

CHAPTER FIVE: ANALYSIS OF THE SOCIAL ATTITUDE SURVEY AND THE PATTERNS OF COMMUNICATION UTILIZED BY SUBJECTS IN INTERVIEW 1 (NARRATIVE INTERVIEW)

5.0 Introduction

This chapter begins with an analysis of the Social Attitude Survey which was administered to fifteen Group 1 and fifteen Group 2 subjects. The survey was constructed in the form of a questionnaire and consisted of Section A and Section B. Section A aims to ascertain the language background of Group 1 subjects who are Chinese language dominant and Group 2 subjects who are English Language dominant. Section B aims to discover the cultural orientation of subjects towards aspects of the Family Descriptor Scale. The second section of the chapter analyzes the communicative patterns utilized by the two groups of subjects discussing a video clip, in an interview which will henceforth be referred to as the Narrative Interview.

5.1 Section A: Language Background of Subjects

Analysis of Section A of the survey encompasses items 1-8 of the survey. It was used to confirm whether the grouping of subjects as Chinese or English dominant was accurate. It was also used to nuance the analysis by identifying the “deviations” from the norm in each group. The statistical findings are presented first followed by a discussion in Section 5.1.5 below.

5.1.1 Item 1: I read books and magazines in the English Language

Table 5.1 : Reading books and magazines in the English Language

Groups/Frequencies	Always (%)	Sometimes (%)	Rarely (%)	Never (%)
Group 1	26.66	6.66	73.3	-
Group 2	93.3	6.66	-	-

With reference to Table 5.1, a majority of Group 1 subjects (73.3 % or 11 subjects) rarely read books in English while 26.66% or 3 others (MC3, MC4 & MC12) always read books and magazines in English. Only 1 subject (MC10) sometimes read books and magazines in English. On the other hand in Group 2, almost all (93.3% or 14) of the 15 subjects

indicated that they always read in English. Thus, we can conclude that the majority of Group 2 subjects, as opposed to Group 1 subjects, are more familiar with the English Language as most of them read regularly in English.

5.1.2 Item 2- 3 : I watch TV programs/speak fluently in the following languages: Malay, English and Chinese Language

Table 5.2: Exposure and skills in a language(s)

Items/Language use	Malay, English & Chinese		English and Chinese		English Only		Malay and English	
	Group 1 (%)	Group 2 (%)	Group 1(%)	Group 2(%)	Group 1 (%)	Group 2 (%)	Group 1 (%)	Group 2 (%)
Item 2	33.3	26.7	66.7	66.7	-	6.7	-	-
Item 3	100	100	-	-	-	-	-	-

5.1.2.1 Item 2: I watch TV programmes in the following languages: Malay, English and Chinese Language

As shown in Table 5.2, a majority (66.7%) of Group 1 subjects watch TV in English and Chinese while the rest of them (33.3%) watch TV in Malay, English and Chinese; none of them watch TV in English only or Malay and English only, which suggests the preference for Chinese among Group 1 subjects.

A majority (66.75%) of Group 2 subjects also watch TV in English and Chinese followed by 26.7% who watch TV in Malay, English and Chinese. Interestingly, there is a Group 2 subject who watches only English language TV programmes. Although all Group 1 and 2 subjects claim to speak all 3 languages fluently, they do not watch TV programmes in Malay only. The above findings suggest that among the 3 languages discussed, English plays a significant role as a tool of communication among Group 2 subjects.

5.1.2.2 Item 3: I speak the following languages fluently: Malay, English and Chinese

For the above item, all Group 1 and Group 2 subjects, 100% of them indicated that they could speak all three languages fluently. Among non-Malays, ability to speak 3 languages is a norm and these skills are reflected in leisure activities such as watching TV. However, it was found that none of them watch TV programmes only in Malay.

5.1.3 Item 4-5 : I am educated/speak and or write in the following languages: Malay, English and Chinese Language

Table 5.3 :Education and skills in a language (s)

Items/Language use	Malay, English & Chinese		English and Chinese		Malay or BM		English and Malay		Chinese and Malay	
	Group 1 (%)	Group 2 (%)	Group 1(%)	Group 2(%)	Group 1(%)	Group 2 (%)	Group 1 (%)	Group 2 (%)	Group 1(%)	Group 2 (%)
Item 4	33.3	-	66.7	26.7				86.7	-	-
Item 5			-	-		33.3		66.7	100	-

5.1.3.1 Item 4: I read and/or write in the following languages fluently: Malay, English and Chinese

For item 4, 10 subjects or 66.7% of Group 1 subjects (MC3, MC4, MC5, MC8, MC9, MC10, MC12, MC13, MC14) indicated that they read and write in both English and Chinese fluently while the remaining others from Group 1 (MC2, MC6, MC7, MC11 & MC15) indicated ability to read and write in Malay, English and Chinese language fluently. This suggests that a majority of Group 1 subjects could speak at least two languages namely English and Chinese.

13 Group 2 subjects or 86.7% of them indicated that they read and write efficiently in Malay and English language. While only 2 Group 2 subjects (ME9 and ME13) or 26.7% of Group 2 subjects indicated that they read and or write efficiently in English and Chinese. This suggests that a majority of Group 2 subjects have access to two languages namely Malay and English.

5.1.3.2 Item 5: I am educated in the following languages: Malay, English and Malay, Chinese & Malay

For the above item, 10 subjects or 66.7% of Group 2 subjects (ME1, ME2, ME3, ME7, ME8, ME9, ME10, ME11, ME13 & ME15) indicated that they were educated in English and Malay while 5 subjects or 33.3% of Group 2 subjects (ME4, ME5, ME6, ME12 & ME14) indicated that they were educated in Malay.

On the other hand, all or 100% of Group 1 subjects indicated that they were Chinese and Malay educated. The above findings indicate that the medium of education of both groups of subjects are different.

5.1.4 Item 6 - 8 : Language use and dominant language

Table 5.4: Communication in a language(s) and dominant language use

Items/Language use	Malay, English & Chinese		English and Chinese		English		Chinese	
	Group 1 (%)	Group 2 (%)	Group 1(%)	Group 2(%)	Group 1 (%)	Group 2 (%)	Group 1 (%)	Group 2 (%)
Item 6	46.7	33.3	53.3	66.7	-	-	-	-
Item 7	-	-	20	80	-	-	80	20
Item 8	-	-	-	-	-	100	100	-

5.1.4.1 Item 6: In which language do you talk to friends and colleagues?

8 or 53.3% of Group 1 subjects (MC3, MC4, MC5, MC6, MC7, MC8, MC14 & MC15) indicated that they use both English and Chinese to communicate with friends and colleagues while 7 subjects or 46.7% of Group 1 subjects (MC1, MC2, MC9, MC10, MC11, MC12 & MC13) indicated that they use three languages such as Malay, English and Chinese to communicate with friends and colleagues.

On the other hand, 66.7% of Group 2 subjects (ME3, ME4, ME5, ME7, ME8, ME9, ME10, ME11, ME12 & ME14) indicated that they speak English and Chinese to their friends and relatives. While the rest, 5 subjects or 33.3% of Group 2 subjects (ME1, ME2, ME13, ME6 & ME15) indicated that they speak Malay, English and Chinese to their friends and colleagues. Although all subjects claim to speak Malay, English and Chinese fluently, their responses above indicate that a majority of them communicate with their friends and relatives in English and Chinese.

5.1.4.2 Item 7: In which language do you talk to your family members?

To the above item, 80% of Group 1 subjects indicated that they communicate with family members using Chinese only. The rest of them, 3 subjects or 20% of Group 1 subjects (MC3, MC4 and MC12), indicated that they communicate with family members using English and Chinese. The findings indicate that a majority of Group 1 subjects communicate with family members in Chinese.

12 subjects or 80% of Group 2 subjects indicated that they communicate with family members using English and Chinese while the rest of them, 3 or 20% of Group 2 subjects (ME6, ME9 and ME13) indicated that they communicate with their family members using Chinese. This suggests that a majority of Group 2 subjects use English and Chinese to communicate with family members. However, a few do so totally in Chinese.

5.1.4.3 Item 8: My dominant language of communication is: Malay, English or Chinese

It is confirmed through item 8 that all Group 1 subjects indicated that their dominant language of communication is Chinese while Group 2 subjects indicated unanimously that their dominant language for communicative purposes is English. Thus, findings indicate that the dominant languages utilized by both groups of subjects differ.

5.1.5 Section A: Summary of findings

From the above findings, it is observed that the medium of education correlate with the dominant use of a language. This is reflected through subjects' reading habits, leisure pastime and medium of communication. Although Group 1 subjects could speak English, Chinese and Malay fluently, a majority of them, 73%, rarely read in English. However, they watch TV programmes in both English and Chinese.

On the other hand, 14 out of 15 Group 2 subjects read books and magazines in English. Although all Group 2 subjects could speak the 3 languages, Malay, English and Chinese fluently, a majority of them watch TV programmes in both English and Chinese.

All Group 1 subjects indicated that they were educated in Chinese and Malay and their dominant language of communication is Chinese. Although a slight majority, 53.3% of them indicated that they communicate with friends and colleagues using English and Chinese, 80% of them communicate with family members in Chinese only.

