultural conventions when they engaged in seminars conducted in English in Indonesian academic settings.
- #2. The major functions of equivalent discourse markers used by Indonesian students in seminars conducted in Indonesian and in English are similar.
- #3. Indonesian students used more signposts in their presentations in English than in their presentations in Indonesian.

## Chapter two

### Comparison between the Indonesian Data in *English* and the Australian Data in *English*

#### 2.1 Introduction

This section compares findings of the Indonesian data in *English* and the Australian data in *English*. The findings compared include: i) the overall schema of seminars; ii) the major components of presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structures of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers of questions; vii) the functions of discourse markers; and viii) the uses of signposts.

#### 2.2 The overall schema of seminars

The overall schema of the Indonesian students' seminars in English and the overall schema of the Australian students' seminars in English are different in striking ways.

The first difference is in the way students divide their tasks. The Indonesian students used a *task-based* approach in dividing tasks among themselves. Each member has a specific role: one acts as a moderator, one acts as a presenter, and the rest of the group members help the group answer the questions and provide additional information if needed. The Australian students, on the other hand, use a *topic-based* approach, breaking the major topic into several sub-topics and assigning each member one sub-topic.

The second difference is related to the management of the seminar activities. A moderator controls the entire session of the Indonesian students' seminar activities. A moderator, for example: opens the seminar session; invites the presenter to give the talk; summarizes the talk; invites the members of the audience to ask questions; invites the presentation team members to answer the questions; checks whether the questioner is happy with the answer; and closes the session. No one exercises this type of control in the Australian students' seminars.

The third difference is related to interruptions while a presenter is speaking. In the Indonesian students' seminars in English, there were no interruptions from the

audience. In the Australian students' seminars in English, on the other hand, members of audience could interrupt the speakers by asking questions or by offering comments.

The schema of the Indonesian students' seminars in English and the Australian students' seminars in English are compared in Figure 25 below.

**Figure 25**

The overall schema of the Indonesian and Australian students' seminars in English

The schema of the Indonesian students' seminars in English	The schema of the Australian students' seminars in English
<p>Opening remarks and call for the presentation team to introduce themselves (Moderator)</p> <p>↓</p> <p>Personal introduction (Presentation team members)</p> <p>↓</p> <p>Call for the presentation (Moderator)</p> <p>↓</p> <p>The presentation</p> <p>↓</p> <p>Summary of the presentation and call for questions (Moderator)</p> <p>↓</p> <p>Questions (Q1, Q2, Q3, ...)</p> <p>↓</p> <p>Summary of Q1 and call for answers of Q1 (Moderator)</p> <p>↓</p> <p>Answers to Q1</p> <p>↓</p> <p>Summary of answers to Q1 and call for feedback from the Q1 questioner (Moderator)</p> <p>↓</p> <p>Feedback from the Q1 questioner</p> <p>↓</p> <p>[Answers to a question only end until the questioner is happy with the answers.]</p> <p>↓</p> <p>Summary of Q2 and call for answers of Q2 (Moderator)</p>	<p>The presentation 1 (Opening speaker)</p> <p>↓</p> <p>{question} {comment} + responses</p> <p>↓</p> <p>The presentation 1 continued</p> <p>↓</p> <p>{question} {comment} + responses</p> <p>↓</p> <p>The presentation 1 continued</p> <p>↓</p> <p>...</p> <p>End of the presentation 1</p> <p>↓</p> <p>Presentation<sup>x</sup> (Sub-topic speaker)</p> <p>↓</p> <p>[Following the same {question} {comment} + responses procedure]</p> <p>↓</p> <p>End of presentation<sup>x</sup></p>

<p style="text-align: center;">↓</p> <p style="text-align: center;">...</p> <p style="text-align: center;">[Following similar procedure in answering Q1]</p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Closing remarks (Moderator)</p>	
--	--

<sup>x</sup> means the next presentation

### 2.3 The major components of seminar presentations

The presentations in both the Indonesian data in English and the Australian data in English have three major parts: introduction, body of the talk, and closure.

### 2.4 The exchange structures of the question and answer sessions

The exchange structures of the question and answer sessions of the Indonesian students' seminars in English and the Australian students' seminars in English are different in striking ways.

First, in the Indonesian students' seminars in English, the question and answer session is conducted after the presentation, while in the Australian students' seminars in English, the question and answer session is conducted while a presenter is giving a presentation.

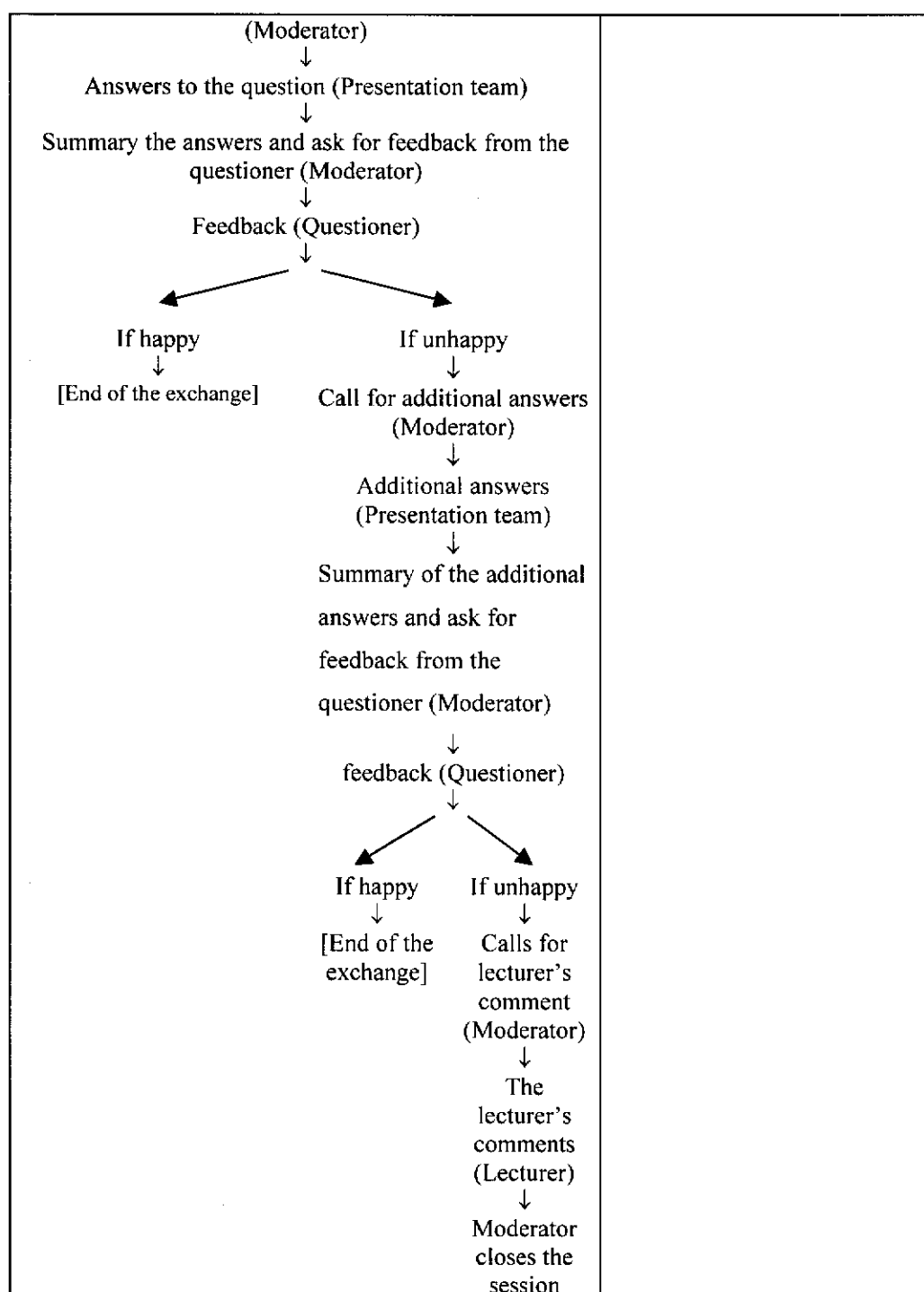
Second, in the Indonesian students' seminars in English, answers to a question only end when the questioner feels happy with the answers. In the Australian students' seminars in English, on the other hand, answers to questions do not necessarily have to satisfy the questioner.

The differences in exchange structure of question and answer of both data are compared in Figure 26 below.

**Figure 26**

The exchange structures of the questions and answers in the Indonesian  
and Australian data in English

The exchange structure of the question and answer session	
Indonesian seminars in English	Australian seminars in English
<p style="text-align: center;">Call for questions (Moderator)</p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Question (Participants)</p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Summary of the question and call for answers</p>	<p style="text-align: center;">The question (Participant)</p> <p style="text-align: center;">↓</p> <p style="text-align: center;">Answer (Presenter/Participant)</p>



The Australian exchange structure of the question and answer session in English follows the *QA* pattern while the Indonesian exchange follows the *MCQ Q MSQ A MSA F {MCAa Aa MSAA F} {MCLc Lc} MCI* pattern.

## 2.5 The rhetorical structures of presentation introductions

A stark contrast between the Indonesian and the Australian data can be identified in the place of the introduction of topic. In the Indonesian data, the topic of the presentation is introduced towards the end of the introduction, while in the Australian data, the topics are introduced at the beginning of the introduction.

The rhetorical structures of the Indonesian and Australian (by both the opening and the sub-topic speakers) students' presentation introductions in English are compared in Figure 27 below.

**Figure 27**

The rhetorical structures of the Indonesian and Australian students' presentation introductions in English

Rhetorical structures		
Indonesian students	Australian students	
	Opening speakers	Sub-topic speakers
Moslem greeting ↓ {English greeting} ↓ Thanking lecturer/moderator/audience ↓ {Praying to God} ↓ {Praying to the prophet} ↓ Introducing the topic	Introducing the general topic ↓ Signposting the sub-topics ↓ Introducing the speaker's sub- topic	Introducing the topic

## 2.6 The rhetorical structures of questions

The rhetorical structures of questions asked during the seminar sessions of both groups are also different. In the Indonesian data in English, the question is preceded by a range of moves such as Moslem greeting, a thanking expression, a restatement of the presenter's argument, or a rehearsal of old information. Australian students ask the actual questions immediately. The rhetorical structures of questions of the two groups are compared in Figure 28 below.

**Figure 28**

The rhetorical structures of the Indonesian and Australian students' questions in English

Rhetorical structure of questions	
Indonesian data in English	Australian data in English
<div><div>{Moslem greeting}</div><div>↓</div><div>Thanking</div><div>↓</div><div>Restating the presenter's argument</div><div>↓</div><div>{Rehearsing old information}</div><div>↓</div><div>Specific question</div><div>↓</div><div>Closure</div></div>	Specific question

## 2. 7 The rhetorical structures of answers

The rhetorical structures of answers of the Indonesian data in English and the Australian data in English also differ. In the Indonesian data, the actual answer is introduced towards the end of the answer. It is preceded by a Moslem greeting; thanking expressions; summary of the question; rehearsing old information. In the Australian data on the other hand, the speakers give the answers to the questions immediately. The rhetorical structure of answers of the two groups are compared in Figure 29 below.

**Figure 29**

The rhetorical structures of the Indonesian and Australian students' answers in English

The rhetorical structure of answers to questions	
Indonesian data in English	Australian data in English
<div><div>{Moslem greeting}</div><div>↓</div><div>Thanking</div><div>↓</div><div>Restating the question</div><div>↓</div><div>{Sharing old information}</div><div>↓</div><div>Specific answers</div><div>↓</div><div>Closure</div></div>	Specific answer

{ } means the function is optional



## 2. 8 The functions of discourse markers

In relation to the use of discourse markers, the data show that **and** and **so** are the two most frequent discourse markers used in both the Indonesian data in English and in the Australian data in English. Although the discourse markers in both data were used in different contexts, the major functions of each discourse marker are the same. Table 39 below compares the functions of each discourse marker.

**Table 39**

The functions of discourse markers in the Indonesian and Australian data in English

Functions		Indonesian Discourse Markers in English	Australian Discourse Markers in English
1. 2. 3. 4. 5.	Linking events within a discourse topic	<b>And</b> ✓ (61%)	<b>And</b> ✓ (70.4%)
	New topic marker	✓ (34.1%)	✓ (14.8%)
	Summary marker	X	✓ (11.1%)
	Speaker's continuation marker	X	✓ (3.7%)
	End of topic marker	✓ (4.9%)	X
1. 2. 3. 4. 5. 6.	Summary marker	<b>So</b> ✓ (80.2%)	<b>So</b> ✓ (77.8%)
	Conclusion marker	X	✓ (16.6%)
	Consequence marker	✓ (3.8%)	✓ (5.6%)
	A return to previous topic marker	✓ (9.2%)	X
	Transitional marker	✓ (4.5%)	X
	Further explanation marker	✓ (2.3%)	X
1. 2. 3.	Contrast marker	✓ (87.5%)	<b>But</b> ✓ (87.6%)
	Exceptional marker	X	✓ (6.2%)
	Emphatic marker	✓ (12.5%)	✓ (6.2%)
1. 2. 3.	Signalling a <i>fact-based</i> causal relation	<b>Because</b> ✓ (33.3%)	<b>Because</b> ✓ (27.2%)
	Signalling a <i>knowledge-based</i> causal relation	✓ (66.7%)	✓ (63.7%)
	Signalling an <i>action-based</i> causal relation	X	✓ (9.1%)
1. 2. 3. 4.	Frame shift marker	<b>Okay</b> ✓ (81.9%)	<b>Okay</b> ✓ (85.3%)
	Topic continuation marker	X	✓ (14.7%)
	Turn transition marker	✓ (10.3%)	X
	End of turn marker	✓ (7.8%)	X

The equivalent discourse markers used in the Indonesian students' seminars in English and the discourse markers used in the Australian students' seminars in English have similar major functions.

## **2.9 The uses of signposts**

With regard to the use of signposts in presentations, the data show that Indonesian students used more in English than the Australian students. The average number of signposts used in English by Indonesian students was eight. By contrast, the average number used by the Australian opening speakers in English was five, while the average number used by the sub-topic speakers was less than three.

The most frequent signposts used in both introductions and the body of the presentations by the Indonesian students in English and by the opening speakers of the Australian data in English were co-occurring structure and content signposts. The sub-topic speakers of the Australian data only used content signposts in their introductions.

## **2.10 Major findings**

The major findings of the comparison between the Indonesian data in English and the Australian data in English are:

- #1. The Indonesian students' seminars in English differ in striking ways from the Australian students' seminars in English in: i) the overall schema of seminars; ii) the exchange structures of the question and answer sessions; iii) the rhetorical structures of presentation introductions; iv) the rhetorical structure of questions; and v) the rhetorical structures of answers.
- #2. The equivalent discourse markers used in the Indonesian students' seminars in English and the discourse markers used in the Australian students' seminars in English have similar major functions.
- #3. Indonesian students used more signposts in their presentations in English than the Australian students in their presentations in English.

## Section G

### Findings of the Australian Data in *Indonesian*

#### Introduction

The data for this section comprises students' individual seminar presentations, as the relatively small number of students taking Indonesian meant that no group seminars were conducted. These differences mean we will be unable to see how Australian students divide their tasks when they make group seminar presentations in Indonesian, and we will therefore be unable to compare this with the earlier findings. Otherwise, the findings here can be compared with earlier findings.

This section presents and discusses the findings of how Australian students present in Indonesian in Australian academic settings. The findings are presented in four chapters.

- Chapter One** presents: i) the overall schema of the Australian students' seminars; and ii) the major components of a seminar presentation; and iii) the exchange structure of the question and answer sessions.
- Chapter Two** presents: i) the rhetorical structure of presentation introductions; ii) the rhetorical structure of the questions; and iii) the rhetorical structure of the answers.
- Chapter Three** presents: i) the functions of discourse markers; and ii) the uses of signposts in presentations.
- Chapter Four** summarizes the findings of the Australian data in Indonesian.

#### The Data

Students' seminar presentations in the School of Social Science, Curtin University of Technology and in the Department of Indonesian studies, Murdoch University comprise the data. The seminars were part of students' course assignments. The lecturers provided the topics of the seminars. The age of the students ranged from 20 to 25 years old. The data were tape-recorded.

The quantity of data used for the analysis for each aspect of the study is presented in Table 40 below.

**Table 40**

The quantity of data in for each aspect of analysis in  
the Auatralian data in Indonesian

No.	Aspects of the study	Quantity of data
1.	Overall schema of the seminar session	10 seminars
2.	Major components of a presentation	10 presentations
3.	The exchange structure of the question and answer sessions	50 sets of questions and answers
4.	The rhetorical structure of presentation introductions	10 presentations
5.	The rhetorical structure of questions	50 questions
6.	The rhetorical structure of answers	50 answers
7.	The functions of discourse markers	10 presentations
8.	The uses of signposts	10 presentations

The topics of the seminars used in the study are presented in Table 41 below.  
Each seminar is coded for referencing purposes.