For Group 2 subjects, 33.3% of them received Malay education while the rest were educated in English and Malay. Although a majority of Group 2 subjects indicated the use of both English and Chinese to communicate with their friends, colleagues and family members, all Group 2 subjects indicated that their dominant language of communication is English.

In the next section, the subjects' cultural orientation will be analyzed to investigate if correlation exists between medium of education and dominant language use with cultural orientation as revealed in the FDS.

5.2 Section B: Cultural orientation towards aspects of the Family Descriptor Scale (FDS)

In Section B, the statistical findings are presented first followed by a discussion of the findings. Section B encompasses items 9-18 of the survey. Subjects' responses to the items are grouped according to the differential degrees of acceptance. Strongly Agree (SA), Agree (A), Unsure (U), Disagree (D), Strongly Agree (SA).

Table 5.5: Cultural Orientation towards FDS for Group 1 and Group 2 subjects

Items/Responses	GROUP 1 (%)					GROUP 2 (%)				
	SA	A	U	D	SD	SA	A	U	D	SD
Item 9	-	73.3	6.66	20	-	-	20	-	66.7	13.3
Item 10	53.3	46.7	-	-	-	-	66.7	-	33.3	-
Item 11	53.3	33.3	6.7	6.7	-	-	40	-	60	-
Item 12	46.7	33.3	-	13.3	-	-	20	-	80	-
Item 13	53.3	33.3	-	13.3	-	-	46.7	-	53.3	-
Item 14	-	66.7	13.3	-	20	-	6.7	-	46.7	46.7
Item 15	26.7	53.3	-	20	-	-	60	-	40	-
Item 16	53.3	46.7	-	-	-	66.7	33.3	-	-	-
Item 17	-	53.3	26.7	20	-	-	-	-	33.3	66.7
Item 18	66.6	33.3	-	-	-	80	20	-	-	-

5.2.1 Item 9: *With filial piety, not only the family but society will have less problems.*

Confucius viewed filial piety as a basic quality of man, therefore, it begins with serving one's parents and progresses to serving one's king and nation and culminates in establishing one's character (Lin, 1998). Viewed in this light, the above statement endorses filial piety as being an essential element in the structure of the family and society. 73.3% of Group 1 subjects or a majority of them indicated agreement, 1 or 13.3% of Group 1 subjects (MC14)

indicated that he was unsure while 3 or 20% of Group 1 subjects (MC3, MC4 & MC12) indicated disagreement to the statement.

For Group 2, 2 or 13.3% of subjects (ME7 & ME10) indicated strong disagreement to the statement, 10 subjects or 66.7% subjects indicated disagreement while 3 subjects or 20% of Group 2 subjects (ME5, ME9 & ME13) indicated agreement to the statement. Findings above suggest that a majority of Group 2 subjects disagreed with the above view on filial piety.

5.2.2 Item 10: *Education is the key to success and good living, therefore it should be the pursuit of every individual*

The above item focusses on the importance of education.

In the case of Group 1 subjects, 8 or 53.3% of Group 1 subjects indicated strong agreement while 7 or 46.7% indicated agreement to the statement posed. In sum, all Group 1 subjects agreed to the above view about education.

For Group 2 subjects, 10 or 66.7 % of Group 2 subjects indicated agreement while 5 of them or 33.3% Group 2 subjects (ME1, ME2, ME7, ME8, ME12) indicated disagreement. The above findings indicate that there were differences in the views of both groups of subjects. Group 1 subjects unanimously agreed to the view with regard to education whereas a third of Group 2 subjects disagreed.

5.2.3 Item 11: *It is important to respect elders and their views.*

The above item focusses on the aspect of respecting elders as traditional Chinese families prioritize on respecting elders which is related to the seniority system and the practice of family courtesies (Gateway to Chinese culture, 2003: 94).

To the above item, 5 or 33.3% of Group 1 subjects (MC4, MC7, MC9, MC12 & MC15) indicated agreement, 8 or 53.3% (MC1,MC2, MC5, MC6, MC10, MC11, MC13 & MC14) indicated strong agreement, 1 or 6.7% (MC8) indicated “unsure” while another 1 or 6.7% (MC3) indicated disagreement.

For Group 2 subjects, 6 or 40% of Group 2 subjects (ME 2,ME4, ME6, ME9, ME13 & ME14) indicated agreement while 9 or 60% of Group 2 subjects (ME 1, ME2, ME7,ME8, ME9, ME10, ME12 & ME15) indicated disagreement to the above statement.

From the above findings, 60% of Group 2 subjects compared to 6.7% of Group 1 subjects disagreed with the above view.

5.2.4 Item 12: *Not to give a man face is the highest of all insults*

Item 12 focusses on the aspect of face which is equated to a person's pride. To the Chinese, everyone has a "face" to protect and to cause a person to lose face publicly is considered unthinkable.

For the above item, 5 subjects or 33.3% of Group 1 subjects (MC4, MC7, MC8, MC11& MC13) indicated that they agreed to the statement, 7 or 46.7% of Group 1 subjects, (MC1, MC2, MC5, MC6, MC9, MC14 & MC15) agreed strongly while 2 or 13.3% of Group 1 subjects (MC3 &12) indicated that they disagreed to the view.

On the other hand, 7 or 46.7% of Group 2 subjects disagreed while 8 or 53.3% of Group 2 subjects (ME1, ME3, ME4, ME8, ME9, ME13, ME14 & ME15) agreed.

Thus, findings indicate that a majority of Group 1 subjects, 80% agreed to the view discussed compared to 53.3% of Group 2 subjects. The element of face was of more significance to Group 1 subjects.

5.2.5 Item 13: *My family comes first in all my decisions.*

Item 13 is based on the aspect of centrality of the family and thus focusses on the priority placed on the family.

8 or 53.3% of Group 1 subjects (MC3,MC5,MC6, MC7, MC8, MC10, MC11&MC15) indicated strong agreement, 5 or 33.3% of Group 1 subjects (MC2, MC4, MC9, MC13 & MC14) indicated agreement while 2 or 13.3% of Group 1 subjects (MC1 & MC12) indicated disagreement.

On the other hand, 7 or 46.7% of Group 2 subjects (ME3, ME4, ME5, ME6, ME9, ME12, ME13) indicated agreement while 8 or 53.3% of Group 2 subjects (ME1, ME2, ME7, ME8, ME10, ME11, ME14 & ME15) indicated disagreement. Findings indicate that unlike Group 2 subjects, a majority of Group 1 subjects places high priority on the family above all else.

5.2.6 Item 14: *A man should exercise self control and emotional restraint in every aspect of life*

The above item is based on the aspect of moderation which encompasses moderation in the exercise of emotions and behaviour.

For the above aspect, 10 or 66.7% of Group 1 subjects (MC1, MC2, MC5, MC6, MC7, MC8, MC9, MC11, MC14 & MC15) indicated agreement, 2 subjects or 13.3% of Group 1 subjects (MC10 & MC13) indicated 'unsure' while 3 or 20% of Group 1 subjects (MC3, MC4 & MC12) indicated strong disagreement.

1 or 6.7% of Group 2 subjects (ME13) indicated agreement, 7 or 46.7% of Group 2 subjects (ME1, ME2, ME 3, ME4, ME5, ME6, ME8) indicated disagreement, while another 7 or 46.7% of Group 2 subjects (ME3, ME4, ME12) indicated strong disagreement. Findings indicate that there is a big difference between both groups of subjects in the area of control and restraint. 66.7% of Group 1 compared to 6.7% of Group 2 subjects indicated agreement to the view. The findings suggest that a majority of Group 1 subjects still hold to the Chinese traditional view that it is needful for a man to exercise emotional restraint while almost all of Group 2 subjects do not. This is perhaps due to Group 2 subjects' notions of equality and freedom for the individual which is prioritized by the West.

5.2.7 Item 15: *Humility should be practiced by everyone as it is a measure of a lady or gentleman.*

The above item is based on the aspect of humility which is considered a great virtue by the Chinese (Ross, 1990).

Four subjects or 26.7% of Group 1 (MC1, MC5, MC10, MC13) subject indicated strong agreement. 8 others or 53.3% of Group 1 subjects (MC2, MC6, MC7, MC8, MC9, MC11, MC14 & MC15) indicated agreement while 3 or 20% of Group 1 subjects (MC3, 4 &12) indicated disagreement.

9 subjects or 60% of Group 2 subjects (ME3, ME4,ME6, ME8, ME9, ME10, ME11, ME12 & ME13) indicated agreement while 6 subjects or 40% of Group 2 subjects, (ME1, ME2, ME5, ME7, ME14 & ME15) indicated disagreement. From the above findings, 80% of Group 1 compared to 60% of Group 2 subjects agreed to the above view. Although humility is valued by both groups of subjects, there was a higher percentage of Group 1 subjects who agreed. This is perhaps due to the priority given to the practice of humility in Chinese culture.

5.2.8 Item 16: *Moral values are an integral part of a child's upbringing.*

For the above item, 8 or 53.3% of Group 1 subjects (MC1, MC2, MC4, MC5, MC8, MC9, MC10 & MC11) indicated strong agreement while 7 or 46.7% of Group 1 subjects (MC3, MC6, MC7, MC12, MC13, MC14 & MC15) indicated agreement.

7 subjects or 66.7% of Group 2 subjects (ME1,2,5,6,7,8,9,11,13 &15) indicated strong agreement while 5 or 33.3% of Group 2 subjects (ME3,4,10,12 &14) indicated agreement. Subjects from both groups agreed unanimously with the view discussed. It is concluded that moral values are universal values and are considered vital for a child's breeding.

5.2.9 Item 17: *Laws should prioritize the interests of the society above the interests of the individual.*

The above item is intended to gauge the subject's choice for dependence or independence.

8 subjects or 53.3% of Group 1 subjects (MC1, MC2, MC5, MC7, MC11, MC13, MC14 & MC15) indicated agreement, four others or 26.6% of Group 1 subjects (MC6, MC8, MC9,

MC10) indicated “unsure” while 3 or 20% of Group 1 subjects (MC3,MC4 & MC12) strongly disagreed.

10 subjects or 66.7 % of Group 2 subjects (ME1, ME2, ME7, ME8, ME9, ME10, ME11, ME12, ME14, ME15) indicated strong disagreement while 5 or 33.3% of Group 2 subjects (ME3, ME4, ME5, ME6 & ME13) indicated disagreement.

The above findings indicate that a slight majority of Group 1 subjects agreed with the view while all Group 2 subjects disagreed with the view. In comparison to Group 1, it is observed that there is a higher tendency for Group 2 subjects to disagree. Moreover, Group 1 subjects’ responses for the above item are divided into agreement, unsure and disagreement.

5.2.10 Item 18: *Heaven will reward everyman for his actions*

The above item is based on the aspect of religious beliefs and is intended to gauge subjects’ religious orientation.

For the above item, 10 or 66.6% of Group 1 subjects (MC1, MC2, MC4, MC5,MC6, MC7, MC8, MC9, MC11, MC14) indicated strong agreement while 5 or 33.3% of Group 1 subjects (MC3, MC10, MC12, MC13 & MC15) indicated agreement.

12 subjects or 80% of Group 2 subjects (ME1,ME2, ME3, ME4, ME5, ME6, ME7, ME8, ME9, ME11, ME13 & ME15) indicated strong agreement while 3 or 20 % of Group 2 subjects (ME10, ME12 & ME14) indicated agreement. Thus, the above findings indicate that subjects from both groups are in agreement with the above view.

5.2.11 Section B: Summary of Findings

Findings in Section B indicate that on the whole, there were differences towards 5 aspects of the FDS for both groups of subjects. Aspects where there were clear differences in their views were Filial piety, Respect for Elders, Centrality of Family, Middle path and Dependence vs Independence. On the whole, it is observed that for the above 5 aspects, a majority of Group 1 subjects indicated agreement to the views expressed while a majority of

Group 2 subjects disagreed. Clear disparity in outlook could be seen in the area of disagreement with regard to the aspect of respecting elders where 60% Group 2 subjects compared to only 6.7% of Group 1 subjects disagreed. In the aspect of middle path (exercising self control), there was a clear difference in the world view of subjects as Group 1 subjects still hold on to the traditional view of emotional restraint for purposes of face and/or authoritarianism while Group 2 subjects prioritize on individual rights such as personal freedom and equality of expression. Findings suggest that generally, Group 1 subjects possess a Chinese world view while Group 2 subjects possess a Western world view.

In contrast, the differences in aspects such as education and face were less significant. In the aspect of education, 100% of Group 1 subjects compared to 66.7 % of Group 2 subjects agreed to the statement. Likewise, in the aspect of face, a majority of Group 1 subjects, 80% of them agreed to the statement but only a slight majority of Group 2 subjects, 53.3 % agreed. Although both groups of subjects have different dominant languages, they are Chinese and education is one aspect that is stressed by Chinese in general. The aspect of face is viewed to be important by most Chinese in general as “giving face” to others is viewed to be essential for continuation of goodwill and cooperation in Chinese society (De Mente, 2000).

Responses from the two groups of subjects for other aspects such as humility, moral values and religious beliefs drew differences which were insignificant. Perhaps all these aspects deal in a way with values and religious beliefs which are more often a product of personal conviction as well as indoctrination rather than cultural orientation.

To conclude, it is clear from the above findings that generally, there are differences in the cultural orientation of both groups of subjects. Findings indicate that there were inter and intra group differences. Inter-group differences could be observed in the 5 aspects mentioned earlier. Such differences were rather significant as they strongly suggest that

the language of dominance has a great influence on the world view of subjects. Findings indicate that a majority of Group 1 subjects who are Chinese language dominant adhere to a Chinese world view and mindset while a majority of Group 2 subjects who are English language dominant, adhere to a Western world view (Refer to the discussion on Oriental and Western world views Chapter 2, section 2.3.3.2 as well as the discussion on Chinese cultural domain in Chapter 3, section 3.2). Intra-group differences were observed among Group 1 subjects. Discrepancies in Group 1 findings indicate that such discrepancies were only recurrent to a limited few. 3 Group 1 subjects, MC3, MC4 and MC12, indicated a difference in their responses from the rest of Group 1 subjects in 4 aspects such as filial piety, middle path, humility and dependence versus independence. The findings would be investigated further in the interviews that follow.

5.3 THE DATA

The corpus for this analysis consists of the responses obtained from a total of 30 respondents to the question “Please tell me what happened in VCD1” after they have watched VCD1.

5.4 Data Analysis of Interview 1 or the Narrative Interview

The analysis for Interview 1 or the Narrative Interview focusses on the language patterns used by both groups of subjects as it is surmised that language is patterned in ways which indicate the context which motivates its use. Thus, the analysis of Interview 1 looked into the patterns of communication to identify the cultural and cognitive contexts of its use.

5.5 Communicative Patterns in Verbalization

Five major patterns emerged in the analysis of the data. The statistics to the five patterns of communication used by subjects are as shown in table 5.6. The percentages indicate the number of speakers and not the frequency in the occurrence of patterns of communication.

Table 5.6: Group 1 and Group 2 subjects use of communicative patterns in their verbalizations

COMMUNICATIVE PATTERNS IN VERBALIZATIONS	GROUP 1 (N=15)	%	GROUP 2 (N=15)	%
1. Retelling the story				
i) With a personalized view	3 (MC3, MC10, MC12)	20	3 (ME1, ME2, ME11)	20
ii) Without personalization	6 (MC1,2,6,7,11,13)	40	0 (NONE)	0
-Retelling story (with and without personalized view) Total N=i+ii	9 (MC1, MC2,MC3,MC6, MC7, MC10, MC11, MC12, MC13)	60	3 (ME1,ME2, ME11)	20
2)Organization of ideas into meaningful units or wholes				
i) Verbally explicit organization with linguistic cues	3 (MC3,MC4, MC14)	20	12 (ME1, ME2, ME3, ME4, ME7,ME8, ME9, ME10, ME11, ME13, ME14,ME15)	80
ii) Implicit non-verbal organization without linguistic cues	1 (MC12)	6.7	3 (ME5, ME6, ME12)	20
Total (N=i+ii)	4 (MC3,MC4, MC12, MC14)	26.7	15 (ALL)	100
3)Explanations				
i)Chinese culture and practices	5 (MC4, MC5, MC8,MC9,MC15)	33.3	2 (ME9, ME13)	13.3
ii) Historical Past	5 (MC3, MC5, MC9 MC14, MC15)	33.3	0	0
iii)Chinese sayings and/or proverbs	1 (MC15)	6.7	1(ME13)	6.7
- Total (N=i+ii=iii)	7 (MC3, MC4,MC5, MC8,MC9,MC14,MC15)	46.66	2(ME9, ME13)	13.3
4) Use of Pronouns as identity markers				
i) Singular pronoun “I” and its related forms	4 (MC3, MC4, MC10, MC12)	26.7	11 (ME1, ME2, ME3, ME4, ME5, ME7, ME9, ME10, ME11, ME13, ME14)	73.3
ii) Plural pronoun “We” and its related forms	3 (MC5,MC8, MC15)	20	2 (ME6, ME13)	13.3
5) Direct modes of communication				
i)Expression of emotions	3 (MC3, MC10, MC12))	20	11 (ME1,2,3,5,7,8,9,10, ME11,13,14)	73.3
ii) Confrontational language	0	0	4 (ME3, ME5, ME7, ME14)	26.7

5.5.1 Communicative Pattern 1 : Retelling the Story

Retelling the story primarily involved telling or describing the story to their listeners. After having watched VCD1, 60% of Group 1 or the Chinese language dominant group subjects as compared to 20% of Group 2 or English language dominant subjects retold the story.