**Table 41**

The descriptions of the Australian students' seminars in Indonesian

No.	Topic	Number in audience	Date of recording	Referencing code
1.	<i>Peranan Wanita di Indonesia</i> 'Women's Roles in Indonesia'	8	01/05/1997	AUS-IND#1
2.	<i>Elit Politik di Indonesia</i> 'The Political Elite in Indonesia'	11	01/05/1997	AUS-IND#2
3.	<i>Kampanye Pemilu</i> 'The Election Campaign'	10	08/05/1997	AUS-IND#3
4.	<i>Keadilan Sosial di Indonesia</i> 'Social Justice in Indonesia'	10	08/05/1997	AUS-IND#4
5.	<i>Model Pemilu Indonesia</i> 'The Indonesian Election Model'	9	08/05/1997	AUS-IND#5
6.	<i>Makanan Halal di Indonersia</i> 'Halal Food in Indonesia'	10	15/05/1997	AUS-IND#6
7.	<i>Golongan Putih dalam Pemilu Indonesia</i> 'The White Group in the Indonesian Election'	11	15/05/1997	AUS-IND#7
8.	<i>Kebhinekaan dalam Kesatuan</i> 'Diversity in Unity'	8	12/10/1998	AUS-IND#8
9.	<i>Islam dalam Politik Indonesia</i> 'Islam in Indonesian Politics'	11	15/05/1997	AUS-IND#9
10.	<i>Ekonomy dan Perkembangan Wanita</i> 'Economy and Women's Development'	8	19/10/1998	AUS-IND#10

## Chapter One

### Schema, Components of Presentations, and Exchange Structure

#### 1.1 Introduction

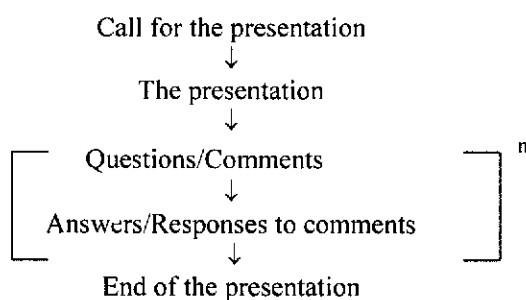
This chapter presents and discusses: i) the overall schema of a seminar; ii) the major components of a presentation; and iii) the exchange structure of the question and answer sessions.

#### 1.2 The overall schema of a seminar

Each of the ten seminars followed a similar pattern. The seminar begins when the lecturer invites the presenter to make the presentation. During the presentation, there is no interruption from the participants. After the presentation, the audience or the lecturer ask questions or offer comments. The presenter answers the questions or responds to the comments. On some occasions, the questions were answered by the participants. The lecturer, occasionally, encouraged participants to ask questions or offer comments, especially those who had remained silent to that point.

The overall schema of the Australian students' seminars conducted in Indonesian can be summarized in Figure 30 below.

**Figure 30**  
The Overall schema of the Australian students' seminars  
conducted in Indonesian



<sup>n</sup> indicates the functions within the brackets can occur several times.

The following is an example of an Australian student's seminar in Indonesian. For the purpose of analysis, each turn is numbered and the person who takes the turn is also named. The full transcription of the session is in Appendix 10. The overall schema of the session is presented in Figure 31 below.

**Figure 31**  
The overall schema of a typical Australian students' seminar conducted in Indonesian

No.	Turns	Speaker
1.	Call for presentation ↓	lecturer
2.	The Presentation ↓	Fiona
3.	Comments on the presentation ↓	Lecturer
4.	Responses to the lecturer's comments ↓	Fiona (Presenter)
5.	Comments continued ↓	Lecturer
6.	Responses to the lecturer's comments ↓	Fiona
7.	Comments continued ↓	Lecturer
8.	Comments ↓	Fiona
9.	Question ↓	Lecturer
10.	Answer to the question ↓	Helen
11.	Call for questions ↓	Lecturer
12.	Question ↓	Varia
13.	Answer to the question ↓	Fiona
14.	Question ↓	Miles
15.	Answer to the question ↓	Fiona
16.	Question ↓	Judy
17.	Answer to the question ↓	Fiona
18.	Question ↓	Janet
19.	Answer to the question ↓	Fiona
20.	Call for question ↓	Lecturer

21.	Question ↓	Lecturer
22.	Answer to the question ↓	Fiona
23.	Question ↓	Richard
24.	Answer to the question ↓	Fiona
25.	Question ↓	Miles
26.	Answer to the question ↓	Fiona
27.	Comments ↓	Lecturer
28.	Comments ↓	Miles
29.	Closing remarks	Lecturer

During the presentation itself, there are no interruptions. The participants ask questions or offer comments afterwards. The schema also shows that the lecturer plays a dominant role throughout the session taking 10 out of the 29 turns.

### 1.3 The major components of a presentation

An analysis of 10 presentations shows they have three major components: introduction, body of the talk, and closure.

The following is an example of an Australian student's presentation in Indonesian. The presenter is a 25 year old female. In this example only the English translation of the presentation is presented. The full transcription of the presentation is in Appendix 11.

#### English translation:

(1) My presentation is about diversity and unity in Indonesia. (2) Indonesia, with many islands, possesses a great range of diversity among its people. (3) Such diversity might bring benefits to the country. (4) But it could also trigger problems for Indonesia. (5) My main point is that the diversity depends on people's 'sense of identity'. (6) And this depends on context. (7) For example the national identity, the regional identity, family identity, or religious identity. (8) These identities can cause diversity or unity. (9) To explain this matter, I will compare the situation in Indonesia with the situation in Australia. (10) And I will give some examples. (11) Australians have a number of identities. (12) For example, OZ, people who enjoy going to beaches. (13) But there are some Australians who work hard and do not like going to beaches. (14) But outside Australia, we show the same identity. (15) Aborigines also come from many different ethnic groups. (16) They show the same identity to others when they are outside Australia. (17) In Indonesia, there is also a

specific identity seen by others from outside Indonesia. (18) That identity is the sense of belonging to one nation. (19) But if we are in Indonesia, we know that there are more than 300 ethnic groups with different backgrounds, cultures, and languages. (20) The way Indonesians identify themselves can show unity or diversity. (21) For example, the way Indonesians identify themselves to others. (22) If Westerners asked, they would answer: "Oh, I'm an Indonesian." (23) If other Indonesians asked, they would answer: "I'm a Sumatran." (24) If non-Moslems asked, they would answer: " Oh, I'm a Moslem." (25) So, they give a different identity depending upon who asks. (26) Indonesian unity is expressed in Pancasila. (27) The national symbol calls for diversity in unity. (28) If there are riots or attacks, people tend to unite with their neighbors. (29) For example, Indonesian people united to attack the Dutch colonialization. (30) But in an economic crisis like this one, every family works for their family. (31) And diversity can cause a big problem. (32) For example, during the riots recently in Jakarta, many Chinese ethnic groups were blamed because they are rich. (33) They were accused of being responsible for the economic crisis. (34) This situation is similar to the situation in Australia. (35) ) For example, when the unemployment rate increases in Australia, people blame other ethnic groups. (36) For example, Pauline Hanson blames people from other countries as a cause of unemployment in Australia. (37) But if Australia is attacked by enemies from overseas, all Australians will unite to face the enemies. (38) So, if people ask me: "who are you?" (39) I might answer: "I'm an Australian.", "I'm a mother.", "I'm a student." (40) I will give a different identity depending upon who asks the question. (41) So, I conclude that firstly the case of identity is determined by who asks the question. (42) Secondly, in Indonesia, when we look from outside, there is a unity, but when we look from inside the country there is a diversity. (AUS-IND#8)

This presentation has three major components: introduction (1-10); body of the talk (11-40); and closure (41-42). The detailed description of each componen is presented in Table 42 below

**Table 42**

The major components of a typical Australian students' presentation in Indonesian

Main components of the presentation	Communicative functions
Introduction	-introducing the topic (1) -background information (2-4) -main claim (5-8) -structure signposts (9-10)
Body	-Australian identities (11-16) -Indonesian identities (17-33) -Problems of identity in Australia (33-40)
Closure	-conclusion (41-42)

Every presentation in the data has these three components.



#### 1.4 The exchange structure of the question and answer sessions

An analysis of 50 sets of questions and answers taken from the Australian students' seminars in Indonesian showed that the exchange structure can follow one of three patterns shown in Table 43 below.

**Table 43**

The patterns of the exchange structure of the questions and answers in the Australian students' seminars conducted in Indonesian

No.	Pattern of exchanges	Frequency
1.	<i>Question + Answer</i>	36(72%)
2.	<i>Question + Answer + Additional answer</i>	8(16%)
3.	<i>Question + Answer + {Comment + Response}<sup>n</sup></i>	6(12%)

The data show that the *question-answer* pattern or *QA* is the most frequent pattern used by the students. In this pattern, the question is immediately followed by an answer. In the second pattern, *Question + Answer + Additional answer* or *QAAa*, the lecturer or other participants offer additional answers to the question. The third pattern, *Question + Answer + {Comment + Response}<sup>n</sup>* or *QA{C+R}<sup>n</sup>*, participants offer comments and the comments are then responded to by other participants or the presenter. The *comment-response* exchanges can recur several times.

An example of each exchange pattern is given below.

##### **Pattern 1: Question + Answer pattern (72%)**

In this example, the question is immediately followed by the answer. The lecturer asks the question, and the presenter answers the question.

Classes of moves	speakers	Text	
Question (Q)	Lecturer	1.	Pertanyaan saya adalah, apa hubungannya dengan <i>Question</i> [PPr.] <i>is, what relationship with</i> kerusuhan? <i>riot?</i>
		2.	Apakah kerusushan itu di-sebabkan oleh perbedaan <i>What riot that</i> PFM-cause by difference Agama, atau perbedaan antara yang kaya dan miskin. <i>religion, or difference between NP rich and poor.</i>  <u>English translation:</u> (1) My question is, what was the cause of the riot? (2) Was the

			riot caused by religious differences or was it caused by the gap between the rich and the poor.
Answers (A)	Presenter	1.	Menurut saya, kerusuhan itu di-sebabkan oleh <i>According to I[OPr.], riot that Pfm-cause by agama di-pakai sebagai alat politik.</i> <i>religion Pfm-use as tool politic.</i>
		2.	Karena tokoh-tokoh Islam yang dulu anggota PPP, <i>Because figures Moslem RPr. before member PPP,</i> tapi sekarang menjadi anggota Golkar. <i>but now become member Golkar.</i>
			<u>English translation:</u> (1) In my view, the riot was caused by religion being used for political purposes. (2) Because Moslems were members of PPP, but now they are members of Golkar. (AUS-IND#9)

The exchange structure of this example follows the *Question + Answer* pattern or *QA*.

**Pattern 2: Question + Answer + Additional answer pattern (16%)**

The question was asked by a 23 year old male participant. The presenter answers the question, and the lecturer provides additional information.

Classes of moves	Speakers	Text	
Question (Q)	Participant	1.	Apakah anda percaya, kalau ada perubahan kepemimpinan <i>What you believe, if there change leadership</i> di Indonesia, situasi akan berubah? <i>in Indonesia, situation will change?</i>
			<u>English translation:</u> (1) Do you think the situation will change if there is a change in the Indonesian leadership?
Answer (A)	Presenter	1.	Ya, tapi akan menimbulkan kekacauan. <i>Yes, but will bring about chaos.</i>
		2.	Dan Mbak Tutut akan menjadi wakil presiden. <i>And TA Tutut will become vice president.</i>
			<u>English translation:</u> (1) Yes, but it will bring about chaos. (2) And Mbak Tutut will become Vice-President.
Additional answer (Aa)	Lecturer	1.	Ini pertanyaan bagus. <i>This question good.</i>
		2.	Kita sering mengharapkan harus ada perubahan di <i>We often expect should there change in</i>

		<p>Indonesia.</p> <p><i>Indonesia.</i></p> <p>3. Misalnya, Pak Harto harus di-ganti. <i>Example, TA Harto should PFM-change.</i></p> <p>4. Tapi di-ganti dengan siapa ? <i>But PFM-change with whom ?</i></p> <p>5. Dan kalau Pak Harto di-ganti, belum tentu keadaan akan berubah. <i>And if TA Harto PFM-change, yet certain situation will change.</i></p> <p><u>English translation:</u> (1) This is a good question. (2) We often hope there should be changes in Indonesia. (3) For example, <i>Pak Harto</i> should be changed. (4) But with whom he should be changed. (5) And if <i>Pak Harto</i> was removed, it does not mean the situation will change. (AUS-IND#9)</p>
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The exchange structure of this example follows the *Question + Answer + Additional answer* pattern or *QAAa* for short.

**Pattern 3:** *Question + Answer + {Comment+Response}<sup>n</sup>* pattern (12%)

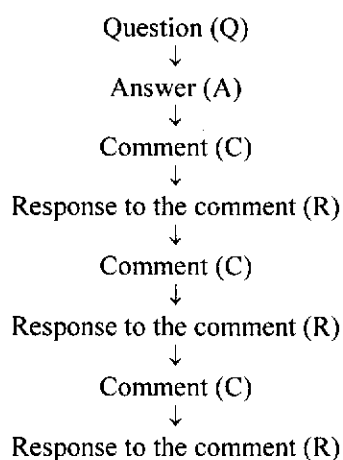
In the following exchange, a series of *comment-response* exchanges follow the answer to the question.

Classes of moves	Speakers	Text	
Question (Q)	Participant (Steve)	1.	Anda sebutkan mengenai orang Islam Abangan dan <i>You mention about people Islam Abangan and people Islam Santri.</i>
		2.	Bagaimana kedua kelompok ini memandang peranan perempuan ? <i>How two group this view role woman ?</i>
			<u>English translation:</u> (1) You mentioned Abangan and Santri Moslem followers. (2) How do the two groups view the roles of women ?
Answer (A)	Presenter	1.	Saya tidak tahu pasti. <i>I not know exactly.</i>
		2.	Tapi saya pikir kelompok Santri punya agama lebih kuat daripada kelompok Abangan. <i>But I think group Santri have religion Com.M strong than group Abangan.</i>
		3.	Menurut Qur'an laki-laki lebih tinggi derajat daripada perempuan. <i>According to Koran men Com.M high status than women.</i>

		4.	<p>Tetapi banyak intelektual Islam berfikir bahwa perempuan  <i>But many intellectual Moslem think that women and men same derajat.</i>  <i>and men same status.</i></p> <p><u>English translation:</u>  (1) I don't know exactly. (2) But I think the Santri group are more religious than the Abangan group. (3) According to the Koran, men have a higher status than women. (4) But many Moslem intellectuals think women and men have equal status.</p>
Comment (C)	Participant (Helen)	1.	<p>Maaf/ Anda katakan menurut Qur'an laki-laki dan perempuan sama derajat.  <i>Sorry, you say according to Koran men and women equal status.</i></p> <p><u>English translation:</u>  (1) Sorry, you said according to the Koran, men and women have equal status.</p>
Response to comment (R)	Presenter	1.	<p>Ya, menurut Qur'an tidak sama.  <i>Yes, According to Koran not equal.</i></p> <p><u>English translation:</u>  (1) Yes, according to the Koran they are not equal.</p>
Comment (C)	Participant (Helen)	1. 2.	<p>Tetapi banyak perempuan bekerja dalam bidang ekonomi.  <i>But many women work in sector economy.</i>  Ini berarti agama Islam tidak ancaman, walaupun 90% penduduk Indonesia Islam.  <i>This mean religion Islam not threat, although 90% citizen Indonesia Moslem.</i></p> <p><u>English translation:</u>  (1) But many women work in economic sectors. (2) This means Islam is not a threat, although 90% of Indonesian citizens are Moslems.</p>
Response to comment (R)	Presenter	1. 2.	<p>Ya, saya setuju.  <i>Yes, I agree.</i>  Islam tidak ancaman.  <i>Islam not threat.</i></p> <p><u>English translation:</u>  (1) Yes, I agree. (2) Islam is not a threat.</p>
Comment (C)	Participant (Steve)	1. 2.	<p>Ya, di Indonesia banyak orang Islam.  <i>Yes, in Indonesia many people Islam.</i>  Tetapi tidak Islam fundamentalis.  <i>But not Moslem fundamentalist.</i></p> <p><u>English translation:</u>  (1) Yes, in Indonesia, there are many Moslems. (2) But they are not fundamentalist Moslems.</p>

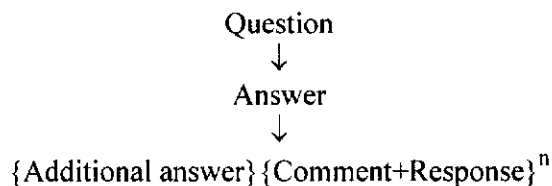
Response to comment (R)	Participant (Helen)	1.	Dan atas alasan itu, Islam tidak merupakan ancaman. <i>And for reason that, Islam not regard threat.</i>  <u>English translation:</u> (1) And for that reason, Islam is not regarded as a threat.
Comment (C)	Participant (Shally)	1. 2. 3. 4.	Itu tergantung, kalau orang Islam fundamentalis, bisa <i>That depend, if people Islam fundamentalist, can become threat.</i> Tetapi orang Islam di Indonesia, tidak seperti di Iran <i>But people Islam in Indonesia, not like in Iran</i> atau Irak. <i>or Iraq.</i> Karena kebudayaan Indonesia sangat berbeda. <i>Because culture Indonesia very varied.</i> Agama dan kebudayaan saling mempengaruhi satu sama lain. <i>Religion and culture each other influence each other.</i> <u>English translation:</u> (1) It depends, if they are Moslem fundamentalists, they can be a threat. (2) But Moslems in Indonesia are not similar to Moslems in Iran or Iraq. (3) Because Indonesian cultures are varied. (4) Religion and culture influence each other.
Response to the comment (R)	Presenter	1.	Ya, itu betul. <i>Yes, that right.</i>  <u>English translation:</u> (1) Yes, that's right. (AUS-IND#10)

The exchange structure of this question and answer session can be summarized as follows:



This structure follows the  $QA(C+R)^n$  meaning that after the question is answered, it is then followed by a number of comments and responses.

It can then be summarized that the exchange structure of question and answer in Australian students' seminar discussions in Indonesian as follows:



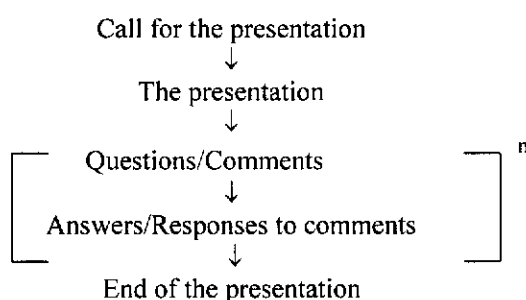
The pattern can also be presented as  $QA\{Aa\}\{C+R\}^n$

### 1.5 Summary

In this chapter, the overall schema of the Australian students' seminars in Indonesian, the major components of a presentation, and the exchange structure of the question and answer sessions have been presented. The findings of each aspect of analysis are summarized below.

#### The overall schema of a seminar

The overall schema of the Australian students' seminars conducted in Indonesian in Australian academic settings can be summarized as follows:



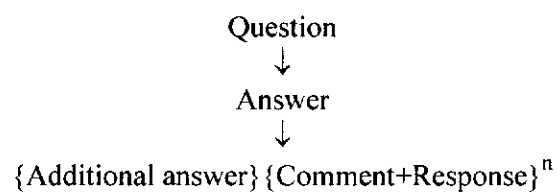
<sup>n</sup> indicates the functions within these brackets can occur several times.

#### The major components of a presentation

Every Australian student's presentation in Indonesian comprises three components: the introduction, the body of the presentation, and the closure.

### **The exchange structure of the question and answer sessions**

The exchange structure of the question and answer sessions in the Australian students' seminars in Indonesian can be summarized as follows:



<sup>n</sup> indicates the exchange can occur repeatedly.

## Chapter Two

### The Rhetorical Structures of Presentation Introductions, Questions, and Answers

#### 2.1 Introduction

This chapter presents findings of the rhetorical structure of: i) presentation introductions; ii) questions; and iii) answers.

#### 2.2 The rhetorical structure of presentation introductions

An analysis of ten presentation introductions revealed that the rhetorical structure of introductions can be grouped into two patterns as shown in Table 44 below.

**Table 44**  
The rhetorical structure of the Australian students'  
presentation introductions in Indonesian

Pattern	Rhetorical structure	Frequency
1	Introducing the topic	8 (80%)
2	Introducing the topic-rehearsing old information-signposts	2 (20%)

In both patterns, the topics of the presentations are introduced at the beginning of the introductions. Examples of each pattern are given below.

##### **Pattern 1: introducing the topic (80%)**

The following are four examples of introductions where the topics of the presentations are introduced early.

Examples taken from	Presentation introduction		Rhetorical structure
AUS-IND #2	1.	Saya akan berbicara tentang elit politik di <i>I will talk about elite politic in Indonesia.</i>	Introducing the topic (1)
	2.	Dalam seminar tentang proses pembentukan elit <i>In seminar about process formation elite</i>	Developing the talk (2)



		<p>politik di Indonesia, Rudini mengatakan dimasa  <i>politic in Indonesia, Rudini say in</i>  datang pemimpin berasal dari masyarakat  <i>future leader come from society</i>  bawah.  <i>grassroot.</i></p> <p><u>English translation:</u>  (1) I am going to talk about the political elite in Indonesia. (2) In a seminar about the formation of the political elite in Indonesia, Rudini says that, in the future, leaders should come from grassroots society.</p>	
AUS-IND #4	1. Hari ini saya ingin berbicara tentang keadilan <i>Today this I want talk about justice</i> sosial di Indonesia. <i>social in Indonesia.</i> 2. Deliar Nur dalam artikel-nya berbicara tentang <i>Deliar Nur in article-PPr. talk about</i> keadilan dan kesenjangan sosial di Indonesia. <i>justice and imbalance social in Indonesia.</i>	<p><u>English translation:</u>  (1) Today I want to talk about social justice in Indonesia. (2) Deliar Nur in his article talks about social injustice in Indonesia.</p>	Introducing the topic (1) ↓ Developing the talk (2)
AUS-IND#5	Saya akan bercerita tentang pemilu model <i>I will talk about election model</i> Indonesia. <i>Indonesia.</i> Tim pemilu LIPI <sup>6</sup> telah menyampaikan hasil <i>Team election LIPI PtM hand over finding</i> penelitian tentang sistem pemilu kepada <i>research about system election to</i> presiden Suharto. <i>president Suharto.</i>	<p><u>English translation:</u>  (1) I will talk about the Indonesian election model.  (2) The LIPI's election team handed over the research findings to President Suharto.</p>	Introducing the topic (1) ↓ Developing the talk (2)
AUS-IND #7	1. Pembicaraan saya tentang golongan putih <i>Talk [PPr.] about group white</i> dalam pemilu mendatang di Indonesia. <i>in election coming in Indonesia.</i> 2. Menurut siaran berita TVRI <sup>7</sup> kegiatan <i>According broadcast news TVRI activity</i> kampanye berjalan lancar dan tertib.		Introducing the topic (1) ↓ Developing the talk (2)

<sup>6</sup> LIPI stands for The Indonesian Academy of Sciences

<sup>7</sup> TVRI is the Indonesian Television Station

		<p><i>campaign run smooth and orderly.</i></p> <p><u>English translation:</u>  (1) My talk is about the White group in the coming Indonesian election. (2) According to TVRI news, the campaign activities were smooth and orderly.</p>	
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**Patern 2: introducing the topic-sharing old information-signposts (20%)**

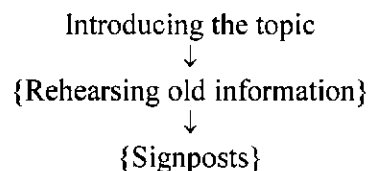
The following are two examples of this pattern.

Examples taken from	Presentation introduction		Rhetorical structure
AUS-IND #1	1.	Presentasi saya tentang peranan perempuan <i>Presentation [PPr.] about role woman in Indonesia.</i>	Introducing the topic (1) ↓
	2.	Banyak perempuan di dunia masih menderita. <i>Many women in world still suffer.</i>	Rehearsing old information (2-8) ↓
	3.	Tapi juga ada perempuan yang mengalami transformasi dalam peranan-nya. <i>But also there woman RPr. experience transformation in role-PPr.</i>	Identifying the scope of the talk (9) ↓
	4.	Ini terjadi, karena industrilisasi, <i>This happen, because industrilization, Globalisasi, dan gerakan perempuan di globalization and movement woman in masing-masing negara.</i> <i>each country.</i>	Signposting the structure and the contents of the talk (10-12)
	5.	Karena proses ini, peranan dan status perempuan meningkat. <i>Because process this, role and status woman improve.</i>	
	6.	Kalau begitu, bagaimana peranan perempuan di Indonesia sekarang? <i>If so, how role woman in Indonesia now?</i>	
	7.	Apakah peranan mereka masih sama dengan peranan tradisionil mereka? <i>What role they[PPr.] still same with role traditional they[PPr.]?</i>	
	8.	Atau sudah ada perubahan. <i>Or Pt.M there change.</i>	
	9.	Presentasi ini akan menganalisis beberapa faktor yang mempengaruhi keadaan dan status perempuan di Indonesia. <i>RPr. influence situation and status woman in Indonesia.</i>	
	10.	Pertama saya akan menganalisis kebijakan orde <i>Firstly I will analyze policy order</i>	

	<p>baru tentang peranan perempuan. <i>new about role woman.</i></p> <p>11. Kemudian saya akan menganalisis apa yang <i>Then I will analyze what NP</i> berhasil dari kebijakan orde baru. <i>success from policy order new.</i></p> <p>12. Dan apa pengaruh kebijakan itu terhadap <i>And what influence policy that toward</i> Perempuan. <i>woman.</i></p> <p><u>English translation:</u> (1) My presentation is about women's roles in Indonesia. (2) Many women throughout the world still suffer. (3) But there are also women who have experienced a transformation in their roles. (4) This happens because of industrialization, globalization, and women's movements in each country. (5) Because of this process, women's roles and status are improving. (6) If this is so, what are the roles of women in Indonesia now? (7) Are their roles similar to their traditional roles? (8) Or are there any changes? (9) This presentation is going to analyze factors that affect women's roles and status in Indonesia. (10) Firstly, I am going to study the New Order policies toward women. (11) Then I am going to analyze the success of the New Order policy. (12) And then the effects of the policies towards women.</p>	
AUS-IND #8	<p>1. Presentasi saya tentang kebinekaan and <i>Presentation I[PPr.] about diversity and</i> kesatuan di Indonesia. <i>unity in Indonesia.</i></p> <p>2. Indonesia yang berpulau-pulau memiliki banyak <i>Indonesia RPr. islands possess many</i> kebinekaan diantara penduduk-nya. <i>diversity among people-PPr.</i></p> <p>3. Kebinekaan ini bisa memberikan manfaat <i>Diversity this can give benefit</i> bagi negri ini. <i>for country this.</i></p> <p>4. Tetapi kebinekaan itu juga bisa menyebabkan <i>But diversity that also can cause</i> masalah bagi Indonesia. <i>problem for Indonesia.</i></p> <p>5. Poin utama saya adalah kebinekaan itu <i>Point main I[PPr.] is diversity that</i> tergantung pada identifikasi orang dengan <i>depend on identification people with</i> orang lain. <i>people other.</i></p> <p>6. Dan identifikasi ini tergantung pada situasi. <i>And identification this depend on situation.</i></p>	<p>Introducing the topic (1) ↓ Rehearsing old information (2-4) ↓ Stating the main claim (5-8) ↓ Signposts (9-10)</p>

	<p>7. Misalnya identitas nasional, atau identitas  <i>Example identity national, or identity</i>  Kedaerahan, atau identitas keluarga, atau  <i>regional, or identity family, or</i>  identitas keagamaan.  <i>identity relegion.</i></p> <p>8. Identitas inilah yang menciptakan kebinekaan  <i>Identity this RPr. make diversity</i>  atau kesatuan.  <i>or unity.</i></p> <p>9. Untuk menjelaskan hal ini, saya akan  <i>For explain thing this, I will</i>  membandingkan situasi di Indonesia  <i>compare situation in Indonesia</i>  dengan situasi di Australia.  <i>with situation in Australia.</i></p> <p>10. Dan saya akan memberikan beberapa contoh.  <i>And I will give some example.</i></p> <p><u>English translation:</u>  (1) My presentation is about diversity and unity in Indonesia. (2) Indonesia with many islands possesses a great range of diversity among its people. (3) Such diversity might bring benefits to the country. (4) But it could also trigger problems for Indonesia. (5) My main point is that the diversity depends on people's 'sense of identity'. (6) And this depends on the situation. (7) For example the national identity, the regional identity, family identity, or religion identity. (8) These identities can cause diversity or unity. (9) To explain this matter, I will compare the situation in Indonesia with the situation in Australia. (10) And I will give some examples.</p>	
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We can then summarize that the rhetorical structure of the presentation introductions by Australian students in Indonesian follows the following pattern:



### 2.3 The rhetorical structure of questions

An analysis of a corpus of fifty questions showed that the rhetorical structure of the questions follows one pattern, the *specific question* pattern. The questioners asked the actual questions directly.

The following are four examples of questions asked by the Australian students in seminar discussions in Indonesian.

Examples taken from	The questions	Rhetorical structure
IND-ENG#9	<p>Apakah orang bisa memilih secara bebas atau apakah mereka di-paksa untuk memilih Golkar?  <i>What people can vote Adv.M free or what they Pfm-forced for vote Golkar?</i></p> <p><u>English translation:</u>            (1) Can people vote freely or they are forced to vote for Golkar?</p>	The specific question
AUS-IND#2	<p>Apakah anda berpendapat bahwa Tommy Suharto akan menjadi presiden baru, kalau presiden Suharto wafat?  <i>What you think that Tommy Suharto will become presiden new, if presiden Suharto died?</i></p> <p><u>English translation:</u>            Do you think that Tommy Suharto would become the new president if President Suharto died ?</p>	The specific question
AUS-IND#7	<p>Menurut anda, berita mana yang bisa di-percaya?  <i>According to you, news which NP can Pfm-trust?</i>            berita dari TVRI atau berita dari radio nasioanal  <i>news from TVRI or news from radio national</i>            Australia?            Australia?</p> <p><u>English translation:</u>            In your opinion which news can be trusted ? The news from the TVRI[The Indonesian television station] or the news from Australian Radio National?</p>	The specific question
AUS-IND#9	<p>Apakah anda percaya, kalau ada perobahan kepemimpinan di Indonesia, situasi akan berubah ?  <i>What you believe, if there change leadership in Indonesia, situation will change?</i></p> <p><u>English translation:</u>            Do you think the situation will change if there is a change in Indonesian leadership?</p>	The specific question

## 2.4 The rhetorical structure of answers

An analysis of a corpus of fifty answers indicated that the rhetorical structure of answers followed the *specific answer* pattern. In other words, the specific answers are given directly.

Four examples are given below.

Examples Taken from		The Answers	Rhetorical structure
AUS-IND#9		<p>[This example is the answer to the question: 'Can Fiona explain why they join Golkar?']</p> <p><u>The gloss</u></p> <ol style="list-style-type: none"> <li>1. Tidak di artikel ini/ tapi teman saya orang <i>Not in article this, but friend I[PPr.] people</i> Indonesia bilang bahwa sebelum mereka masuk <i>Indonesia say that before they join</i> Golkar, mereka tidak bisa tampil di televisi. <i>Golkar, they not can turn up on television.</i></li> <li>2. Dan Golkar membayar biaya untuk tampil di televisi. <i>And Golkar pay cost for turn up on television.</i> Dan mereka jadi lebih terkenal di seluruh</li> <li>3. <i>And they become Com.M famous in through out</i> Indonesia. <i>Indonesia.</i></li> </ol> <p><u>English translation</u></p> <p>(1) Not in this article, but my Indonesian friend said that before they joined Golkar, they could not be on television. (2) And Golkar paid for the costs for people to be on the television. (3) And they become more famous throughout Indonesia.</p>	The specific answer
AUS-IND#9		<p>[This example is the answer to the question: 'Will the situation change by having many educated people becoming Golkar members?']</p> <p><u>The gloss</u></p> <ol style="list-style-type: none"> <li>1. Ya mungkin, tapi juga kalau mereka terus <i>Yes maybe, but also if they continue</i> memakai tokoh terkenal untuk tujuan politik, <i>use figure famous for purpose politic,</i> akan berpengaruh jelek bagi Golkar. <i>will affect bad for Golkar.</i></li> </ol> <p><u>English translation:</u></p> <p>(1) Yes possibly, but if they continue using famous figures for political purposes, it will not be good for Golkar.</p>	The specific answer
AUS-IND#8		<p>[This example is the answer to the question: 'What is the government doing to maintain unity among ethnic groups in</p>	

	<p>Indonesia?']</p> <p><u>The gloss:</u></p> <p>1. Pemerintah harus membuat semuanya bersatu, <i>Government should make all united,</i> dan bekerjasama dengan suku lain. <i>and cooperate with ethnic other.</i></p> <p><u>English translation:</u> (1) The government should unite all ethnic groups united and make them work together.</p>	The specific answers
AUS-IND#7	<p>[This example is the answer to the question: 'In your opinion which news can be trusted ? The news from the TVRI(The Indonesian television station) or the news from the Australian radio national?']</p> <p><u>The gloss:</u></p> <p>1. Ya, itu tergantung pada apa berita-nya. <i>Yes, it depend on what news-PPr.</i></p> <p>2. Tapi saya lebih percaya pada berita dari radio <i>But I Com.M believe to news from radio nasional Australia.</i> <i>national Australia.</i></p> <p>3. Karena kalau radio nasional memberitakan <i>Because if radio national broadcast sesuatu/ tidak ada akibat bagi radio nasional.</i> <i>something, not there effect for radio national.</i></p> <p>4. Tapi untuk TVRI, kalau menyiarkan sesuatu <i>But for TVRI, if broadcast something yang berat sebelah/ mungkin ada akibat bagi RPr. imbalanced, may be there effect for TVRI.</i> <i>TVRI.</i></p> <p>5. Jadi, mereka memberitakan apa yang baik bagi <i>So, they broadcast what NP good for Pemerintah.</i> <i>government.</i></p> <p>6. Bagi radio nasional, tidak ada akibat buat <i>For radio national, not there effect for Mereka.</i> <i>they[OPr.].</i></p> <p>7. Jadi radio nasional lebih otonom. <i>So, radio national Com.M autonomous.</i></p> <p><u>English translation:</u> (1) It depends on what the news is. (2) But I have more trust in the news from the Australian Radio National. (3) Because, if the national radio broadcasts something, there is no comeback. (4) But if the TVRI broadcasts something which is one-sided, there might be some comeback for the TVRI. (5) So, they broadcast what is good for the government. (6)</p>	The specific answer

		For the Radio National, there is no comeback. (7) So, Radio National is more autonomous.	
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## 2.5 Summary

This has presented the rhetorical structures of: i) presentation introductions; ii) questions; and iii) answers which can be summarized as follows:

Rhetorical structure		
Presentation introductions	Questions	Answers
Introducing the topic ↓ {Rehearsing old information} ↓ {Signposts}	Asking the specific question	Giving the specific answer



## Chapter Three

### Discourse Markers and Signposts

#### 3.1 Introduction

This chapter presents and discusses the functions of discourse markers and the uses of signposts in the Australian students' presentations in Indonesia.

#### 3.2 Discourse markers

The number and the functions of discourse markers used in the ten presentations are presented in Table 45 below.

**Table 45**  
The types and functions of discourse markers in the  
Australian students' data in Indonesian

Discourse markers	Functions	Frequency
<b>Dan</b> (And)	1. Linking events within a discourse topic	42
	2. Signalling addition	9
	3. Signalling emphasis	1
		total: 52
<b>Tapi</b> (But)	1. Signalling contrast	total: 26
<b>Sebab</b> (Because)	1. Signalling <i>fact-based</i> causal relation	2
	2. Signalling <i>knowledge-based</i> causal relation	9
		total: 11
<b>Jadi</b> (So)	1. Signalling summary	total: 8
Total		total: 97

**Dan** is the most frequent discourse marker used by the Australian students in their presentations in Indonesian. The functions of each discourse markers are analyzed below.