5.5.1.1 Communicative pattern 1 i: Retelling the story with a personalized view

20% of Group 1 subjects narrated the events in the story by revealing their knowledge, comments and personal responses to the story. In the retelling of the story, MC3 revealed his personal knowledge of the Chinese classics by his reference to the story as “classical,” where unmarried females had to submit to the practice of arranged marriages and seclusion of women in Chinese traditional society. In the course of retelling the story, MC10 on the other hand indicated her personal dislike for the show while MC12 voiced his puzzlement as to why the heroine wanted to keep her identity secret. This pattern of usage among Group 1 subjects will be discussed further in section 5.6.3. Excerpts of their responses are given below:

MC3:(1) In the first VCD clipping, aa: I feel that aa: it is a classic story about this particular lady who is er: has her own ambition. . . **(3) you can see a lot of things about the Chinese background especially the arranged marriage, and er: so much so that she has to aa: dress up as a man intentionally, so that she could get her way through to most of the places.**

MC10: (1) Er: It’s a story of this lady by the name of aa: Lai Kuan, aa: who always dresses like a man. Aa:m she was a very intelligent woman. (2). . .And er: she stopped her brother and her servant girl from revealing her true identity to Siew Wah, you know, the young man she’s supposed to marry. . . **(8) Aa: I mean, I don’t quite like this show and I see it as a waste of time to watch a show like this because I like shows that have a happy ending.**

MC12: (1) Okay, in the VCD: I think the heroine is trying to be a hero, I mean ((laughs)) becoming a man. (2)Umm: then they form a brotherhood or something like that. (3)Actually, the guy loves the origin-the the the heroine, but he then he didn’t know the heroine is actually inside the brotherhood. **(3)And of course, she-she wanted to keep it as a secret lah, (4)I –I don’t know why, based on the short clips.**

[emphasis by the researcher]

Similarly, 20% of Group 2 subjects, retold the story seen. Although, all of them described and recounted the events of the story from their own perspectives, there were extraneous factors in their comments such as the physical, historical and cultural setting before fully discussing the characters or events in the story seen. Examples are:

ME1: Alright, ((pause 5 secs)) aa: the movie in the VCD 1 is interesting. . . **(4)Actually, I was quite taken in by the setting, and in this beautiful setting a heroine by the name of Lai Kuan emerges.** Mm: another character that feature prominently here is Siew Wah, her fiancée.

ME2: (2)The show is a Chinese show, and : : it is a story about a lady who was born in an era whereby ladies were not allowed to have an education. (4). . .she was always going out of her house which was not allowed at that time. (5) And during those several outings on her

own, she met several eligible young men who were interested in her. (6) **but er: I think she was given a proposal of marriage or she was er: she had an arranged marriage that was already, you know, when:- this is common among Chinese,**

ME11: (1) Ok, Aa: VCD1 basically is a story of a lady. Focuses on a lady who is intelligent aa: strong-willed and who knows what she wants in life... (5)**And, so: it started of aa: basically telling us the the background family...** (6)She's somebody who does not conform to the norm of the society. **And after having proven herself even in competition with men, I believe the competition is only for men, not for ladies, ok?**

[emphasis by the researcher]

Personalization in the retelling of the story is also observed in the way Group 2 subjects commented about the events from their personal views:

ME1: (1) The events in the VCD clipping aa: move swiftly and **I can't remember** all of it but **I can make out** an overall message...

ME2:(1) OK, hmm: **let me think. I think:** there are several **highlights**, ok?...

ME11: (7)And after having proven herself even in competition with men, **I believe** the competition is only for men, not for ladies, ok? 11)And aa: she began to discover the character of this man, ok?... (13)And er: so **I believe** that part of the story makes it interesting, ok? because one side aa: begin to know that she is that person that this gentleman supposed to get married to, but he doesn't know.

[emphasis by the researcher]

5.5.1.2 Communicative pattern 1 ii :Retelling the story without personalization

With the exception of MC13, all Group 1 subjects who retold the story adhered to the chronological order of the events in the story. The following are the opening narratives of the eight subjects who followed the chronological order of the story:

MC1: (1) O.K., mm: in the 1st VCD, is about a girl, aa: Meng-Meng Li Chin er: she disguised as a man.

MC2: (1) For the 1st VCD it is talking about one man, he introduced his cousin, Lai Kuan to his friend.

MC3: (1) In the first VCD clipping, aa: I feel that aa: it is a classic story about this particular lady who is er: has her own ambition and er: she would like to be different from most of the girls at her time lah.

MC6: (1) It is about: a lady: um: whose name is Mang Lai Kuan, right? She likes to: : act like a man aa because she want to prove that a-a lady also can react like a man.

MC7: (1) O.K., I can see that there are two main characters in the love story. The lady is Siew Wah and the boy is called Lai Kuan.

MC10: (1) Er: It's a story of this lady by the name of aa: Lai Kuan, aa: who always dresses like a man. Aa:m she was a very intelligent woman.

MC11: (1)Well, this story is about a girl, her name is Lai Kuan and she's very smart and she-she wants to be able to do everything as a man does.

MC12: (1) Okay, in the VCD, I think the heroine is trying to be a hero, I mean ((laughs)) becoming a man. (2)Umm: then they form a brotherhood or something like that.

MC13: (1)The 1st VCD is about a lady who pretend to be a guy. (2)And then she attend a competition so: all the competition she win.(4) so: until the end, she still er: couldn't marry with the guy. (5)But finally, the guy thought the girl had been dead and then he marry to another girl. (6)So: then ok ya, off course, she won the competition. (7)So: that's all for the first one, I think.

The rest of Group 1 subjects (40%) who did not retell the story stated the events in the VCD without any personalization. As stated earlier, they retold the events of the story as if it were a memory task and this was expressed by MC6 at the closure of her narrative, “That’s all I think that I remember lah.” Similarly, at the conclusion of his narrative, subject MC11 stated, “that’s all I can remember.” Subject MC13 retold the story sequence the events incorrectly. However, similar to others in Group 1, subject MC13 at the conclusion of his narration commented that the events narrated were all he could “think.” Subject MC13 seemed to be referring to the events as those which he could remember or think about at the point of narration. The rest of his narrative was just a retelling of the events that occurred. It is observed that Group 1 subjects viewed the happenings of the story as “what the story is about.” Below are excerpts of their narratives:

MC6: (7) That’s all **I think that I remember** lah.

MC11: (10) Er: that’s **all I can remember**. Thank you.

MC13: (5)But finally, the guy thought the girl had been dead and then he marry to another girl... (7)So: that’s all for the first one, **I think**.

[emphasis by researcher]

None of Group 2 subjects retold the story without personalizing their views as they either provided their personal comments, criticized or commented on the salient events pertinent to them. The above finding suggests that Group 2 subjects possess their own individualized views and are open to comment on their views.

5.5.1.3 Summary

From the above discussion of communicative pattern 1, it is observed that the two groups of subjects defined their task differently. Therefore, the communicative patterns used by both groups of subjects were different. The differences lie in their interpretation of “what happened in the VCD.” Group 1 subjects’ level of interpretation indicated that they saw the events or happenings in the VCD as what the story is about. In contrast, Group 2 subjects focussed on a more deductive plane, interpreting “what happened in the VCD” seen as

being about the issues the story illustrates and how these issues were depicted in the VCD by movie makers.

Group 1 subjects probably viewed themselves to be able recallers and the task posed to them as more of a memory test. This is revealed in the retelling of the story without personalization. Many of them referred to the events by organizing them in the same chronological order as found in the VCD and reported the events as if they were a memory task. Therefore, they seemed to be retelling the events as accurately or objectively as they could while others from the Chinese dominant language group responded by explaining the whys and wherefores for each of the issues highlighted. On the other hand, a majority of Group 2 subjects or English language dominant subjects viewed themselves to be accomplished movie viewers and or critics as well as able commentators as they personalized their accounts by providing their personal views, responses and comments to the VCD watched.

In line with the Chinese way of thinking as discussed in Chapter 3 section 3.2.1.2, one surmises if the pattern of communication discussed above such as retelling the story without personalization is a result of their cultural orientation. Bond (1991) stated that the Chinese who subscribes to a collectivistic mindset tend to defer to those who are in authority. They tend to be obedient, display rigidity as well as interpret rules literally. For the study, subjects who were interviewees were required to answer the questions posed by the interviewer. The interviewer could be perceived to be in a position of power, where he/she is given the “power” to question his/her interviewees. Hence, the interviewees complied readily and followed the requirements by presenting their answers in accordance to what was perceived to be required of them with little reflection. Thus, as mentioned above, they presented their answers as accurately as they could as if it were a test of memory. Furthermore, since memorization is a trait of Chinese learning from early life (due to the heavy demands on rote memory functions as a result of the Chinese script), it

comes easily to the Chinese and the trend is easily activated whenever the need is perceived to arise (Bond, 1991). In view of the above, Group 1 subjects' responses suggest strongly that Group 1 subjects view it to be a test of memory thus, requiring them to exercise their powers of recall. None of Group 2 subjects reported or retold the events of the story seen without personalization but rather, they possessed their own distinctive styles in line with their Western individualistic orientation.

5.5.2 Communicative Pattern 2: Organization of Ideas into Meaningful Units or Wholes

The discussion of the above communication pattern encompasses two sub-patterns and they are: verbal and non-verbal organization. In response to the question posed, "Please tell me what happened in the VCD which you watched," almost all of Group 2 or the English language dominant group subjects seemed to interpret it as a request to organize their narrative by summarizing or making concise narrations of what happened.