### 3.2.1 Dan

**Dan** is the most frequent discourse marker used by presenters. **Dan** in the data has three discourse functions: i) it links events within a discourse topic (80.8%); ii) it marks addition (17.3%); and iii) it marks emphasis (1.9%).

An example of each function is given below.

#### 3.2.1.1 **Dan** linking events within a discourse topic (80.8%)

The speaker is a 21 year old female.

- ...
5. Mbak Tutut anak presiden Suharto sedang mencoba  
TA Tutut daughter president Suharto PTM try  
mempengaruhi fikiran umat di daerah itu.  
*influence mind community in region that.*
  6. **Dan** Golkar terutama Mbak Tutut, memakai tokoh-tokoh Islam yang sangat  
*And Golkar especially TA Tutut, use figures Moslem RPr. very*  
berpengaruh terhadap rakyat jelata sebagai alat politik.  
*influential toward people common as tool politic.*
  7. Karena pada pemilu tahun 1992, PPP menang atas Golkar di daerah itu.  
*Because in election year 1992, PPP win over Golkar in region that.*
  8. Golkar mencoba mempengaruhi umat Islam disana untuk menjadi  
Golkar try influence community Moslem three to become  
anggota Golkar.  
*member Golkar.*
  9. **Dan** mereka melibatkan tokoh-tokoh dibawah, dan penyanyi dangdut yang  
*And they use figures grassroot, and singer dangdut RPr.*  
di-anggap sebagai tokoh rakyat jelata.  
*PfM-regard as figure people common.*
  10. Golkar menggunakan tokoh-tokoh ini untuk mempengaruhi rakyat jelata  
*Golkar use figures this to influence people common*  
bersuara ke Golkar dalam pemilu tahun ini.  
*vote to Golkar in election year this.*
- ...

English translation:

... (5) *Mbak Tutut*, President Suharto's daughter is trying to change people's minds in that region [Pekalongan]. (6) **And** Golkar, especially *Mbak Tutut* is using influential Moslem public figures for political purposes. (7) Because in the 1992 election PPP won over Golkar in that region. (8) Golkar is influencing the Moslem community in that region to become Golkar members. (9) **And** they use grassroot figures and Dangdut singers, regarded as respected figures by ordinary people. (10) Golkar is using these figures for influencing public to vote for Golkar in this year's election. (11) ... (AUS-IND#9)

The main point under discussion is Golkar's efforts to persuade people to vote for Golkar (5). Two examples, (6) and (9), are given to show how people are influenced. Each is introduced by **and**.

### 3.2.1.2 Dan signalling addition (17.3%)

The presenter is a 22 year old female.

- ...  
21 Menurut Professor Girindra, label makanan halal penting untuk masyarakat  
*According to Professor Girindra, label food halal important for society*  
Islam.  
*Islam.*  
22 **Dan** Professor Girindra juga mengatakan bahwa tahun lalu tidak ada label  
*And Professor Girindra also say that year last not there label*  
makanan halal resmi.  
*food halal official.*  
23 ...

#### English translation

... (21) According to Professor Girindra, halal labelling for food is important for Moslem society. (22) **And** Professor Girindra also said that last year there were no official labels for halal food. (23)... (AUS-IND#6)

The speaker uses **dan** to provide additional information about labelling halal food.

### 3.2.1.3 Dan as an emphatic marker (1.9%)

The following example shows that **dan** is used to emphasize what has been mentioned earlier.

5. Poin utama saya adalah kebinekaan itu tergantung pada identifikasi  
*Point main I[PPr.] is diversity that depend on identification*  
orang dengan orang lain.  
*people with people other.*  
6. **Dan** identifikasi ini tergantung pada situasi.  
*And identification this depend on situation.*  
7. Misalnya identitas nasional, atau identitas kedaerahan/ atau identitas  
*Example identity national, or identity regional, or identity*  
Keluarga, atau identitas keagamaan.  
*family, or identity relegion.*  
8. Identitas inilah yang menciptakan kebinekaan atau kesatuan.  
*Identity this RPr. make diversity or unity.*

#### English translation:

... (5) My main point is that diversity depends on people's 'sense of identity'. (6) **And** this depends on situation. (7) For example the national identity, the regional identity, family identity, or religion identity. (8) These identities that make diversity or unity. (9)... (AUS-IND#8)

In (6) the speaker uses **dan** to give special emphasis to 'people's sense of identity' mentioned in (5).

### 3.2.2 Tapi

**Tapi** is the second most frequent discourse marker used by the Australian students when giving presentations in Indonesian. There is only one function of **tapi** in the data. It signals contrast.

The following is an example of **tapi** as a contrast marker.

- ...
11. Orang dari Australia mempunyai beberapa identitas.  
*People from Australia have some identity.*
  12. Seperti orang OZ, orang yang suka pergi ke pantai-pantai.  
*Example people OZ, people RPr. like go to beaches.*
  13. **Tapi** ada juga orang Australia yang bekerja keras, tidak suka pergi ke Pantai.  
*But there also people Australia RPr. work hard, not like go to beach.*
  14. **Tapi** diluar Australia, kita memperlihatkan identitas yang sama.  
*But outside Australia, we show identity RPr. sama.*
- ...

English translation:

(11) Australians have a number of identities. (12) For example, OZ, people who enjoy going to beaches. (13) **But** there are some Australians who work hard and do not like going to beaches. (14) **But** outside Australia, we show the same identity. (AUS-IND#8)

**Tapi** in (13) and (14) functions as a contrastive marker. **Tapi** in (13) contrasts the information in utterances (12) and (13). **Tapi** in (14) contrasts the information in utterance (13).

### 3.2.3 Sebab

The third most frequent discourse marker used by the Australian students is **sebab**. Two functions of **sebab** can be identified in the data. It signals: i) *fact-based* causal relation (18.2%); and ii) *knowledge-based* causal relation (81.8%). An example of each function is given below.

#### 3.2.3.1 Sebab marks a *fact-based* relation (18.2%)

The example below shows the use of **sebab** to signal a *fact-based* reason. The speaker is a 21 year old female.

- ...
6. Dan Golkar terutama Mbak Tutut, memakai tokoh-tokoh Islam yang sangat  
*And Golkar especially TA Tutut, use figures Moslem RPr. very*  
berpengaruh terhadap rakyat jelata sebagai alat politik.  
*influential toward people common as tool politic.*

7. **Sebab** pada pemilu tahun 1992, PPP menang atas Golkar di daerah itu.  
*Because in election year 1992, PPP win over Golkar in region that.*

...

English translation:

... (6) And Golkar, especially *Mbak Tutut* is using influential Moslem public figures for political purposes. (7) **Because** in the 1992 election PPP won over Golkar in that region. ... (AUS-IND#9)

In (7) the speaker gives a reason why *Mbak Tutut*, president Suharto's daughter, uses Moslem public figures for political purposes. The reason given is considered to be a *fact-based* use of **sebab**, because it is a fact that, in the 1992 election, the United Developing Party (PPP) won the election in that region.

### 3.2.3.2 **Sebab** marks a *knowledge-based* relation (81.8%)

The following example shows the use of **sebab** as a *knowledge-based* causal relation between main and subordinate clauses. The presenter is a 22 year old female.

1. Saya akan berbicara tentang Islam dalam politik Indonesia.  
*I will talk about Islam in politic Indonesia*
2. Pertama saya mau memberikan latarbelakng keadaan politik di Pekalongan.  
*Firstly I want give backgroud situation politic in Pekalongan.*
3. Pada tanggal 25 Maret tahun ini, ada kerusuhan di Pekalongan, karena banyak umat Islam menjadi anggota PPP atau singkatan dari Partai Persatuan Pembangunan di daerah ini.  
*On date 25 Mart year this, there riot in Pekalongan, because many community Moslem become member PPP or abreviation from Party Unity Development in region this.*
4. **Sebab** banyak umat Islam menjadi anggota PPP atau singkatan dari **Because** many community Moslem become member PPP or abreviation from Partai Persatuan Pembangunan di daerah ini.  
*Party Unity Development in region this.*

English translation:

(1) I am going to talk about Islam in Indonesian politics. (2) Firstly I want to give you the background to the political situation in Pekalongan. (3) On March 25, this year, there was a riot in Pekalongan. (4) **Because** many Moslem people in this region are members of PPP or of the Uniting Development Party. (AUS-IND#9)

This is classified as a *knowledge-based* use of **sebab**, because the reason given for the cause of the riot is derived from the speaker's personal knowledge.

### 3.2.4 Jadi

**Jadi** is the least frequent discourse marker used by the presenters. There is only one function of **jadi** in the data. It is used as a summary marker.

The following is an example of this function.

- ...
20. Identifikasi orang Indonesia itu bisa memperlihatkan kesatuan atau  
*Identification people Indonesia that can show unity or*  
kebinekaan.  
*diversity.*
21. Contohnya, kalau orang Indonesia mau mengidentifikasi dirinya  
*Example, if people Indonesian want identify him/herself*  
kepada orang lain.  
*to people other.*
22. Kalau orang Barat yang bertanya, mereka menjawab, oh saya orang  
*If people West RPr. ask, they answer, oh I people*  
Indonesia.  
*Indonesia.*
23. Kalau orang Indonesia dari tempat lain yang bertanya, mereka menjawab,  
*If people Indonesia from place other RPr. ask, they answer,*  
oh saya orang Sumatra.  
*oh I[SPr.] people Sumatra.*
24. Kalau orang dari agama lain yang bertanya/ mereka mungkin menjawab,  
*If people from religion other RPr. ask, they might answer,*  
oh saya orang Islam.  
*oh I[SPr.] people Moslem.*
25. **Jadi**/ mereka memberikan identitas berbeda, tergantung pada siapa yang bertanya.  
*So, they give identity different, depend on who NP ask.*
- ...

English translation:

... (20) The way Indonesians identify themselves can show unity or diversity. (21) For example, the way Indonesians identify themselves to others. (22) When people from the West ask, they would answer: "Oh, I'm an Indonesian." (23) If people from other parts of Indonesia ask, they would answer: "I'm a Sumatran." (24) If people from other religion ask, they might answer: "Oh, I'm a Moslem." (25) So, they give different identity depending upon who asks the question. (AUS-IND#8)

**Jadi** in (25) signals a summary of (21-24).

### 3.3 Signposts

The analysis of signposts based on ten presentations looks at the number and types used in the presentations, and in which part a signpost is used. The data are presented in Table 46 below. Again for the purposes of analysis, these abbreviations are used: CS for content signposts; SS for structure signposts; and SCS for co-occurring structure and content signposts.

**Table 46**

The signposts used in the Australian students' presentations in Indonesian

Presentation	Parts of the Presentation						Total
	Presentation Introduction			Body of the Presentation			
	Number and Types of Signposts			Number and Types of Signposts			
	CS	SS	SCS	CS	SS	SCS	
AUS-IND#1	3	-	2	-	-	-	5
AUS-IND#2	1	-	-	-	-	-	1
AUS-IND#3	2	-	-	-	-	-	2
AUS-IND#4	1	-	-	-	-	-	1
AUS-IND#5	1	-	-	-	-	-	1
AUS-IND#6	1	1	-	-	-	-	2
AUS-IND#7	1	-	-	-	-	-	1
AUS-IND#8	1	2	-	-	-	-	3
AUS-IND#9	1	-	-	-	-	-	1
AUS-IND#10	2	-	-	-	-	-	2
Total	14	3	2	-	-	-	19

It is interesting to note that the presenters only use signposts in the introductory parts of the presentations. The average number of signposts used is less than two. Content signposts are the most frequently used by presenters with fourteen (73.8%) of the nineteen signposts being content signposts.

An example of an introduction is given below. There were no signposts in the other parts of the presentations.

#### **An example of the use of signposts in presentation introductions**

This example was chosen because it uses more signposts than the other presentations. In this example, the content signposts (CS) are in italics, the structure signposts are underlined, and the co-occurring structure and content signposts (SCS) contain both underlined and italicized sections.

*Transcription of the introduction:*

(1)	Presentasi saya tentang Peranan Wanita di Indonesia. <i>Presentation I[PPr.] about Role Woman in Indonesia.</i>
(2)	Banyak wanita di seluruh dunia masih menderita. <i>Many woman in throughout world still suffer.</i>
(3)	Tapi ada juga wanita mengalami tranformasi dari peran mereka. <i>But there also woman experience transformation from role they[PPr.].</i>
(4)	Ini disebabkan karena proses industrialisasi, globalisasi, dan gerakan wanita di setiap negara. <i>This PpM-cause because process industrilization, globalization, and movement woman in each country.</i>

(5)	Karena proses ini, peran dan status wanita meningkat. <i>Because process this, role and status woman improve.</i>
(6)	Kalau begitu apa peran wanita di Indonesia? <i>If so what role woman in Indonesia?</i>
(7)	Apakah peran mereka sama dengan peran tradisional mereka? <i>What role they[PPr.] same with role traditional they[PPr.]?</i>
(8)	Atau ada perubahan? <i>Or there change?</i>
(9)	Presentasi ini akan menganalisa faktor yang mempengaruhi peran dan status wanita di Indonesia. <i>Presentation this will analyze factor RPr. affect role and status woman in Indonesia.</i>
(10)	Pertama saya akan menganalisa kebijakan Orde Baru terhadap wanita. <i>First I will analyze policy Order New toward woman.</i>
(11)	Kemudian saya akan menganalisa keberhasilan dari kebijakan Orde Baru. <i>Then I will analyze success from policy Order New.</i>
(12)	Dan pengaruh kebijakan itu terhadap wanita. <i>And impact policy that toward woman.</i>

English translation:

(1) *My presentation is about the women's roles in Indonesia.* (2) Many women through out the world still suffer. (3) But there are also women who have experienced a transformation in their roles. (4) This happens because of industrialization, the globalization, and women's movements in each country. (5) Because of this process, women's roles and status are improving. (6) If so, what are the roles of women in Indonesia now? (7) Are their roles similar to their traditional roles? (8) Or are there any changes? (9) *This presentation is going to analyze factors that affect the women's roles and status in Indonesia.* (10) *Firstly, I am going to study the New Order policies toward women.* (11) *Then I am going to analyze the success of the New Order policy.* (12) *And the effects of the policies towards women.* (13)... (AUS-IND#1)

The speaker uses three CS, and two SCS in this introduction. They are:

Content signposts (CS)

- (1) *My presentation is about the women's roles in Indonesia.*
- (9) *This presentation is going to analyze factors that affect the women's roles and status in Indonesia.*
- (12) *And the effects of the policies towards women*



### Content and structure signposts (SCS)

- (10) Firstly, I am going to study the New Order policies toward women.
- (11) Then I am going to analyze the success of the New Order policy

### 3.4 Summary

The functions of discourse markers and the use of signposts in presentations in the Australian students' seminars in Indonesian are summed up below.

#### Discourse markers

The most common discourse marker used by Australian students in their presentations in Indonesian was **dan**. The functions of discourse markers used can be summarized as below.

Discourse markers	Functions	Frequency
<b>Dan</b>	1. Linking events within a discourse topic 2. Signalling addition 3. Signalling emphasis	42(80.8%) 9(17.3%) 1(1.9%)
<b>Tapi</b>	1. Signalling contrast	26(100%)
<b>Sebab</b>	1. Signalling <i>fact-based</i> causal relation 2. Signalling <i>knowledge-based</i> causal relation	2(18.2%) 9(81.8%)
<b>Jadi</b>	1. Signalling summary	8(100%)

#### Signposts

Content signposts, structure signposts, and co-occurring structure and content signposts were all identified in the data. However, these signposts were only used in the introductory part of the presentations. The most frequent signposts in the introductions were content signposts with an average number of less than two.

## Chapter Four

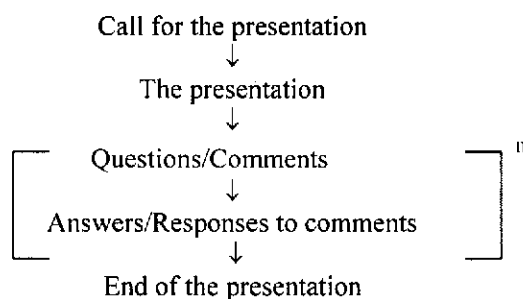
### Summary of the Findings of the Australian data in *Indonesian*

#### 4.1 Introduction

This chapter summarizes the major findings of each aspect of the study of the Australian data in Indonesian.

#### 4.2 The overall schema of a seminar

The overall schema of the Australian students' seminars conducted in Indonesian is summarized below.



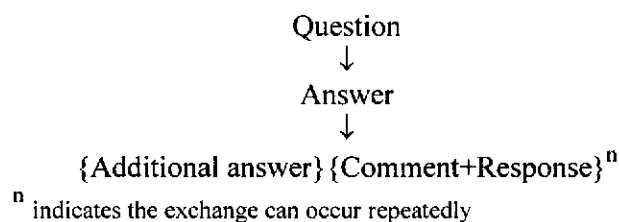
<sup>n</sup> indicates the functions within these brackets can occur several times.

#### 4.3 The major components of a seminar presentation

Each seminar presentation made by Australian students in Indonesian comprises three components: the introduction, the body of the presentation, and the closure.

#### 4.4 The exchange structure of the question and answer sessions

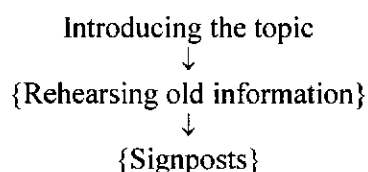
The exchange structure of the question and answer sessions of the Australian students' seminars conducted in Indonesian can be summarized as follows:



The question is directly followed by an answer. After the answer is given, members of audience can offer additional answers or comments.

#### 4.5 The rhetorical structure of presentation introductions

The rhetorical structure of the presentation introduction by Australian students in Indonesian is:



{ } indicates the function might or might not be used.

#### 4.6 The rhetorical structure of questions

The rhetorical structure of all questions asked by Australian students during question and answer sessions in seminars conducted in Indonesian followed a *specific question* pattern. This means when asking questions, they asked the specific question directly.

#### 4.7 The rhetorical structure of answers

Similarly, the rhetorical structure of answers to questions given by Australian students in seminars conducted in Indonesian followed a *specific answer* pattern. When answering questions, Australian students gave the specific answer directly.

#### 4.8 The functions of discourse markers

Four discourse markers: **dan**, **tetapi**, **karena**, and **jadi** have been identified in the data. The most common discourse marker used by Australian students in their

presentations in Indonesian was **dan**. The functions and the frequency of use of each of these discourse markers are summarized below.

Discourse markers	Functions	Frequency
<b>Dan</b>	1. Linking events within a discourse topic 2. Signalling addition 3. Signalling emphasis	42(80.8%) 9(17.3%) 1(1.9%)
<b>Tapi</b>	1. Signalling contrast	26(100%)
<b>Sebab</b>	1. Signalling <i>fact-based</i> causal relation 2. Signalling <i>knowledge-based</i> causal relation	2(18.2%) 9(81.8%)
<b>Jadi</b>	1. Signalling summary	8(100%)

#### 4.9 The uses of signposts

The presenters used signposts only in the introductions of presentations. The average number was less than two and content signposts were the most frequently used.

In the next section, Section H, a comparison will be made between: i) the Australian data in *Indonesian* and the Australian data in *English*; and ii) the Australian data in *Indonesian* and the Indonesian data in *Indonesian*.

## Section H

### Comparison between the Australian Data in *Indonesian*, the Australian Data in *English*, and the Indonesian Data in *Indonesian*

#### Introduction

This section compares: i) the findings between the Australian data in *Indonesian* and the findings of the Australian data in *English*; and ii) the findings between the Australian data in *Indonesian* and the findings of the Indonesian data in *Indonesian*.

The comparison includes: i) the overall schema of seminars; ii) the major components of presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structures of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers; vii) the functions of discourse markers; and viii) the uses of signposts.

The comparison is presented in two chapters.

**Chapter One** compares the findings between the Australian data in *Indonesian* and the Australian data in *English*.

**Chapter Two** compares the findings between the Australian data in *Indonesian* and the Indonesian data in *Indonesian*.

## Chapter One

### Comparison between the Findings of the Australian Data in *English* and in *Indonesian*

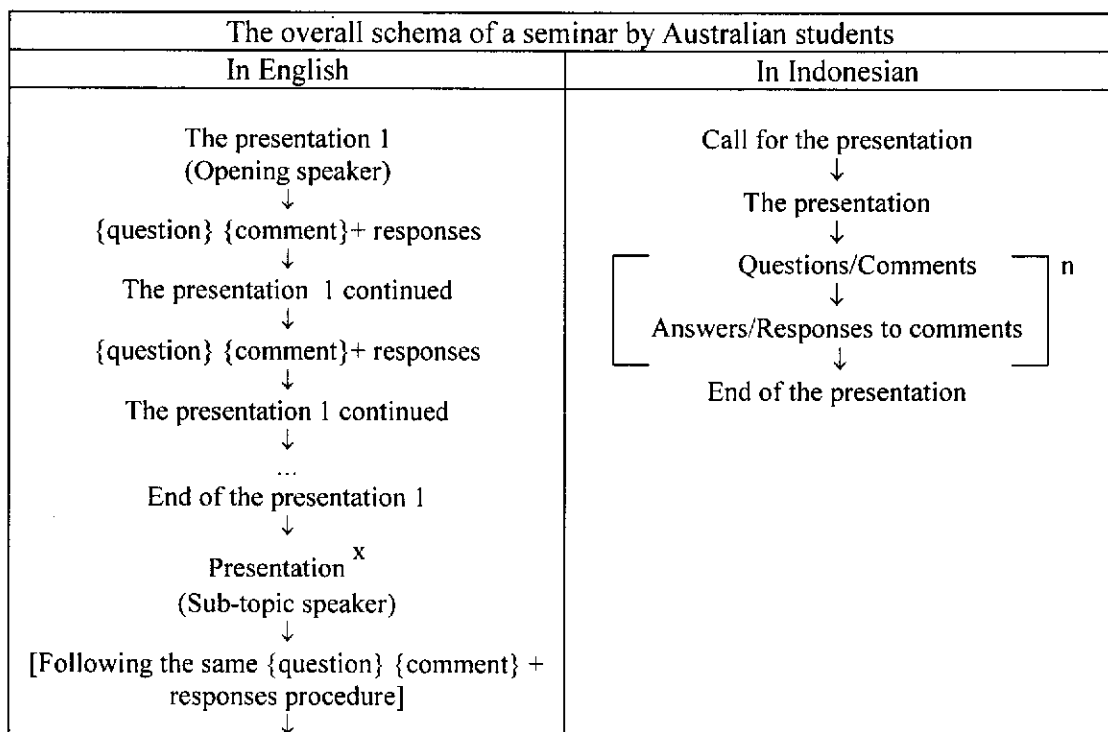
#### 1.1 Introduction

This section compares the findings of the Australian data in *English* and in *Indonesian*. The comparison includes: i) the overall schema of seminars; ii) the major components of presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structures of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers; vii) the functions of discourse markers; and viii) the uses of signposts.

#### 2.2 The overall schema of seminars

The schematic structure of the Australian students' seminars in English and in Indonesian can be compared in Figure 32 below.

**Figure 32**  
The overall schema of Australian students' seminars  
conducted in English and in Indonesian



End of presentation <sup>x</sup>	
----------------------------------	--

<sup>x</sup> means the next presentation; <sup>n</sup> means the functions within the brackets can occur several times.

There is one major difference in the overall schema of the two groups. In the Australian students' seminars in English, participants asked questions or offered comments while the presenter was giving the talk. In contrast, in the Australian students' seminar sessions in Indonesian, participants only asked questions or offered comments after the presentation.

### 1.3 The major components of seminar presentations

The Australian students' presentations in English and in Indonesian both have three major components: the introduction, the body of the talk, and the closure.

### 1.4 The exchange structures of the question and answer sessions

The Australian students' exchange structure of the question and answer sessions in English and in Indonesian is similar in most respects. The exchange structure of the question and answer sessions in English and in Indonesian are compared in Figure 33 below.

**Figure 33**

The question and answer exchanges in the Australian data  
in English and in Indonesian

The rhetorical structure of the question and answer sessions by Australian students	
In English	In Indonesian
Question ↓ Answer ↓ {Comment}	Question ↓ Answer ↓ {Additional answer} {Comment+Response} <sup>n</sup>

{ } indicates the function might or might not be used; <sup>n</sup> indicates the exchange can occur repeatedly

The most common pattern of exchange in both groups is the *question + answer* pattern

### 1.5 The rhetorical structures of presentation introductions

The rhetorical structure of presentation introductions in English being compared here is the sub-topic speakers' introductions, as the Australian data in Indonesian was based on individual students' presentation. The rhetorical structure of introductions of both groups can be compared in Figure 34 below.

**Figure 34**  
The rhetorical structures of the Australian students' presentation introductions in English and in Indonesian

The rhetorical structure of presentation introductions by Australian students	
In English	In Indonesian
Introducing the topic	Introducing the topic ↓ {Rehearsing old information} ↓ {Signposts}

The presenters introduce the topic of the presentation at the beginning of the introductions. Signposts might follow the introduction of the topic.

### 1.6 The rhetorical structures of questions

The rhetorical structure of questions asked by Australian students in seminar sessions in English and in Indonesian is similar. They both follow the *specific question* pattern meaning that when they ask questions, they ask them straightaway.

### 1.7 The rhetorical structure of answers

The rhetorical structure of answers by Australian students in English and in Indonesian is also similar. The two groups follow the *specific answer* pattern meaning that the speakers answer the questions straightaway.

### 1.8 The uses of discourse markers

The most common discourse marker used by Australian students in their presentations in Indonesian was **dan** (and). Similarly, the most common discourse marker used by Australian students in their presentations in English was **and** which



is equivalent to the Indonesian **dan**. The equivalent discourse markers of both groups have similar underlying functions as shown in Table 47 below.

**Table 47**  
The comparison of functions of the equivalent discourse markers  
in the Australian data in Indonesian and in English

Functions		Australian Discourse Markers in Indonesian	Australian Discourse Markers in English
1.	Linking events within a discourse topic	<b>Dan</b> ✓ (80.8%)	<b>And</b> ✓ (70.4%)
2.	New topic marker	X	✓ (14.8%)
3.	Summary marker	X	✓ (11.1%)
4.	Speaker's continuation marker	X	✓ (3.7%)
5.	Additional marker	✓ (17.3%)	X
6.	Emphatic marker	✓ (1.9%)	X
1.	Summary marker	<b>Jadi</b> ✓ (100%)	<b>So</b> ✓ (77.8%)
2.	Conclusion marker	X	✓ (16.6%)
3.	Consequence marker	X	✓ (5.6%)
1.	Contrast marker	<b>Tapi</b> ✓ (100%)	<b>But</b> ✓ (87.6%)
2.	Exceptional marker	X	✓ (6.2%)
3.	Emphatic marker	X	✓ (6.2%)
1.	Signalling a <i>fact-based</i> causal relation	<b>Sebab</b> ✓ (18.2%)	<b>Because</b> ✓ (27.2%)
2.	Signalling a <i>knowledge-based</i> causal relation	✓ (81.8%)	✓ (63.7%)
3.	Signalling an <i>action-based</i> causal relation	X	✓ (9.1%)

The major functions of the discourse markers are the same.

### 1.9 The use of signposts

The use of signposts being compared here is between the Australian students' presentations in Indonesian and the Australian sub-topic speakers' presentations in English. Both groups use few signposts in their presentations. It has been shown that the average number of signposts in a presentation in English is less than three and the average number of signposts in a presentation in Indonesian is less than two. The most common signposts used by both groups are content signposts. No signposts were used in the body of the Australian students' presentations in Indonesian.

### 1.10 Major findings

These findings have shown that:

- #1. Australian students transfer their Australian (L1) schema, rhetorical structures of presentation introductions, questions, answers, and cultural conventions when they engaged in seminars conducted in Indonesian in Australian academic settings.
- #2. The major functions of equivalent discourse markers used by Australian students in seminars conducted in English and in Indonesian are similar.
- #3. Australian students used few signposts in their presentations in English and in Indonesian.

## **Chapter Two**

### **Comparison between the Findings of the Australian and the Indonesian Data in *Indonesian***

#### **2.1 Introduction**

This chapter compares the findings of the Australian data in Indonesian and the findings of the Indonesian data in Indonesian. The comparison includes: i) the overall schema of seminars; ii) the major components of presentations; iii) the exchange structures of the question and answer sessions; iv) the rhetorical structures of presentation introductions; v) the rhetorical structures of questions; vi) the rhetorical structures of answers; vii) the functions of discourse markers; and viii) the uses of signposts.

#### **2.2 The overall schema of seminars**

There are a number of striking differences in the overall schema of the seminar session of the two groups. The first difference is in the management of the seminar activities. The entire Indonesian seminar is controlled by a moderator. It has been shown that a moderator: i) opens the seminar session; ii) invites the presenter to make a presentation; iii) summarizes the presentation; iv) opens the question and answer session; v) invites the audience to ask questions; vi) summarizes the questions; vii) calls the presentation team to answer the questions; viii) summarizes the answers; ix) checks the people who asked the questions are happy with the answers or not; x) makes sure the speakers follow the 'house rules'; and xi) closes the seminar session. By contrast, no one plays the role of moderator in the Australian students' seminars.

The second difference is in the question and answer session. In Indonesian seminars, an answer to a question is only complete when the questioner is happy with the answers. In contrast, in the Australian students' seminars in Indonesian, answers to questions do not have to satisfy the questioners.

A third difference is that the question and answer session in Indonesian students' seminars is under the control of a moderator. In contrast, no moderator who controls the question and answer sessions in the Australian students' seminars.

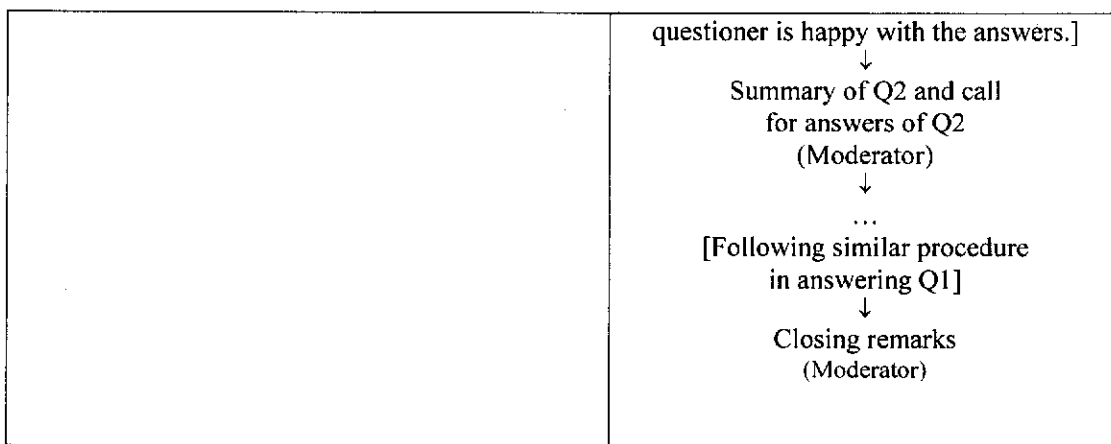
There are two similarities. First, there are no interruptions from the participants during a presentation. Second, the questions and comments only occur after the presentation.

The two schema are compared in Figure 35 below.

**Figure 35**

The comparison between the schema of the Indonesian and Australian students' seminars conducted in Indonesian

The schema of Indonesian and Australian students' seminars	
Australian students' seminars in Indonesian	Indonesian students' seminars in Indonesian
<pre> graph TD     A[Call for the presentation] --&gt; B[The presentation]     B --&gt; C[Questions/Comments]     C --&gt; D[Answers/Responses to comments]     D --&gt; E[End of the presentation]     subgraph Loop [n]         C         D     end           </pre>	<pre> graph TD     A[Opening remarks and call for the presentation team to introduce themselves (Moderator)] --&gt; B[Personal introduction (Presentation team members)]     B --&gt; C[Call for the presentation (Moderator)]     C --&gt; D[The presentation]     D --&gt; E[Summary of the presentation and call for questions (Moderator)]     E --&gt; F[Questions (Q1, Q2, Q3, ...)]     F --&gt; G[Summary of Q1 and call for answers of Q1 (Moderator)]     G --&gt; H[Answers to Q1]     H --&gt; I[Summary of answers to Q1 and call for feedback from the Q1 questioner (Moderator)]     I --&gt; J[Feedback from the Q1 questioner]     J --&gt; K[Answers to a question only end until the]           </pre>



<sup>n</sup> indicates the functions within the brackets can occur several times.

### 2.3 The major components of seminar presentations

All presentations consist of three major components: the introduction, the body of the talk, and closure.

### 2.4 The exchange structures of the question and answer sessions

The exchange structure of the question and answer sessions of Indonesian and Australian students' seminars in Indonesian also differs in major ways. First, the Indonesian question and answer session is formally opened by a moderator who invites members of audience to ask questions. Then the participants ask questions. Then, the moderator summarizes the question and invites the presentation team to answer it. After the presentation team answers the question, the moderator summarizes the answers and checks whether the questioner is happy with the answers. If the questioner is happy with the answer, the moderator invites the presentation team to answer the next question, but when s/he does not feel happy with the answers, the moderator calls for additional answers from either the presentation team or the participants. The moderator then summarizes the additional answers and checks once again whether the questioner is happy with the answers or not. In case the questioner still does not feel happy, the moderator might invite the lecturer for his/her comment.