5.5.2.1 Communicative pattern 2 i: Verbally explicit organization with linguistic cues

A majority of Group 2 subjects, i.e. 12 subjects which represent 80% of Group 2 subjects, organized their ideas verbally and explicitly into meaningful units. One piece of evidence that supports this claim is their use of words like, "overall," "outline," "basically," "generally," "highlights," "it's about" and "regarding." Most Group 2 subjects stated that they did so for clarity and ease in conveying information so that what is communicated is precise and exact. The findings show that Group 2 subjects also did so to communicate the idea that the VCD clips have a purpose or communicative goal to convey to its watchers. Excerpts that illustrate this trend in their narratives are shown below:

- ME1: (1) The events in the VCD clipping aa: move swiftly and I can't remember all of it but I can make out an **overall message**...
- ME2:(1) OK, hmm: let me think. I think: there are several **highlights**, ok?...
- ME3: (5) ((pause)) **Generally**, aa: the: it's about Chinese custom and values : :
- ME4: (1)VCD one, um: ((Pause 7 seconds)) okay, from what I can recall, in my opinion, there are 2 **issues** involved in the 1st VCD ...
- ME5: (1) What do you mean by telling what happened in the first VCD? (2)I think it's too long, its such a drag, I find that er: er: the script is er: repetitive, plot is predictable...

ME6: (1)In the 1st VCD, this girl actually wants to prove that she is better than a guy (2)and in the process of proving that she met with a lot of things like adventures...

ME7: (1) Ok, um: its: when I watch a movie like that with that kind of theme, that kind of story, certain **messages** are immediately very, very clear.

ME8: (1)Aa: the 1st VCD clipping aa, **generally**, I feel that aa: woman struggle to aa: how do I put it? To be the themselves ok? 6)Aa: and: **basically** what the show is showing is that this type of woman exists lah ...

ME9: (1)The 1st VCD has a number of **themes** lah because I was trying to get one main theme...

ME10: (8)So aa: **on the whole**, it is a love story, but still it is not straight forward...

ME11: (1) Ok , Aa: VCD1 **basically** is a story of a lady. Focuses on a lady who is intelligent aa: strong-willed and who knows what she wants in life...

ME12: (1)The first clip **is about** a girl pretended to be a guy and then all sorts of problems occurred because of that. (2)Aa, it also reflects back to the Chinese, their culture and all the stuff that you normally see in a @@ Hongkong movie.@@

ME13: (1)There are many interesting events in this VCD and I would like to **highlight** just a few. (2) To me, the **highlight-focus** in this story is honouring promises. . .

ME14: (1) Er: Okay er: on the first VCD er: which is much **more regarding** the: heroine: that that VCD er actually I do not see much out of there...

ME15: (1) OK: um give you an **outline** of what I saw lah...

[emphasis by researcher]

Only four or 26.7% of Group 1 subjects attempted to organize ideas into meaningful units or as a whole. However, 3 Group 1 subjects were also verbally explicit in categorizing their ideas through the use of linguistic cues. For example, MC3 only gave an overall view of Hong Kong movie and production practices. Subject MC4 stated about sub-themes in the story while subject MC14 commented that basically the story is about ancient China. Excerpts of their verbalizations are given below:

MC3: (1) In the first VCD clipping, aa: I feel that aa: it is a classic story about this particular lady who is er: has her own ambition and er: she would like to be different from most of the girls at her time lah... (13)So aa: I think er: **generally**, the Hong Kong movies like to arrange the ending to be like that. (14)I guess, over all is er: they have some background of *Mern Li Chin*, I think it is a classic story...

MC4: (1) In the VCD that I've just watched aa: a lot of er: actually a lot of **sub-themes** aa but one thing as in aa: I think the setting of the -of the: story was like-it was er- it was in the ambit of ancient Chinese kind of er: environment.

MC12: (1) Okay, in the VCD: I think the heroine is trying to be a hero, I mean ((laughs)) becoming a man. (2)Umm: then they form a brotherhood or **something like that...**

MC14: (1) **Basically**, VCD1 ya, it describes the-the ancient times lah in China, ya? Because, there was a conser-I mean, it was a conservative society, I mean embarrassed lah, ya?

[emphasis by the researcher]

5.5.2.2 Communicative pattern 2 ii : Implicit non-verbal organization without the use of linguistic cues

Although three subjects or 20% of Group 2 subjects did not explicitly verbalized their organization of ideas into general themes, points or issues, it was observed that their narratives were also organized into meaningful units and wholes. It seemed that subjects

did so to present their observations as clearly as possible and to ensure that what was presented was easily understood. In doing thus, they seemed to watch the VCD for meaning and understanding. Therefore, many of them were working towards a general theme or outline which will be discussed in section 5.5.2.3. Subjects presented their answers by providing an overall view as in the case of subject ME5 while a gist of what happened in the VCD was presented in the narratives of ME6 and ME12. Below are extracts of their verbalizations:

ME5: (2)I think it's too long, its such a drag, I find that er: er: the script is er: repetitive, plot is predictable, aa:m actors and actresses are more inclined to be emotional. (3)Er: I-I find it very boring. It doesn't touch me, doesn't make an impression at all.

ME6: (1)In the 1st VCD, this girl actually wants to prove that she is better then a guy and in the process of proving that, she met with a lot of things like adventures and things like that: , (2)dealing with a lot of er: petty jealousy feelings just that only.

ME12: The first clip is about a girl pretended to be a guy and then all sorts of problems occurred because of that.

It is interesting to note that subject MC12 from Group 1 shared the same views as Group 2 subjects. An excerpt of his narrative is given below:

MC12: (8)Umm: after that: ya, ya **it's roughly like that.** (9) I think she regretted and : for not telling him earlier on lah. **Something like that** lah. (10)I think that's that's **probably much I could get** from VCD1.

[emphasis by the researcher]

Although subject MC12 did not explicitly mention that he was summarizing or giving an outline of the story, he stated at the conclusion of his narrative that it was all he could “get” from the VCD. Notice his earlier remark that the events narrated were “roughly like that,” or “something like that.” It seemed that MC12 presented a general description of what he had seen to indicate that it was what he could understand or “get” from the VCD watched. This pattern of deviation in usage is discussed in section 5.6.3.

Although two Group 2 subjects, ME1 and ME4 indicated that their verbalizations were a result of recall, closer examination indicated that they recalled information through sieving for the message, theme or segmenting them into issues rather than as single events in sequence. Subjects' narratives are given below.

ME1: (2)The events aa: move swiftly, I **can't remember all** of it but I can **make out an over all message or theme** of the story.

ME4: (1)VCD one, um: ((Pause 7 seconds)) okay, from what **I can recall**, in my opinion, there are **2 issues** involved in the 1st VCD.

[Emphasis by the researcher]

From the above excerpts, Group 2 or English language dominant subjects seemed to be watching the VCD shown for meaning as some subjects indicated their attempt to understand what the VCD was about. Through the verbalizations of five Group 2 subjects, the researcher discovered that one of the strategies used by Group 2 subjects was to extract meaning from what was seen by organizing them into meaningful units in order to comprehend the VCD watched. In particular, subject ME1 stated that he/she was trying to “make out” what it was all about. Similarly, ME9 stated about “trying to get one main theme” while ME10 talked of “trying to make sense of what” the VCD is about. Following are excerpts of their responses:

ME1: (2)The events aa: move swiftly, I can't remember all of it but I can **make out an over all message or theme** of the story.

ME9:(1)The 1st VCD has a number of themes lah because I was **trying to get one main theme** but I just couldn't get er: what you are trying to get at.

ME10: (5)So, all the time I was **trying to make sense** of **what is this huh?** Is- is the love story the main plot?
[emphasis by the researcher]

In the same vein, subject ME14 voiced his frustration at not being able to comprehend or get the message of what the movie was trying to convey when he stated in frustration of what the movie was trying to “show” or “give” him.

ME14: (6) but may be **it is trying to show me, give me something** that I don't really see much from the movie.

[emphasis by the researcher]

Attempts to organize information about the story is also observed in the discomfort and frustration encountered by Group 2 subjects when they encountered difficulties in comprehending the story. They reacted to this discomfort by criticizing the VCD seen. Consequently, subject ME3 stated that the clippings were “disjointed” but since she has seen the earlier 20 episodes, she “know[s] what's going on.” ME10 spoke about being confused by too many contradictory events in the VCD while ME14 stated that the movie was “dragging.” From subject ME9's narrative, one could infer that he was dissatisfied with

the knowledge that he could not identify the main theme of the story. Following are excerpts of their narratives:

ME3:(3)I actually know what's going on but if you ask me aa: the person who has not watch the drama, would find this VCD to be disjointed because it's got no flow. (4)Aa: >the story does not flow at all<.

ME9: (8)Then, the next thing regarding the tape, like I say, I couldn't find the common theme there, alright?

ME10: (1)Right, actually, it's very confusing. (2)Aa: it started, it is a love story but it is not a straight forward love story. You have other factors coming in. (3)Aa: and then you have things like ((unintelligible)) the family.

ME14: (1) Er: OK er: on the first VCD er: which is much more regarding the: heroine: that that VCD er actually I do not see much out of there... (4)... the whole movie is just dragging (5)and then it's trying to – but may be it is trying to show me, give me something that I don't really see much from the movie.

Interestingly, MC12 shared his feelings by relating his puzzlement at the way the heroine behaved and over why the heroine's father and family were framed by others. In a way, it also points to the attempts made by MC12 to understand or comprehend the plot of the story. It is needful to note that with the exception of MC12, none of Group 1 subjects indicated any of the above perceptions. Below are excerpts of some of Group 2 narratives:

ME3: (3)...the person who has not watch the drama, would find this VCD to be **disjointed** because **it's got no flow**. (4)Aa: the story does not flow at all.