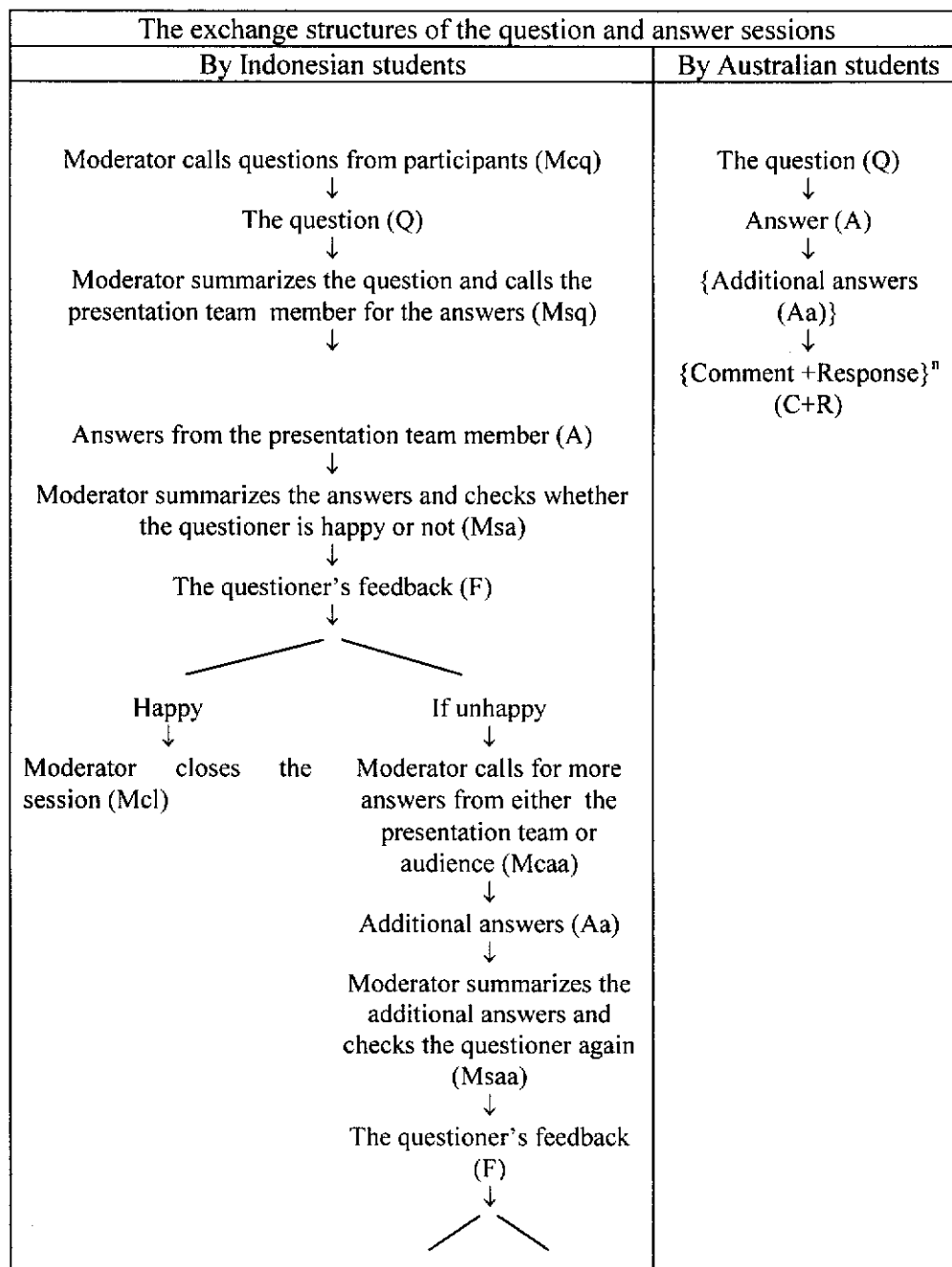
In contrast, the exchange structure of the question and answer sessions in Indonesian by the Australian students is simple and direct. Following the presentation, the participants ask questions directly. Then the presenter answers the

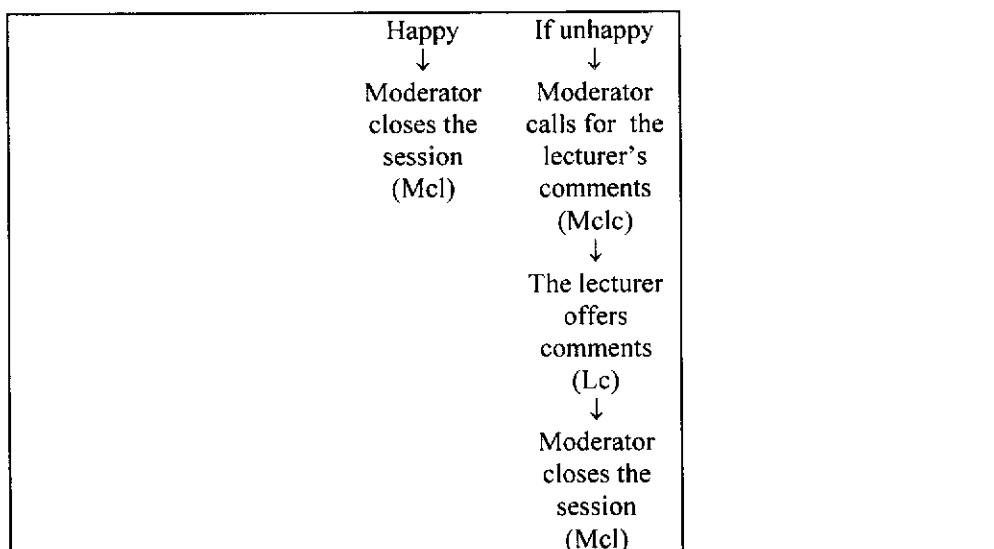
questions. Other participants or the lecturer may offer additional answers or comments. Occasionally further comments are made either by the presenter or by participants. Answers to questions do not have to satisfy the questioners.

The exchange structure of the question and answer sessions of both sets of data are compared in Figure 36 below.

**Figure 36**

The exchange structures of question and answer sessions in the Australian and Indonesian students' seminars conducted in Indonesian





The Indonesian exchange structure of question and answer session in Indonesian follows the *Mcq Q Msq A Msa F {Mcaa Aa Msaa F} {Mclc Lc} Mcl* pattern while the Australian exchange follows the *QA{Aa}{C+R}<sup>n</sup>* pattern.

## 2.5 The rhetorical structures of presentation introductions

The rhetorical structure of presentation introductions of both groups are compared in Figure 37 below.

**Figure 37**

The rhetorical structures of the Australian and Indonesian students' presentation introductions in Indonesian

Rhetorical structure of presentation introduction in <i>Indonesian</i>	
By Indonesian students	By Australian students
Moslem greeting ↓ Thanking the moderator/lecturer ↓ {Praying to God/Prophet} ↓ {Background information} ↓ Introducing the topic	Introducing the topic ↓ {Rehearsing old information} ↓ {Signposts}

The placement of the topic in both sets of data is different. Indonesian students introduce the topic towards the end of the introduction, while Australian students introduce the topic at the beginning.

## 2.6 The rhetorical structures of questions

The rhetorical structures of the two groups are compared in Figure 38 below.

**Figure 38**  
The rhetorical structures of the Australian and Indonesian students' questions in Indonesian

Rhetorical structure of questions in Indonesian	
By Indonesian students	By Australian students
<pre> graph TD     A["{Moslem greeting}"] --&gt; B["Thanking"]     B --&gt; C["Restating the presenter's argument"]     C --&gt; D["Rehearsing old information"]     D --&gt; E["Specific question"]     E --&gt; F["Closure"]           </pre>	Specific question

{ } means the function is optional; ( ) means the functions within these brackets are obligatory and both possible and common.

The major difference lies in the placement of the question. In the Indonesian data, the actual question is asked toward the end of the question while in the Australian data the actual question is asked immediately.

## 2.7 The rhetorical structures of answers

Figure 39 below compares the rhetorical structures of answers of the two groups.



**Figure 39**  
The rhetorical structures of the Indonesian and Australian students' answers in Indonesian

Rhetorical structure of answers in Indonesian	
By Indonesian students	By Australian students
<p style="text-align: center;">           Thanking            ↓            {Signposting the answer}            ↓            Restating the question            ↓            {Rehearsing old information}            ↓            Specific answer            ↓            Closure         </p>	<p>Specific answer</p>

The major difference lies in the placement of the answer. In the Indonesian data, the actual answer is given towards the end of the answer while in the Australian data, the actual answer is given straightaway.

## 2.8 The functions of discourse markers

A number of important findings of the uses of discourse have also been identified. Firstly, **dan** is the most frequent discourse marker used by both Indonesian and Australian students in their presentations in Indonesian. Secondly, the major functions of each equivalent discourse marker of both groups are the same. Table 48 below compares the functions of discourse markers of both groups.

**Table 48**  
The functions of discourse markers in the Indonesian and Australian students' data in Indonesian

Functions		Indonesian Discourse Markers	Australian Discourse Markers
		<b>Dan</b>	<b>Dan</b>
1.	Linking events within a discourse topic	✓ (55.2%)	✓ (80.8%)
2.	New topic marker	✓ (34.2%)	X
3.	Closure marker	✓ (11.6%)	X
4.	Signalling addition	X	✓ (17.3%)
5.	Emphatic marker	X	✓ (1.9%)

1.	Summary marker	<b>Jadi</b> X	<b>Jadi</b> ✓ (100%)
2.	Conclusion marker	✓ (96.6%)	X
3.	A return to previous topic marker	✓ (3.4%)	X
1.	Contrast marker	<b>Tapi</b> ✓ (100%)	<b>Tapi</b> ✓ (100%)
1.	Signalling a <i>fact-based</i> causal relation	<b>Sebab</b> ✓ (36.4%)	<b>Sebab</b> ✓ (18.2%)
2.	Signalling a <i>knowledge-based</i> causal relation	✓ (63.6%)	✓ (81.8%)

### 1.9 The uses of signposts

Indonesian students used more signposts in their presentations in Indonesian than the Australian students. The average number used by Indonesian students was less than four, while the average number used by Australian students was less than two. The most common signposts used in the introductions of the presentations of both groups were content signposts. In the body of the presentations, the most common signposts used by Indonesian students were co-occurring structure and content signposts. No signposts, however, were identified in the body of the Australian students' presentations in Indonesian.

### 2.10 Major findings

The major findings of the comparison between the Indonesian data in Indonesian and the Australian data in Indonesian are summarized below.

- #1. The Australian students' seminars in Indonesian differ in striking ways from the Indonesian students' seminars in Indonesian in: i) the overall schema of seminars; ii) the exchange structures of the question and answer sessions; iii) the rhetorical structures of presentation introductions; iv) the rhetorical structure of questions; and v) the rhetorical structures of answers.
- #2. The equivalent discourse markers used in the Australian students' seminars in Indonesian and the discourse markers used in the Indonesian students' seminars in Indonesian have similar major functions.
- #3. Indonesian students used more signposts in their presentations in Indonesian than the Australian students in their presentations in Indonesian.

## **Section I**

### **Conclusions, Implications, and Recommendations**

#### **1. Introduction**

In previous sections the findings of the four sets of data have been presented and compared. This final section summarizes the major findings those concerned with Indonesia within the context of Indonesian society as a whole, and makes some recommendations for further research.

#### **2. The major findings**

It must be remembered that the data for the study were taken from students' group seminar presentations by Indonesian and Australian undergraduate university students in social science. Therefore, the findings cannot be generalized to students' solo seminar presentations or to individual and group seminar presentations of science and engineering. It must also be remembered that the Indonesian students involved in this study were primarily students from the Minang ethnic group of West Sumatra. The use of the word 'Indonesian(s)' here refers to the Minang ethnic group. Again the findings cannot be generalized to represent all Indonesian ethnic groups, although some evidence was presented to suggest that Indonesian students from different ethnic backgrounds shared similar communicative styles (see below).

The study has produced two major findings. First, the Indonesian students' group seminar presentations conducted in Indonesian in Indonesian academic settings differed from that of Australian students' group seminar presentations conducted in English in Australian academic settings. They differed in the overall schema of the seminar sessions, the rhetorical structures of presentation introductions, questions, answers, and the exchange structures of the question and answer sessions.

The most important characteristic of the Indonesian students' group seminar presentations is the dominant role of a moderator. It has been shown in Section B that a moderator has at least eight roles: i) opening the seminar session; ii) inviting the presenter to give the talk; iii) summarizing the talk, questions, and answers; iv) providing additional information; v) inviting participants to ask questions; vi)

inviting the presentation team to answer questions; vii) ensuring the speakers obey 'house rules'; and viii) closing the seminar session.

The origin of the use of a moderator in Indonesian students' group seminars has been hard to determine. A discussion with a group of teaching staff at IKIP (Higher Institution for Teacher Training) Padang, West Sumatra indicated that the use of a moderator in Indonesian classes, had, in their context, a practical pedagogic origin. They reported that the first generation of students who studied at IKIP, back in 1963, conducted group seminars without a moderator. However, their seminars were unproductive and characterized by some participants speaking too long while other participants did not talk at all, by some participants dominating the floor, and by people often speaking off the topic. It was therefore decided by the lecturers to have a moderator who would take overall control of the seminars. By having a moderator, the seminars became more productive and effective. However, it is worth noting that it was not staff who acted as moderators but students. Now, whenever students conduct group seminar presentations, they choose a member of the team to be a moderator.

Further discussion with groups of students from different parts of Indonesia and belonging to different ethnic and religious groups (Moslem Javanese from Central and East Java, Christian Bataks from North Sumatra, and Moslem Sundanese from West Java) confirmed that a student moderator is chosen for most group seminar presentations and that his or her roles are very similar to the roles of the moderator identified in this study. This would suggest that the use of a moderator in these circumstances is not tied to the Minang of West Sumatra.

It is tempting to suggest that the use of a moderator in Indonesian students' seminars might have a cultural origin. Maintaining group harmony is a well-known characteristic of a collectivist society (Hui and Triandis, 1986; Gundykunst et al., 1988; Suseno, 1996) and the overall role of the moderator is to achieve group harmony. The use of a moderator in religious, cultural, or village meetings is common. A religious gathering organized by my family when I returned home after being overseas for some time is a good example. The aim of the gathering was to express thanks and to send prayers to God (Allah) because my family and I returned home safe and sound. Some *ustadz* (religious people), relatives, and neighbours were invited. In that gathering, my oldest brother acted as a moderator. First, he thanked

the guests for coming, then, he invited the guests to enjoy foods and drinks. After that he invited one of the *ustadz* to read the holy Quran. Then he invited an *ustadz* to give a religious speech and to send prayers to God (Allah). He closed the gathering by thanking the guests and by apologizing for all inconvenience. The roles of the moderator in this religious gathering are similar to the roles a moderator in students' group seminars. This suggests that education in West Sumatra is adopting Minang cultural practices. However, further research is needed to investigate the role of the moderator in various settings among different ethnic groups.

The findings of the study also support previous classification of the world's cultural dimensions: collectivism and individualism (Hofstede, 1980; Hui and Triandis, 1986; Gudykunst et al., 1988). Indonesians have been placed towards the collectivism end of the continuum and Australians have been placed at the individualism end of it. The way Indonesians and Australian students divided their tasks when conducting group seminar presentations provide further support for this classification. The Indonesian students made the presentation as a team. They assigned each member of the team a special task: one acted as a moderator, one as a presenter, and the rest of the team helped the group answer questions or offer additional information. The Australian students, on the other hand, made the group seminar presentations more as individuals. They divided the topic of the presentation into several sub-topics, and each member of the team was responsible for presenting one of these sub-topics.

The way a question was answered in the Indonesian seminars is further evidence for classifying Indonesia as a collectivist society. Answers to a question were only accepted once the questioner felt happy with the answers. Again, the aim is to ensure that everyone in the group feels comfortable and to maintain group harmony. In the Australian students' seminars, however, answers to a question do not necessarily have to satisfy the questioner.

The findings also supported other claims made by certain scholars. For example, scholars have suggested that Asians tend to delay the introduction of topic in conversations while Westerners tend to introduce the topic early (Scollon and Scollon, 1991; Kirkpatrick, 1995). The rhetorical structures of the presentation introductions, questions, and answers support these claims. The topics of the presentations, the actual questions, and the specific answers in the Indonesian data

were introduced towards the end of the presentation introductions, questions, and answers. In the Australian data, on the other hand, the most common patterns were the early introduction of the topic of the presentations, and the immediate asking of specific questions and the immediate provision of specific answers.

The second major finding of the study showed that when the Indonesian students were engaged in group seminar presentations in English in Indonesian academic settings, they transferred from Indonesian the major patterns of the overall schema, the rhetorical structures of presentation introductions, questions, answers, and the exchange structure of the question and answer sessions. Similarly, when Australian students were engaged in group seminar presentations in Indonesian in Australian academic settings, they transferred from English the major patterns of their seminar overall schema, the rhetorical structures of presentation introductions, questions, answers, and the exchange structure of the question and answer sessions. These findings show that transfer does not only occur at the level of grammar, but also at the level of discourse and rhetoric. These findings therefore also support the claims that linguistic transfer occurs at pragmatic and discourse levels (Grosjean, 1982; Burtoff, 1983; Ostler, 1990).

A possible explanation for this wholesale transfer of the Indonesian seminar schema, the rhetorical structures of presentation introductions, questions, answers, and the exchange structures of the question and answer sessions is a lack of knowledge about the target language culture. A discussion with a group of students at IKIP Padang indicated that they were not taught how students from the target language culture conducted group seminar presentations. This has clear implications for language teachers, especially in academic settings. International students studying in a different academic culture need far more than straightforward linguistic help and instruction. They also need explicit guidance in the way people in the host academic culture conduct academic events such as seminars.

The findings of the study have also shown that Indonesian students commonly offered Moslem greeting and prayers to God (Allah) and to the Prophet Muhammad at the beginning of their introductions, questions, or answers. This can be explained by referring to the teachings of Islam where Moslems are advised to use *Assalamu'alaikum warrah matullahi wabarakatuh* as it is the most polite greeting among Moslems. The teachings of Islam also ask Moslems to offer prayers to God

and to the Prophet Muhammad before commencing any activities including, as in this study, giving a talk or asking questions. God promises special rewards for those who obey these instructions. It has to be remembered that the Indonesian students involved in this study were all Moslems. Furthermore, speakers might therefore feel obliged to offer these greetings and prayers for fear of being criticized by their Moslem peers for ignoring Islamic teachings were they not to use the appropriate Moslem greeting or were they not to offer prayers to God (Allah) and to the Prophet Muhammad before beginning their talk.

The findings also showed that Indonesian students transferred this use of Moslem greetings and prayers when they made presentations, asked questions, or answered questions in seminars conducted in English. This is another important finding as it shows that transfer does not only occur at linguistic and cultural levels, but it also occurs at religious level. In this context, the participants are Moslems first and English speakers second. We would predict, however, that the participants would drop these Moslem greetings if participating in a multicultural seminar or in a different cultural context. Further research is needed to investigate the 'staying power' of religious customs in different academic cultural settings.