ME10: (1)Right, actually, **it's very confusing**. (2)Aa: it started, it is a love story but it is **not a straight forward** love story... ME14: (6)and then **it's trying to** – but may be it is **trying to show me, give me** something that I don't really see much from the movie.

MC12: (3)And off course, she-she wanted to keep it as a secret lah, (4)**I –I don't know why**, based on the short clips. (5)Umm: and then **somehow** the family, the father was framed or something like that. [Emphasis by the researcher]

5.5.2.3 Summary

To recapitulate, the differences between both groups of subjects are shown in a number of ways:

1. use of verbal organization with linguistic cues by most Group 2 subjects such as organizing information into meaningful units by referring to them as “points,” or “issues” or organizing ideas and responses into wholes such as “generally,” or “basically,” to name a few.
2. non-verbal organization without linguistic cues by a few Group 1 and Group 2 subjects such as in providing an overall view or gist of what happened in the story.

3. failure to organize their ideas and responses to the VCD which is witnessed in the instance of many Group 1 subjects merely retelling the story seen.

With the exception of subjects MC3, MC4 and MC12, most Group 1 subjects did not seem to read deeper into the narrative task requested of them as they seemed content to merely recall the story while Group 2 subjects attempted to interpret the story. There seemed to be organization on the part of all Group 2 subjects, perhaps to ensure ease and clarity of communication mentioned earlier. This is in line with Nisbett's (2003) view that Westerners utilize a transmitter orientation to ensure that ideas could be easily understood by their hearers. Hence, the communicative patterns utilized by both groups of subjects were distinctly different.

5.5.3 Communicative Pattern 3: Explanations

Subjects included under this category were those who discussed at length selected issues which were salient to them such as events or situations in the video clip and were not focussed on just recounting or retelling about the events in the movie watched. Subjects tended to explain their views or describe about Chinese culture and practices in order to make it clear. They also do so by referring to Chinese sayings or proverbs to substantiate or justify their various stands. Subsumed under this pattern are three sub-patterns: Chinese culture and practices, historical past and Chinese sayings and proverbs.

5.5.3.1 Chinese culture and practices

The comments by 46.7% of Group 1 subjects involved the main character or characters as well as events in the VCD. These subjects also explained about the background and the accepted practices or expectations of Chinese society then and now. Their comments revealed that what was discussed were events and/or issues which were salient to them:

MC4: (1) In the VCD that I've just watched aa: a lot of er: actually a lot of sub-themes aa (5)I mean er: in- in **Chinese society**, usually **you don't-you don't scream** or-or don't do this kind of er **scolding to your elders**. And then she feel bad and did apologize. (6)So: I think that is one er usual things that the Chinese er: will-will do lah. Because if you if you if you aa: do something bad already, then something that is not good, you will apologize loh, aa.

MC5: (7)But **nowadays**, aa: people now aa, **they, don't put so much emphasis** on this type of **values**. (9)And: er: I think some of the values are very good... (11)But I think some we still have to practise and maintain it. Like respect the old people and er: have to be responsible to your friends, er: especially your good friends who trust you: ...

MC8: (1) For the 1st VCD, I saw the **imbalance between the gender**; between the man and woman in the society. (2) And then er: this has caused Lai Kuan to pretend like a man and to prove herself can be as-as a man.

MC9: aa: for us, we Chinese think that girls must get married to have a life partner, and also to avoid loneliness in their lives later when they are old... (6) Even now also our Chinese society wants girls to get married before they are 30 years old. If not they will er: get criticism from the society...

MC14: (1) Basically, VCD1 ya, it describes the-the ancient times lah in China, ya? Because, there was a conser-I mean, it was a conservative society, I mean embarassed lah, ya? (2)So: mean if you are female, means you are female. You have to always follow your: -the instruction from the parents, ya?

MC15: (8) Although the Chinese now- the China now, the government also have, how to say? Set for a: one family have just two: children, if the family born daughter, they will kill her, you know. Will kill her, you know.

[emphasis by the researcher]

Generally, the common issue which recurred most frequently in the above discussion was the cultural bias with regard to the issue of biasness toward females which was discussed by MC8, MC9, MC14 and MC15. The next issue was on moral values and it was discussed by three Group 1 subjects. With the exception of MC3, none of Group 1 subjects discussed about the technical or the commercial aspects of film production.

In comparison, only 2 or 13.3% of Group 2 subjects took the effort to explain about the characters or events in the VCD1. Subject ME9 spoke of the Chinese society then and explained about societal views regarding males and education, face and love. Similarly, subject ME13 explained about the Chinese society then where moral values such as honouring promises and filial piety were reflected in everyday living and the subsequent breakdown in such values today.

ME9: (3)The first is: has to do with education in the Chinese society. Because in the Chinese society, normally it is the male, the emphasis is on the male, his success and his education. (4) So aa: to be able to see in the 1st VCD, to see a female that excels aa, who excels in education and in many ways better than a male which is her brother, aa: is: rather something which is counter cultural lah, alright?

ME13:(2) ...So from here, we can see that moral value is reflected greatly in Chinese living. (3) Er: this VCD shows that moral values are embedded-embedded and as we know from the olden days, Chinese scholars, they come up with a lot of proverbs to remind people how they should live harmonious life in order that peace will be created in the society.

Interestingly, both the above subjects not only explained about events or practices in the video clip but they also contributed their individual observations as well as criticisms of the practices inherent in the society then. Excerpts of their verbalizations are given below:

ME9: (5)Normally, in those sort of ancient Chinese society, a girl aa: would not have that sort of opportunity lah to go for such studies. (6)You can see that she excels so much, she could even answer questions before they were asked... (10)Then, the next part has to do with Poh Wah, who really aa: aa: it talks about real love. (11)He loves her but he is too timid to express his love to her, that is quite typical of Chinese society alright?

ME13: (14) Okay, filial piety and moral value is something greatly honoured by the Chinese but...(15)Nowadays because of modern living, this kind of good value, somehow has eroded because nowadays, general speaking, people care for themselves than people around them. (16)Selfishness is now a-a value which can be seen in many people...

5.5.3.2 Historical Past

Explanation also involved referring to the historical past. 5 Group 1 subjects referred to the past in their narratives while none of Group 2 subjects did so. Subject MC3 explained about the past, such as the origin of the movie which is based on a classical story. Similarly, MC5 referred to it as an “olden” day story, MC14 referred to it as a story set in “ancient times,” MC9 referred to as a movie clip of the “old society,” while MC15 talked about “last time.”

Following are excerpts of their narratives:

MC3: (1) In the first VCD clipping, aa: I feel that aa: it is a classic story about this particular lady who is er: has her own ambition and er: she would like to be different from most of the girls at her time lah... (14)I guess, over all is er: they have some background of *Mern Li Chin*, I think it is a classic story.

MC5: (1)Um: from what I can-I can observe was this, aa: because its a-it's a story of the olden days aa: Chinese so: there they-they show a lot of er: Chinese values, er: the ((tongue click)) moral values that they practiced aa: at that time.

MC9: (1) Aa: in the 1st VCD clip, aa: aa:m it says about a girl from the old society who could not have the same status as aa: the man (2) because er: in the older days, ladies does not have their right to do anything that they want...

MC14: (1) Basically, VCD1 ya, it describes the-the ancient times lah in China, ya?

MC15: (1) Aa:m the 1st VCD that I watched, aa:m with my opinions, I will think last time, the Chinese woman, right? They don't have the chance for higher education, they just need to stay at home.

5.5.3.3 Chinese sayings and/or proverbs

It is observed that 6.7% or 1 Group 1 subject referred to Chinese sayings to substantiate his explanation about Chinese practices. Likewise, 6.7% or 1 Group 2 subject also referred to Chinese proverbs and sayings to explain her views. Below are excerpts of their narratives:

MC15: (2)Our Chinese will say, the woman, aa: “chai-chai chia chong fu, chu wai chong fu, lau lai chong zher.” (3) That means, when the daughter not married yet, live with parents, the parents will arrange every-everything for her.

ME13: (8) Again, to the Chinese gratefulness is very important...(9) for example, the Chinese saying go, “sau yan yan wai chin nin kei” which means once you get something from people for the help, you have to remember it for even a thousand years.

5.5.3.4 Summary

The above discussion showed that Group 1 subjects merely explained about situations or events in their comments. The events and situations mentioned seemed to be accepted as part of their culture and way of life therefore, when relating some of these practices which have been carried over till today, there were no overt criticisms. These were clearly mirrored in the narratives of subjects MC5, MC8, MC9.MC14 and in particular, MC15.

Some of the narratives are given below.

MC5: (11)But I think some we still have to practice and maintain it. Like respect the old people and er: have to be responsible to your friends, er: especially your good friends who trust you: (12)Um: and I think, these are the values that the people nowadays they have already, they're slowly losing out all these type of values.

MC15: (8) Although the Chinese now- the China now, the government also have, how to say? Set for a: one family have just two: children, if the family born daughter, they will kill her, you know. Will kill her, you know. (9) So they say, to this girl is: -that's why the girl is: when married right? The girl is like water to: how to say? The water flow out, cannot come back already. (10)The son will carry the family name, so the son is more important than the girl.

However, it is relevant to note that the issues that appeared salient to Group 1 subjects were those related to the practices and expectations of the Chinese society. This suggests that Group 1 subjects were in conformity to the world views of Chinese society and culture.

Although 2 Group 2 subjects explained about Chinese culture and practices in their narratives, they also readily forwarded their personal views, criticisms and comments on the practices then.

5.5.4 Communicative Pattern 4: Use of Pronouns as Markers of Identity

Both the singular and plural pronouns could also be viewed to be identity markers of subjects' views with regard to themselves in relation to society. In the Narrative Interview, subjects' use of the identity markers such as “we,” “our,” or “us” is deemed to indicate their sense of identification with the Chinese community of which they are members while “I”

indicate their personal outlook and opinions. In the discussion of the above, it is needful to be reminded that as many as six Group 1 subjects did not personalize their accounts (as discussed in section 5.5.1.1). However, among those who did (MC3, MC12), their sense of identities were clearly shown.

Use of plural identity markers such as “we,” “our,” or “us,” by 3 Group 1 subjects in the course of their verbalization also served to indicate their identification with Chinese society. For instance, subject MC5 commented about the necessity to practice moral values even if it is only observed in Chinese movies. In stating that “we still need to learn” from the characters in the movies, use of “we” probably infer to Chinese at large who watch Chinese movies and is speaker inclusive. Again when she stated that although some practices may not be perceived to be logical “for us” to practice, use of “us” probably infers to the modern Chinese which is also speaker inclusive. Use of plural pronouns indicated that she was personalizing the practice to include herself. “We still need to learn from er: the people lah.”

Below are excerpts of her narrative:

MC5: (9)And: er: I think some of the values are very good. So: **we still** need to learn from er: the people lah even if **we** see it's a show lah, off course. (10)Some of them, you may think is not so er: ((tongue click)) not very logic lah for **us** to practise nowadays. (11)But I think some **we** still have to practise and maintain it.

[emphasis by the researcher]

Similarly, subject MC9, in her discussion of how important marriage is to a Chinese person such as the heroine in the movie, she personalizes her narrative through the use of “us” and “we.” For instance, the reason she gave for the heroine’s sadness was because, “for us, we Chinese think that girls must get married...” The use of “us,” which referred to the phrase “we Chinese” served to reinforce subject’s identity with Chinese society. In mentioning about the marriageable age of single ladies, MC9 stated “our Chinese society wants...” The use of “our” indicated her identification with the Chinese society which she was discussing about. In the same vein, MC15 in his narrative, discussed about the plight of Chinese women who have no freedom of choice in traditional times. To reinforce this idea, he quoted a Chinese saying to reflect Chinese society’s view, “our Chinese will say,

the woman ...” Use of “our” identifies him with the Chinese whom he is talking about and it could also indicate his inclusion of the listener or the interviewer who is also viewed to be Chinese. Below are excerpts of their narratives:

MC9: (4) About Lai Kuan, she felt very sad that she could not get married because aa: for **us, we** Chinese think that girls must get married to have a life partner, and also to avoid loneliness...(6) Even now also our Chinese society wants girls to get married before they are 30 years old.

MC15: (2)**Our** Chinese will say, the woman, aa: “chai-chai chia chong fu, chu wai chong fu, lau lai chong cher.” (3) That means, when the daughter not married yet, live with parents, the parents will arrange every-everything for her.

[emphasis by the researcher]

In contrast, use of plural identity markers among Group 2 subjects did not strongly portray their identification as Chinese. Although plural pronouns such as “we,” “us,” and “our” were also used by 7 Group 2 subjects, only ME6 and ME13’s use of “we” indicated identification with the Chinese. Subject ME13 spoke of people as represented by “as we know” who possess the common knowledge of Chinese proverbs which act as a reminder for people to live harmonious lives. In stating thus, her reference to “as we know” probably refers to the Chinese who have knowledge of such proverbs and their purposes. Still discussing about the same topic, she stated that evil influences in society have caused many of the Chinese as represented in her use of “we” to include herself, to forget the good values behind the proverbs. Likewise, ME6 only used the pronoun “we” once in her narrative. In stating that, “we used to say ‘face’ in Chinese...” she was referring to the people including herself who refer to the practice of ‘face.’ In the context of its use, it is observed that “we” referred to the Chinese including herself who are familiar with the practice of face. Excerpts of ME13 and ME6’s narratives follow:

ME6: (2)And aa: she’s trying to: as usual in Chinese movie, you’ll see that there’s this guy, just because of what we use to say ‘face’ in Chinese, because of that: kind of frame her family,

ME13: (5) Er: this VCD shows that moral values are embedded-embedded and as **we** know from the olden days, Chinese scholars, they come up with a lot of proverbs to remind people how they should live harmonious life...(18)And because of the evil influences in this society, so **we** tend to forget the good value behind this er: proverb which er: teach moral value.

[emphasis by the researcher]

On the other hand, ME2 stated that the heroine might have done well in “our generation.” Use of “our” by ME2 probably indicated her reference to the generation of today which

included herself as well as the interviewer and everyone else living in this generation.

Below are excerpts of her verbalization:

ME2:(13)...basically, she was a young lady that was born in an era that was too traditional for her. She might have done well in **our** own generation. ((laughs))
[emphasis by the researcher]

Instances in the use of the plural pronoun “we” could also be considered as generalizing to everyone or referring to people in general from the context of its usage. In the discussion of freedom to make decisions, ME7 argued that it was inherent in the individual to have freedom, “we all have a sense of liberty to make decisions in life.” ME7 argued that even if, “we were to make a wrong decision,” it is part and parcel of living. To live life successfully, ME7 argued that, “that’s why we need God.” His use of “we” seemed to be broadened to include man in general or the vast humanity at large who also needs God for guidance in living life rather than to referring to the Chinese alone. Similarly, in subject ME9’s discussion, he talked about love in traditional Chinese society where parents make the decision to bring the couple together. He continued to compare it to what happens currently by stating that, “rather than what we do today, you know, to go courting...” Again the use of “we” could be generalized to the reader or listener in general. Although it could also refer to the speaker and listener who is Chinese but it is not specific to the speaker alone as a tool of identification, but rather as a way of speaking about what could generally happen to people today. Likewise, ME11 used “we” only once in his narrative to speak of how audiences with the inclusion of himself, anticipate the unfolding of the events between the two main characters. Hence, the use of “we” did not reflect clearly his identification with the Chinese but rather his identification as an audience. Excerpts of ME7, ME9 and ME11’s narratives follow:

ME7: (23)...The thing is that **we** all have a sense of liberty to make decisions in life.
(24)Now, if **we** were to make a wrong decision, is it bad? No, its part of the learning process.
That’s why **we** need God.
ME9: (12)Aa: regarding love-that’s why you see in Chinese society is more of the parents that make the decision that brings both the boy and the girl together. (13)Rather than what **we** do today, you know, to go courting and “park tor” and all those sort of thing...
ME11: (18)And so as the plot unfolds, basically it evolves around this two characters and **we** anticipate how they are to come to know each other. [emphasis by the researcher]

Use of the singular personal pronoun “I” and its related forms such as “me” and “my” by Group 1 subjects were limited to 4 Group 1 subjects who indicated their personal responses, views and preferences. Excerpts of their narratives are given below:

MC3: (13)So aa: I think er: generally, the Hong Kong movies like to arrange the ending to be like that. (14)I guess, over all is er: they have some background of *Mern Li Chin*, I think it is a classic story...

MC4: (1) In the VCD that I've just watched aa: a lot of er: actually a lot of sub-themes aa but one thing as in aa: I think the setting of the -of the: story was like-it was er- it was in the an- a bit of ancient Chinese kind of er: environment. (8)So: I mean, not in modern society aa: at this moment lah.

MC10: 6) Mm: er: on the other hand, Siew Wah er: as a man, I see him as a weak you know, person because he dare not tell: you know, the 4th brother that is Lai Kuan, about his love... (8) Aa: I mean, I don't quite like this show and I see it as a waste of time to watch a show like this because I like shows that have a happy ending

MC12: (1) Okay, in the VD: I think the heroine is trying to be a hero, I mean ((laughs)) becoming a man. (2)Umm: then they form a brotherhood or something like that... (4)And of course, she- she wanted to keep it as a secret lah, I -I don't know why, based on the short clips.

Similarly, use of the singular personal pronoun “I” and its related forms by a majority of Group 2 subjects indicated their distinct individualistic identities. In presenting their comments, views and responses, Group 2 subjects often indicated their personal perspectives and views as opposed to that of the group. Below are some excerpts of their responses:

ME1: (2) I can't remember all of it but I can make out an over all message...(4)Actually, I was quite taken in by the setting...(9)I felt that the ending should have been better, perhaps I should be the director! (11)I believe Lai Kuan would be a wiser, stronger and more matured lady aa from this sad experience.

ME2: (1) I think: there are several highlights, ok? (6) But er: I think she was given a proposal of marriage...(7)this is common among Chinese, I think, : -but in the end, I think, er: she was able to: to: realize that...her actions, led to the sad ending of the story. (16) Oh! And one more thing, I personally feel that this is one of Hong Kong's more interesting productions in term of storyline. (17)Um: however, the story is not without flaws, and: I really feel that the ending is kind of abrupt. I would have love to see the ending better rounded up. (18)... ok, I hope my views will be helpful for VCD1.