### **3. Implications**

The findings of the study have clear implications for cross-cultural understanding. As was shown in the preliminary investigation of the study, Indonesian students studying in Australian academic settings experienced more cultural problems than language problems. Their problems were caused by differences between Australian and Indonesian academic cultures. In Indonesian academic cultures, for example, it is not a common practice to interrupt while a speaker is giving a presentation. In Australian academic cultures, on the other hand, it is a common practice. Being unaware of these academic cultural differences, it can cause ill-feeling for international students, host students, and teaching staff.

An experience described by an Indonesian student studying at an Australian university, (see pages 7-8 above), provides clear evidence of ill-feeling caused by these academic cultural differences. The student was very upset when the lecturer continually interrupted his Indonesian colleague while he was giving a presentation. He expressed his dissatisfaction by saying to the lecturer: "Don't interrupt. Who is

speaking now? This is bad behaviour according to Indonesian customs.” The lecturer responded: “This is Australia.” The student then said: “I know, but your students are Indonesians.” This dispute could have been avoided if both parties had been aware of Indonesian and Australian academic cultural differences. Therefore, international students, host students, and teaching staff all need to be made aware of differences in academic cultures. They need cross-cultural training so that they are sensitive to these issues. The training should include, for example, an explicit knowledge of how academic cultures conduct themselves and a comparison of them. The host culture must therefore have explicit information about the way it conducts academic affairs so that it can pass these on to international students from different cultures.

By being aware of the significant differences in the way Indonesian and Australian students engage in seminars, students from both countries will be able to make the necessary adaptation and understand the communication styles of each other. In this way productive cross-cultural interaction can be achieved.

The findings of this research therefore not only highlight the need for cross-cultural training for both staff and students, but they can also be used as the basis for teaching materials for such courses, whether they be courses for preparing international students before they commence their studies such as pre-departure training, or courses for staff and/or students on-campus.

The findings also provide useful information for teachers who teach students from different cultural backgrounds. In the context of this research, Australian lecturers teaching Indonesian students in Australian academic settings will be able to understand Indonesian students’ communication patterns, and this will help them understand more about Indonesian students. If Australian lecturers feel, for example, that Indonesian students rarely ask questions or never interrupt a presenter while s/he is talking, they will realize that the students are using their Indonesian communication patterns. They will not quickly draw the incorrect conclusion that Indonesian students are necessarily passive. The lecturers need cross-cultural training so that they learn how to invite Indonesian students to ask questions or offer comments because this is the way they normally behave in seminars in Indonesian academic settings, where one can speak only with the permission of a moderator. In the same ways, these findings can also help Indonesian lecturers teaching Australian students as they will help them understand Australian students’ communication



patterns in academic discourse. They will understand why Australian students may interrupt while a speaker is talking, or if they ask questions without having permission to do so from a moderator when engaged in seminars in Indonesian academic settings.

#### **4. Recommendations for further research**

Some suggestions for further research have been made above. Here, however, we reiterate that the findings of this study have shown that Indonesian students transferred Indonesian schema, rhetorical structures, and cultural conventions when they engaged in seminars in English in Indonesian academic contexts. In the same way, Australian students transferred their schema, rhetorical structures and conventions when engaging in Indonesian seminars in Australian academic contexts. We have urged caution that these findings should not be generalized to other cultural contexts. Follow up research that investigates how students studying in target cultural contexts is needed. For example, it would be interesting to determine the extent to which Indonesian students transfer the Indonesian schema, rhetorical structures, and cultural conventions when engaged in seminars in English in Australian or American academic contexts? How persistent is one set of cultural behaviours when transposed to a different cultural setting? What is the role of instruction in such cases? How easily and effectively can different academic cultural behaviours be taught?

It must be remembered that the Indonesian students involved in this study were primarily students from the Minang ethnic group. Although, the early data collected for the pilot study did show that Indonesian students from different ethnic groups indicated that they had similar communication styles, care should be taken not to generalize the findings as representative of Indonesian students' communication styles in group seminar presentations. Therefore, further contrastive research is needed in a range of academic settings on other ethnic groups among Indonesians and, of course, other national and ethnic groups, including the academic settings of the 'host' cultures.

Finally, further research into the origins of the role of moderator in Indonesian culture is needed. In which settings or domains does the moderator play a role? What

are the origins of the role the moderator? Is the role of the moderator an example of Indonesian culture as a whole or is it restricted to specific ethnic groups?

Research of the type undertaken in this study serves to remind us how complex cultures and the interaction between them can be. In the broader context, an enormous amount of research still needs to be undertaken to investigate a wide range of cross-cultural issues among the many cultures and languages of Indonesia. As a representative of an Indonesian ethnic group, I look forward to the day when research into the still hugely under-researched multilingual and multicultural complexity of Indonesia becomes common place.

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## **Appendices**

### **Appendix 1: The English translation of questionnaire used for preliminary investigation**

Centre for International English  
School of Languages and Intercultural Education  
Curtin University of Technology

School Address:

April 20, 1997

Centre for International English  
Curtin University of Technology  
GPO Box U 1987, Perth 6845

Dear respondents,

The attached questionnaire aims at obtaining information of communication problems Indonesian students might experience when communicating in English with Australians during their stay in Australia.

The information you give will be kept confidential and will only be used for research purposes.

I appreciate your time is valuable, however, your feedback will be useful to improve successful communication between Indonesians and Australians.

I sincerely thank you for your cooperation.

Best regards,

R u s d i



## **Ethics and Research Practice Clearance**

### **Consent Form**

I, \_\_\_\_\_, have been informed that the purpose of this questionnaire is to obtain information of communication problems Indonesian students might experience when communicating in English with Australians during their stay in Australia.

I also understand that:

1. I am free to withdraw from the study at anytime, or to decline to answer any particular question;
2. The information I give will be kept confidential and will only be used for research purposes;
3. The information I give will be kept secure for a period of four years.

I agree to participate in this study according to the preceding terms.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## The questionnaire

### Personal information

Please write your answers on the space provided to the following questions.

1. Name: \_\_\_\_\_
2. Gender: male \_\_\_\_\_; female \_\_\_\_\_ [put a ✓ symbol]
3. Date of birth: \_\_\_\_\_
4. Major of study: \_\_\_\_\_
5. Length of stay in Australia: \_\_\_\_\_

### Part 1

#### Direction

Please give your responses to the following statements by putting a ✓ symbol under one of the responses that most suit you. Five alternative responses are provided: *strongly agree* (SA), *agree* (A), *undecided* (UD), *disagree* (D), *strongly disagree* (SD).

Statements		Responses				
		SA	A	UD	D	SD
1.	I rarely communicate with Australians outside campus.					
2.	I rarely communicate with Australian students on campus.					
3.	My main problem communicating with Australians stems from cultural problems.					
4.	My main problem communicating with Australians stems from language problems.					
5.	I have problems communicating in English in places such as at banks, post offices, or travel agents.					
6.	I have problems communicating in English in					

	academic contexts.					
7.	I keep using Indonesian communication styles when communicating with Australians.					
8.	I try to use Australian communication styles when communicating with Australians.					
9.	In my observation, Australians are more polite than Indonesians when communicating.					
10.	In my observation, Indonesians are more polite than Australians when communicating.					
11.	In tutorial discussions I observe that Australian students speak more than Indonesian students.					
12.	Indonesian students transfer the Indonesian ways of speaking when engaging in seminar discussions in Australian academic settings.					
13.	Indonesian students usually ask for permission by saying <i>excuse me</i> before offering comments or asking questions in seminar discussions in Australian academic settings.					
14.	Australian students rarely ask for permission before offering comments or asking questions in seminar discussions in Australian academic settings.					
15.	Australian students are more active than Indonesian students in seminar discussions in Australian academic settings.					

**Part 2****Direction**

List two contexts on space provided below in which you experience serious problems communicating in English during your stay in Australia.

1.	
2.	

**Appendix 2: A typical example of a seminar session in the Indonesian data in Indonesian**

**Note: In order to protect the privacy of those people taking part in the seminar Appendix 2 (pp324-336 of this thesis) has not been reproduced**

**(Co-ordinator, ADT Project (Retrospective), Curtin University of Technology, 22.5.03)**

**Appendix 3: An example of Pattern 2 of exchange structure of the question and answer sessions in the Indonesian data in Indonesian**

**Note: In order to protect the privacy of those people taking part in this session Appendix 3 (pp337-340 of this thesis) has not been reproduced**

**(Co-ordinator, ADT Project (Retrospective), Curtin University of Technology, 22.5.03)**

**Appendix 4: The Indonesian version of the presentation used as an example for the analysis of signposts in the Indonesian data in Indonesian**

This example is taken from IND-IND#3.

(1) Assalamu'laikum warrahmatullahi wabaratu. (2) Terima kasih moderator atas kesempatan yang diberikan. (3) Saya akan menyampaikan hasil diskusi kelompok kami mengenai Pelaksanaan Wajib Belajar 9 Tahun. (4) Belajar merupakan kegiatan yang biasa dilakukan oleh manusia sejak lahir sampai akhir hayatnya. (5) Seperti yang telah kita ketahui bersama bahwa negara mengatur pelaksanaan pendidikan. (6) Sebagai negara yang sedang berkembang, pendidikan memegang peran yang sangat penting. (7) Dalam program wajib belajar 9 tahun ini anak yang berusia 7 sampai 15 tahun diharuskan sekolah dari sekolah dasar sampai sekolah lanjutan tingkat pertama. (8) Setiap anak wajib mengikuti program pendidikan selama 9 tahun. (9) Sesuai dengan pasal 31 Undang Undang Dasar 1945 dimana tiap-tiap warga negara berhak mendapatkan pendidikan. (10) Atas dasar ini, pemerintah mencanangkan program wajib belajar 9 tahun pada tanggal 2 Mei 1994. (11) Karena banyak anak-anak yang putus sekolah dan anak-anak tamat sekolah dasar yang tidak melanjutkan pendidikan mereka. (12) Pemerintah membuka kesempatan seluas-luasnya bagi mereka untuk melanjutkan pendidikan mereka. (13) Ini sesuai dengan pembukaan UUD 1945 bahwa pemerintah berkewajiban mencerdaskan kehidupan bangsa. (14) Dalam melaksanakan program wajib belajar 9 tahun ini pemerintah menyiapkan semua sarana dan prasarana yang dibutuhkan terutama untuk pendidikan dasar. (15) Untuk pendidikan tingkat dasar pemerintah mendirikan sekolah dasar sampai ke desa desa terpencil. (16) Dan sekolah menengah tingkat pertama didirikan di setiap kecamatan. (17) Supaya tamatan sekolah dasar dapat melanjutkan pendidikan mereka. (18) Kendala-kendala yang menghambat pelaksanaan program wajib belajar 9 tahun ini adalah rendahnya pemahaman orang tua tentang pentingnya pendidikan. (19) Bagi mereka sudah cukup kalau anak mereka sudah bisa membaca dan menulis. (20) Dan melanjutkan pendidikan ke tingkat yang lebih tinggi dianggap membuang waktu saja. (21) Kendala lainnya adalah anak-anak usia sekolah diharuskan membantu orang tua mereka bekerja di sawah. (22) Dan kendala lain adalah keuangan orang tua yang tidak bisa menyekolahkan anak mereka ke tingkat sekolah menengah. (23) Untuk memecahkan persoalan ini, pemerintah melaksanakan pendidikan formal dan informal. (24) Ini sesuai dengan undang undang no. 2 tahun 1989. (25) Dalam undang undang ini ditetapkan bahwa pendidikan bisa dilaksanakan di sekolah dan di luar sekolah. (26) Dalam pelaksanaan wajib belajar 9 tahun ini, pemerintah memberi penjelasan kepada orang tua murid tentang pentingnya pendidikan. (27) Mereka diberi tahu bahwa pendidikan anak-anak mereka tidak cukup hanya bisa membaca dan menulis saja. (28) Kemudian pemerintah membuka membuka sekolah menengah tingkat pertama terbuka dengan waktu belajar yang

longgar. (29) Dengan cara ini anak-anak masih bisa membantu orang tua mereka. (30) Di sekolah terbuka ini, anak-anak belajar sendiri dan bertemu bersama secara berkala dengan bimbingan seorang guru. (31) Untuk mengurangi beban keuangan keluarga, pemerintah mengeluarkan keputusan dimana siswa dibebaskan dari membayar uang sekolah. (32) Orang tua tidak lagi memikirkan biaya pendidikan anak-anak mereka. (33) Disamping itu pemerintah juga mencanangkan program gerakan orang tua asuh. (34) Dalam program ini, keluarga yang mampu diharapkan membantu anak-anak yang tidak mampu untuk melanjutkan pendidikan mereka. (35) Pemerintah juga mengaktifkan kegiatan program kelompok belajar paket A dan paket B. (36) Kelompok belajar paket A membantu warga negara yang belum pernah sekolah atau yang buta huruf. (37) Kelompok belajar paket B membantu mereka yang putus sekolah. (38) Kelompok belajar paket B ini khusus untuk mereka yang sudah bisa membaca dan menulis. (39) Dalam pelaksanaan program wajib belajar ini, diharapkan peran aktif kita semua sebagai generasi muda. (40) Demikianlah yang dapat saya sampaikan. (41) Kami harapkan kritik dan saran dari kita semua. (42) Terima kasih. (43) Selanjutnya saya kembalikan kepada moderator.



**Appendix 5: A typical example of a seminar session in the Australian data in English**

**Note: In order to protect the privacy of those people taking part in this session Appendix 5 (pp343-348 of this thesis) has not been reproduced**

**(Co-ordinator, ADT Project (Retrospective), Curtin University of Technology, 22.5.03)**

**Appendix 6: The presentation used as an example for the analysis of the major components of a presentation in the Australian data in English**

This example is taken from AUS-E#2.3.

(1) Okay articulation and phonology. (2) Articulation is the production of speech sounds. (3) Someone with an articulation disorder says sounds incorrectly and that makes it difficult to understand what they are trying to say. (4) For instance, a lot of young children have an articulation delay when they are learning to speak and it becomes a disorder if they still have the problem in later years. (5) They are saying sounds incorrectly. (6) Another one is the distortion of sound. (7) We all know that some very popular distortions of sounds. (8) You've only got to look at cartoons like Sylvester the cat. (9) Sylvester the cat says: 'copy cat and tweedy bird saw a paddy cat'. (10) When copycat comes to clean his teeth, he is making the 's' sound becomes slushy. (11) They are all distortion of sounds. (12) Now the causes of articulation problems. (13) Our book tells us that the causes are actually largely unknown although some manage to give the factors. (14) But I can think of some of the factors. (15) What I know about is tongue-tied. (16) Tongue-tied is actually a condition where a child is born with skin which connects the tongue to the base of the mouth. (17) Some babies are actually born with that skin coming too far and comes up to the tip of their tongue. (18) You can imagine that the skin at the tip of your tongue limits the moments you have to talk. (19) Some children are actually tongue-tied until they start school. (20) The remedy for tongue-tied is fairly difficult. (21) Another cause is the problem I had with one of my students. (22) He had a problem with his front teeth. (23) One of the teeth was crooked and he had to go along to the dentist and have a plate fitted into the roof of the mouth to push the teeth out. (24) And the problem is with this palate in the roof of the mouth. (25) Another problem that I can remember when I was a child at primary school is when I lost my two front teeth. (26) It was Christmas time and I used to go around singing 'I've lost my two front teeth' [participants laugh]. (27) So there are a couple of causes of articulation problems. (28) We go on to phonology. (29) Phonology is the science of speech sounds and sound patterns. (30) All languages have rules how sounds can be combined. (31) A child does not use conventional rules but rules of their own. (32) Now what I want you to do is on the board here I've written some letters and on the paper which you've still got in front of you. (33) I want you for each letter, to decide where its place is on your tongue. (34) And I want you to write each letter down on the paper phonetically. (35) I'm going to write up very quickly unfortunately. (36) Because the time is running out. (37) I'm sure you all want to go home. (38) So I'll wrap up fairly quickly now. [The participants do the activities for about five minutes and after that the speaker speaks again]. (39) Okay, You've done the activity. (40)

You haven't had very long time to do it unfortunately. (41) But I'm sure you've got some ideas now about where the tongue is placed. (42) But we don't have to think about where our tongue is when we make the sounds. (43) Because you know we've grown up with ways of speaking. (44) I'll just very briefly or sort of add in that one of the points as a teacher you will have to know is phonological disorders. (45) One of the main tasks for teachers for phonological disorders is I think teachers should be helpful in multi cultural background classrooms. (46) Because children come from different cultures. (47) They say sounds in different ways. (48) In English language until I started research, I did not realize it myself that the only language with the 'th' sound is the English language. (49) There is no other languages in which that sound is present. (50) That's why you often find people and children alike of other cultures will instead of saying 'thank you' they say 'tank you. (51) Because they will replace the 'th' sound with a 't' or a 'd'. (52) They don't have background knowledge for pronouncing the sound. (53) So they replace it with something they do know. (54) People from different cultures, different countries speak different languages. (55) For example, Germans do not pronounce the 'w' as 'w', but they pronounce it as 'v'. (56) They have 'w' in their alphabet, but they pronounce it as a 'v'. (57) When you see the German films and someone takes in a German accent, 'vot das you vant?. (58) Because the Germans pronounce it that way. [A female participant offered comment. After the presenter responded to the comment, the presentation continued] (59) So, this brings me back to what we've covered so far. (60) As an implication they are strictly for teachers. (61) If we find we have a child in our class who has a disorder, one of the main things to do is first to observe the child, take down notes about what the child is doing in different situations. (62) Try may be to decide in what sounds the child is having trouble with.

**Appendix 7: An opening speaker's presentation used as an example for the analysis of signposts in the Australian data in English**

This example is taken from AUS-E#1.1.

(1) We...have been lucky enough...to have *The Changing Roles of Men and Women, Parents and Educators*. (2) Now, there are five of us... (3) And we are going to divide it up. (4) I'm doing the introduction. (5) And I have done a survey er which I'll talk in a minute. (6) And some research from the Bureau of Statistics. (7) I've got the copies for you. (8) Kate is going to do *The Changing Roles of Men in Society*. (9) And Sue...is going to do *The Changing Roles of Women in Society*. (10) And Kathy is going to look at *The Changing Roles of men as Educators*. (11) And Linda is going to look at *Women as Educators*. (12) We have broken it up like that... because it's more practical. (13) Now I start it off by trying to look at... *The Roles of Men and Women in the Past*. (14) I did a survey and managed to interview 30 to 40 people. (15) And I spoke to parents and great grand parents and asked them what sort of jobs they did. (16) We've got some people actually back to the fifties and sixties. (17) As you see, I've typed out all the men's roles. (18) It's pretty easy to see which ones were the ones from the turn of the century. (19) And then I looked at what the men did. [A member of the audience asked a question. After the presenter responded to the question, she continued the talk] (20) I just asked people and friends at school. (21) I did a general survey rather than pick on individuals. (21) Anyone who happened to walk past, I said: "Excuse me, do you mind if I ask you about your parents or grand parents?" (22) They could have said: "No". (23) Anyway, as you can see, of course the women all had home duties as well. (24) But some of them were, actually employed out of the home. (25) Some were employed in the home. (26) During the war there were people... (27) One woman was a tailoress. (28) And she actually had to make jackets for the guys who were away fighting because she was talented. [A member of participant asked a question. After the presenter answered, she continued the talk]. (29) She was married to a police officer with four children. (30) And she also had to work cooking for prisoners who were locked up. (31) So it was quite interesting. (32) Things haven't really changed a lot. (33) The fellas are still going out working if they can. (34) As you can see, there were a couple of women were saddled at home with lots of children. (35) So they didn't really have much choice. (36) The only women who actually became involved with their children's schooling were in the last 20 years or so. (37) No one else could remember any of the parents or grand parents participating in any sort of schooling. (38) Because a lot of problems occurred when traveling to the school, a lot of children walked or rode their bikes to school. (39) There was a lack of transportation. (40) That was the problem. (41) Now, *Dad's involvement, especially earlier on towards the end of the last century*. (42) You know that you could call grand Dad,

Dad, without having any participation in the up-bringing of the children. (43) Dad was looked on as authoritarian and disciplinarian. (44) You waited until your father came home. (45) And you sat at the table. (46) You didn't say a word while you were eating a meal. (47) These were the memories most people had of the role of Dad. (48) Gone in the morning. (49) Worked all day and came home at night. (50) Sat down at the table, ate. (51) And then went to bed. (52) There was not much happening as far as involvement. (53) Hm... different careers came and went with the Dad. (54) I found out some of them would go away for many days. (55) One man was away catching rabbits. (56) So that he could sell them. (57) That was just one example. (58) Hm... parent involvement and participation really only seems to have arrived within the last 20 years. (59) I think that is something you were saying, wasn't it the last decade or so. (60) You watched that too. (61) I found out a study in America which talks about positives and negatives about parent involvement in schools. (62) And they talk about things like... (63) The good news is the majority of pupils in primary schools have parents who are moderately involved in their schooling nowadays. (64) And participation is associated with their student performance and behavior. (65) And a high level of student participation both in and out of school activities with parents showing an interest now. (66) The only parents that I found were involved in schools at the turn of the century were actually teachers themselves. (67) They had children at school. (68) The only one I could find. (69) Now, the involvement with parents in schools show that in America, the parents are starting to break away from high school which is what is happening here too. (70) You are not welcome so much in the high school. (71) They find the children's grades and their participation slide as well. (72) So, they try to push to encourage parents to come back again. (73) But they are finding the main group of parents that are participating in High school are those who are lower education, income earners. (74) They naturally don't like to be involved in that sort of thing. (75) They don't generally encourage their children to take on these challenging courses at school. (76) This shows that peer pressure in schools increases when the parents maintain close ties with their children. (77) There is a section which shows you the changing roles and how parents have had to adopt with employment in order to manage their responsibilities. (78) I have a section, you have copies of the statistics, which shows you the changing roles of parents. (79) As you can see from the table in 1993 they had to change shifts or days in the last 12 months to accommodate school holidays the children receive. (80) They are more likely to take time off from school. (81) And I was lucky enough to get an interview with a single dad. (82) I'll just tell you about him. (83) It's interesting to compare it with the single mum. (84) And how the life styles they had. (85) And how they involved in the school with the children. (86) And I found they are identical. (87) Generally speaking, he is against single mums. (88) He is widowed and has been for two and half years. (89) He has two children, 5 and 9 now. (90) He's come back to WA. (91) So he

has family support. (92) He was a truck driver and suddenly he had to become mum and stay home and look after the children. (93) He's waiting to be called to go back to work when the youngest is in school. (94) So he can be away from home. (95) First thing he said to me was: "This is not what I planned for my life." (96) He doesn't like the housework. (97) But it has to be done. (98) And he relies a lot on family support. (99) He said getting organized was his biggest challenge for him. (100) He has to prepare the evening meal in the afternoon while the children are at school. (101) So that when they come home, he doesn't have to worry about what time to put the meals on. (102) He tries to be organized like that. (103) I think that's terrific. (104) He is doing it really well. (105) Exceptionally well. (106) When he needs a break he says he sends the children to the family for a sleep over and gets down to the tally time to sit and takes stock. (107) If he can't work because of the children, he does voluntary work. (108) He's always looking around for voluntary work. (109) He said he's very firm with the children. (110) He told them to come in and have a shower as it was getting late. (111) They wouldn't come in so he locked them out. (112) The children stayed outside until Dad was ready to unlock the door and let them in. (113) He is strict giving them guidelines as well. (114) He says his main concern though is as he's got a girl, it is really hard dealing with little girl problems. (115) He's dreading when she becomes a big girl. (116) So I found really that it's nothing different from the people all expressing the concerns any single mum would have. (117) So, um, that's all I have to say at this stage.

**Appendix 8: A sub-topic speaker's presentation used as an example for the analysis of signposts in the Australian data in English**

This example is taken from AUS-E#2.3.

(1) Okay *articulation and phonology*. (2) Articulation is the production of speech sounds. (3) Someone with an articulation disorder says sounds incorrectly and that makes it difficult to understand what they are trying to say. (4) For instance, a lot of young children have an articulation delay when they are learning to speak and it becomes a disorder if they still have the problem in later years. (5) They are saying sounds incorrectly. (6) Another one is the distortion of sound. (7) We all know that some very popular distortions of sounds. (8) You've only got to look at cartoons like Sylvester the cat. (9) Sylvester the cat says: 'copy cat and tweety bird saw a paddy cat'. (10) When copycat comes to clean his teeth, he is making the 's' sound becomes slushy. (11) They are all distortion of sounds. (12) Now the causes of articulation problems. (13) Our book tells us that the causes are actually largely unknown although some manage to give the factors. (14) But I can think of some of the factors. (15) What I know about is tongue-tied. (16) Tongue-tied is actually a condition where a child is born with skin which connects the tongue to the base of the mouth. (17) Some babies are actually born with that skin coming too far and comes up to the tip of their tongue. (18) You can imagine that the skin at the tip of your tongue limits the moments you have to talk. (19) Some children are actually tongue-tied until they start school. (20) The remedy for tongue-tied is fairly difficult. (21) Another cause is the problem I had with one of my students. (22) He had a problem with his front teeth. (23) One of the teeth was crooked and he had to go along to the dentist and have a plate fitted into the roof of the mouth to push the teeth out. (24) And the problem is with this palate in the roof of the mouth. (25) Another problem that I can remember when I was a child at primary school is when I lost my two front teeth. (26) It was Christmas time and I used to go around singing 'I've lost my two front teeth' [participants laugh]. (27) So there are a couple of causes of articulation problems. (28) We go on to phonology. (29) Phonology is the science of speech sounds and sound patterns. (30) All languages have rules how sounds can be combined. (31) A child does not use conventional rules but rules of their own. (32) Now what I want you to do is on the board here I've written some letters and on the paper which you've still got in front of you. (33) I want you for each letter, to decide where its place is on your tongue. (34) And I want you to write each letter down on the paper phonetically. (35) I'm going to write up very quickly unfortunately. (36) Because the time is running out. (37) I'm sure you all want to go home. (38) So I'll wrap up fairly quickly now. [The participants do the activities for about five minutes and after that the speaker speaks again]. (39) Okay, You've done the activity. (40) You haven't had very long time to do it unfortunately. (41) But I'm sure you've got some ideas now about where the tongue is placed. (42) But we don't have to think about where our tongue is when we

make the sounds. (43) Because you know we've grown up with ways of speaking. (44) I'll just very briefly er sort of add in that one of the points as a teacher you will have to know is phonological disorders. (45) One of the main tasks for teachers for phonological disorders is I think teachers should be helpful in multi cultural background classrooms. (46) Because children come from different cultures. (47) They say sounds in different ways. (48) In English language until I started research, I did not realize it myself that the only language with the 'th' sound is the English language. (49) There is no other languages in which that sound is present. (50) That's why you often find people and children alike of other cultures will instead of saying 'thank you' they say 'tank you. (51) Because they will replace the 'th' sound with a 't' or a 'd'. (52) They don't have background knowledge for pronouncing the sound. (53) So they replace it with something they do know. (54) People from different cultures, different countries speak different languages. (55) For example, Germans do not pronounce the 'w' as 'w', but they pronounce it as 'v'. (56) They have 'w' in their alphabet, but they pronounce it as a 'v'. (57) When you see the German films and someone takes in a German accent, 'vot das you vant?. (58) Because the Germans pronounce it that way. [A female participant offered comment. After the presenter responded to the comment, the presentation continued] (59) So, this brings me back to what we've covered so far. (60) As an implication they are strictly for teachers. (61) If we find we have a child in our class who has a disorder, one of the main things to do is first to observe the child, take down notes about what the child is doing in different situations. (62) Try may be to decide in what sounds the child is having trouble with.



**Appendix 9: A typical example of a seminar session in the Indonesian data in English**

**Note: In order to protect the privacy of those people taking part in this session Appendix 9 (pp356-366 of this thesis) has not been reproduced**

**(Co-ordinator, ADT Project (Retrospective), Curtin University of Technology, 22.5.03)**

**Appendix 10: A typical example of a seminar session in the Australian data in Indonesian**

**Note: In order to protect the privacy of those people taking part in this session Appendix 10 (pp367-376 of this thesis) has not been reproduced**

**(Co-ordinator, ADT Project (Retrospective), Curtin University of Technology, 22.5.03)**

**Appendix 11: The Indonesian version and the gloss of the presentation used as an example for the analysis of the major components of a presentation in the Australian data in Indonesian**

This example is taken from AUS-IND#8.

1. Presentasi saya tentang kebinekaan and kesatuan di Indonesia.  
*Presentation I[PPr.] about diversity and unity in Indonesia.*
2. Indonesia yang berpulau-pulau memiliki banyak kebinekaan diantara  
*Indonesia RPr. islands possess many diversity among*  
penduduk-nya.  
*people-PPr.*
3. Kebinekaan ini bisa memberikan manfaat bagi negri ini.  
*Diversity this can give benefit for country this.*
4. Tetapi kebinekaan itu juga bisa menyebabkan masalah bagi Indonesia.  
*But diversity that also can cause problem for Indonesia.*
5. Poin utama saya adalah kebinekaan itu tergantung pada identifikasi  
*Point main I[PPr.] is diversity that depend on identification*  
orang dengan orang lain.  
*people with people other.*
6. Dan identifikasi ini tergantung pada situasi.  
*And identification this depend on situation.*
7. Misalnya identitas nasional, atau identitas kedaerahan/ atau identitas  
*Example identity national, or identity regional, or identity*  
keluarga, atau identitas keagamaan.  
*family, or identity relegion.*
8. Identitas inilah yang menciptakan kebinekaan atau kesatuan.  
*Identity this RPr. make diversity or unity.*
9. Untuk menjelaskan hal ini, saya akan membandingkan situasi di  
*For explain thing this, I will compare situation in*  
Indonesia dengan situasi di Australia.  
*Indonesia with situation in Australia.*
10. Dan saya akan memberikan beberapa contoh.  
*And I will give some example.*
11. Orang dari Australia mempunyai beberapa identitas.  
*People from Australia have some identity.*
12. Seperti orang OZ, orang yang suka pergi ke pantai-pantai.  
*Example people OZ, people RPr. like go to beaches.*
13. Tapi ada juga orang Australia yang bekerja keras, tidak suka pergi ke  
*But there also people Australia RPr. work hard, not like go to*  
Pantai.  
*beach.*
14. Tetapi diluar Australia, kita memperlihatkan identitas yang sama.  
*But outside Australia, we show identity RPr. sama.*
15. Orang Aborigin di Australia, juga berasal dari banyak suku yang berbeda.  
*People Aborigine in Australia, also come from many ethnic RPr. different.*
16. Mereka memperlihatkan identitas yang sama kepada orang lain di  
*They show identity DA same to people other in*  
Australia.  
*Australia.*
17. Di Indonesia, juga ada sesuatu identitas yang di-lihat oleh orang dari  
*In Indonesia, also there something identity RPr. PpM-see by people from*

- luar Indonesia.  
*outside Indonesia.*
18. Identitas itu adalah perasaan satu bangsa.  
*Identity that is sense one nation.*
  19. Tetapi kalau dalam negeri Indonesia, kita tahu bahwa ada lebih dari 300 suku bangsa dengan latar belakang budaya dan bahasa yang berbeda.  
*But if in country Indonesia, we know that there more than 300 ethnic group with background culture and language RPr. different.*
  20. Identifikasi orang Indonesia itu bisa memperlihatkan kesatuan atau Kebinekaan.  
*Identification people Indonesia that can show unity or diversity.*
  21. Contohnya, kalau orang Indonesia mau mengidentifikasi dirinya kepada orang lain.  
*Example, if people Indonesian want identify him/herself to people other.*
  22. Kalau orang Barat yang bertanya, mereka menjawab, oh saya orang Indonesia.  
*If people West RPr. ask, they answer, oh I people Indonesia.*
  23. Kalau orang Indonesia dari tempat lain yang bertanya, mereka menjawab, oh saya orang Sumatra.  
*If people Indonesia from place other RPr. ask, they answer, oh I[SPr.] people Sumatra.*
  24. Kalau orang dari agama lain yang bertanya, mereka mungkin menjawab, oh saya orang Islam.  
*If people from religion other RPr. ask, they might answer, oh I[SPr.] people Moslem.*
  25. Jadi, mereka memberikan identitas berbeda, tergantung pada siapa yang bertanya.  
*So, they give identity different, depend on who NP ask.*
  26. Persatuan bangsa Indonesia salah satu sila dari Pancasila.  
*Unity people Indonesia is one pilar from Pancasila.*
  27. Di bawah lambang negara Indonesia/ di-tulis Bhineka Tunggal Ika, atau kesatuan yang berbeda.  
*Under symbol nation Indonesia, PfM-write Diversity in Unity, or unity NP different.*
  28. Kalau ada kerusuhan, atau ancaman dari luar, orang cenderung bersatu dengan tetangga-nya.  
*If there riot, or thread from outside, people tend unite with neighbour-PPr.*
  29. Misalnya, orang Indonesia bersatu menghadapi penjajahan Belanda.  
*Example, people Indonesia unite face colonial Dutch.*
  30. Tetapi pada saat kesulitan ekonomi sekarang ini di Indonesia, setiap keluarga harus menjaga kepentingan diri sendiri.  
*But on time crisis economy now this in Indonesia, every family should protect need self alone.*
  31. Dan kebhinekaan bisa menimbulkan masalah besar.  
*And diversity can cause problem big.*
  32. Contohnya, selama kerusuhan di Jakarta baru-baru ini, banyak orang Cina yang di-salahkan oleh masyarakat, karena mereka kaya.  
*Example, during riot in Jakarta recently, many Chinese RPr. PfM-blame by society, because they rich.*
  33. Mereka di-tuduh sebagai kambing hitam terhadap masalah ekonomi.  
*They PfM-blame as cause of crisis economy.*
  34. Situasi ini sama dengan situasi di Australia.

- Situation this same with situation in Australia.*
35. Ketika banyak pengangguran di Australia, orang menyalahkan orang lain, atau  
*When many unemployment in Australia, people blame people other, or*  
 bangsa lain di Australia.  
*nation other in Australia.*
  36. Misalnya, Pauline Hanson yang meyalahkan bangsa lain sebagai penyebab  
*Example, Pauline Hanson RPr. blame nation other as cause*  
 pengangguran di Australia.  
*unemployment di Australia.*
  37. Tetapi kalau Australia di-serang oleh musuh dari luar, semua orang Australia  
*But if Australia PFM-attack by enemy from outside, all people Australia*  
 akan bersatu menghadapi musuh.  
*will unite face enemy.*
  38. Jadi, kalau orang bertanya kepada saya, kamu siapa ?  
*So, if people ask to I[OPr.] you who ?*
  39. Saya mungkin menjawab, saya orang Australia, saya ibu, saya mahasiswa.  
*I might answer, I people Australia, I mother, I student.*
  40. Saya akan memberikan identitas berbeda, tergantung pada siapa yang bertanya.  
*I will give identity different, depend on who RPr. ask.*
  41. Jadi, saya berkesimpulan pertama soal identitas, tergantung pada siapa yang  
*So, I conclude first problem identity, depend on who RPr.*  
 bertanya.  
*ask.*
  42. Kedua, di Indonesia, dari luar di-lihat ada kesatuan, tapi dari dalam  
*Second, in Indonesia, from outside PFM-see there unity, but from inside*  
 terdapat kebhinekaan.  
*there diversity.*