ME3: (1) Aa: ok, I said that it was a very weak question... (2) and the- I can answer the question because I have already watch the drama... (3)I actually know what's going on but if you ask me ...

ME4: (1) ... what I can recall, in my opinion, there are 2 issues involved in the 1st VCD. (2)Um: firstly, I feel that the lady in the first VCD has the strength and ability of a man...(3)And let me think, ((pause)) secondly, aa: she was not able to tell the truth or be truthful...

ME5: (2)I think it's too long, its such a drag, I find that er: er: the script is er: repetitive, plot is predictable, aa:m actors and actresses are more inclined to be emotional. (3)Er: I-I find it very boring. It doesn't touch me, doesn't make an impression at all. (4)Er: its not a movie that I would want-want to watch again! (5)Um: I have nothing much to say about that.

5.5.4.1 Summary

To summarize, it is clear that there was much less usage of the personal singular pronouns and its related forms as identity markers among Group 1 subjects, with the exception of 4 Group 1 subjects mentioned earlier. Use of plural identity markers such as “we,” “our,” or “us,” by 3 Group 1 subjects in the course of their verbalization also served to indicate their identification with Chinese society. In contrast, use of plural identity markers among Group 2 subjects did not strongly portray identification with the Chinese. Although plural pronouns such as “we,” “us,” and “our” were used by Group 2 subjects, only ME6 and ME13’s use of “we” indicated identification with the Chinese.

5.5.5 Communicative Pattern 5: Direct Modes of Communication

The discussion of the above mode of communication encompasses two aspects: expression of emotions and use of confrontational language.

5.5.5.1 Expression of emotions or feelings

On the whole, Group 2 subjects tended to be direct and open about their feelings, views and intentions while Group 1 subjects were less open and direct. In referring to the movie, a majority of Group 2 subjects spoke of their personal response and feelings which is in line with the Western ideals of individualism where individuals are encouraged to speak their mind in order to present a view or argument (cf Literature review Chapter 2, section 2.7.1). 11 Group 2 subjects were direct, open and vocal about their feelings and thoughts. Feelings of dissatisfaction, disappointment, boredom, interest, anticipation and hope, frustration, disgust, confusion, admiration, enjoyment and empathy were openly conveyed in their narratives. Hearers were left in no doubt as to how Group 2 subjects felt and reacted towards the VCD and its story content. For instance, ME2 revealed that she considered the heroine blameworthy for the sad conclusion. She commented that it was the “consequences” of her action, such as keeping her identity secret from her beloved fiancé and running away from home which led to the sad conclusion of the story. Below are excerpts of their narratives:

ME1: (4)Actually, I was **quite taken in** by the setting... (9)Well, mm: its **so sad**-that it has to end this way. I felt that the **ending should have been better**... (11)**I believe** Lai Kuan would be a wiser, stronger and more matured lady aa from this sad experience.

ME2: (15)...but in the end, I think, er: she was able to: realize that er: **the consequences** led to the:- **the consequences** of her actions, led to the sad ending of the story. ..(16) Oh! And one more thing, **I personally feel** that this is one of Hong Kong's more interesting productions in term of storyline... I **would have love to see** the ending better rounded up.

ME3: (3)I actually know what's going on ... the person who has not watch the drama, would find this VCD to be **disjointed** because it's got no flow.

ME5: (3)Er: I-I find it **very boring**. It **doesn't touch me**, doesn't make an impression at all.

(4)Er: its not a movie that I would want-want to watch again. (5)Um: I have nothing much to say about that.

ME7: (3) Now, being applicable does not necessarily mean that I have to agree with it. Lots of things I am **very, very uncomfortable with**. (4)And I **squirm in discomfort** to know that what I am watching is currently still happening.

ME8: (1)Aa: the 1st VCD clipping aa, generally, **I feel** that aa: women struggle to aa: how do I put it? To be the themselves ok? (3)And aa: what **I feel** is that, every generation has it-aa: every generation there's a there's a difference as to how society think lah...

ME9: (1)The 1st VCD has a number of themes lah because **I was trying** to get one main theme but **I just couldn't get er**: what you are trying to get at. . .(8)Then, the next thing regarding the tape, like I say, **I couldn't find the common theme** there, alright?

ME10: (1)Right, actually, **it's very confusing** (4) ...Aa: so the **story is not clear**. (5)So, all the time I was trying to make sense of what is this huh?... (12)I feel that **it is very unfair** that um: she has to work so hard to prove that she: the female...

ME11: (13)And er: so I believe that part of the story makes it **interesting**, ok?... (17)So: I **believe** that was what won the heart of the lady. (18)And so as the plot unfolds...**we anticipate** how they are to come to know each other.

ME13: (1)There are many **interesting events** in this VCD and I would like to highlight just a few...

ME14:(6)and then it's trying to – but may be **it is trying to show me**, give me something that **I don't really see** much from the movie.

[emphasis by the researcher]

In contrast to a majority of Group 2 subjects, only 3 Group 1 subjects, MC3, MC10 and MC12, indicated their feelings or emotions towards the movie. Moreover, such open and direct comments were few in the narratives of Group 1 subjects who do. Excerpts of their comments follow:

MC3: 12)and I mean, aa: some times **we want to see a good show** so the story ends and finally they are together and it is a good ending. (13)So aa: I think er: generally, the Hong Kong movies like to arrange the ending to be like that.

MC10: (8) Aa: I mean, **I don't quite like this show** and I see it as a waste of time to watch a show like this because I like shows that have a happy ending.

MC12: (4)And of course, she-she wanted to keep it as a secret lah, **I –I don't know why**, based on the short clips.

[emphasis by the researcher]

There were differences in the way both groups of subjects chose to communicate their ideas. Group 1 subjects tended to comment superficially on an issue while Group 2 subjects tended to provide in-depth comments on the issues discussed. The following is a

comparison of how subjects from both groups communicate their ideas about a similar issue:

MC5: (12)Um: and I think, these are the values that the people nowadays they have already, they're slowly losing out all these type of values.

MC8: (3)And also I saw the moral value is better than the society nowadays. (4)Like the relationship between the family and also the brother and sister and also the friendship.

ME13: (15)Nowadays because of modern living, this kind of good value, somehow has eroded because nowadays, general speaking, people care for themselves than people around them. (16)Selfishness is now a-a value which can be seen in many people... (20) I strongly disagree with this two kind of sayings and I hope that this two kinds of sayings will not corrupt the mind of young people who are becoming selfish and more self centred nowadays.

Two Group 1 subjects, MC5 and MC8, discussed the issue of moral values and its deterioration. A similar issue was also discussed by ME13 from Group 2. From the above, it could be seen that ME13 was more verbal, descriptive and direct about her views and feelings which is in line with a Western orientation. Subject MC5 talked about today's generation "slowly losing" out on moral values while MC8 talked about moral values being "better" in traditional times than today. Both used rather mild language to describe the state of deterioration of moral values. In comparison, subject ME13, talked about the deplorable condition of moral values today. This is seen through the reference to moral values as "good values" being "eroded" through modern living. She criticized the younger generation for their "selfishness" and "self centredness." Furthermore, her displeasure and disapproval is clearly conveyed through her reference to her strong disagreement to the two sayings mentioned.

5.5.5.2 Confrontational versus non-confrontational discourse

Another aspect which relates to directness in the communicative style of Group 2 subjects was the use of confrontational language. Five Group 2 subjects, ME3, ME5, ME7, ME13 and ME14 were very direct and open about their views and feelings and this was discussed in the earlier section. These subjects did not seem to be unduly concerned that they might appear to be too emotional or unpleasant. What seemed to be apparent was their intention to convey their views as clearly as possible, to be assertive in presenting a point clearly.

In response to the question, “Please tell me what happened in the VCD clip,” both ME3 and ME5 voiced their dissatisfaction at the ambiguity of the question, with ME3 boldly describing the question posed as “a weak question.” Both ME3 and ME5 questioned the accuracy of the question with regard to the VCD and they criticized the issues or events shown in VCD1. Subject ME7 was very open about his feelings and indicated his extreme discomfort at what was seen:

ME3: (1) Aa: ok, I said that it was a **very weak question**. **What do you mean** by what happened? (3)I actually know what’s going on but if you ask me and the person who has not watch the drama, would find this **VCD to be disjointed** because it’s got no flow. (4)Aa: the story does not flow at all.

ME5: (1) **What do you mean** by telling what happened in the first VCD? (2)I think it’s too long, its such a drag, I find that er: er: the script is er: repetitive, plot is predictable, aa:m actors and actresses are more inclined to be emotional. (3)Er: I-I find it very boring. It doesn’t touch me, doesn’t make an impression at all. (4)Er: its not a movie that I would want-want to watch again.

ME7: (10)What I could say is that this kind of movie perpetuate the idea of the Chinese culture is the best. I think it is wrong. (11)By the same token, if any Western culture aa: promote their superiority, I also think they are wrong.

[emphasis by the researcher]

ME7 expressed his extreme disapproval by stating about how “horrendous” he felt at the thought of the narrowness of society. On the other hand, ME14 voiced his strong dissatisfaction by referring to the hero and heroine’s action as “a stupid thing.” ME14’s raised intonation and stress on the word, “stupid” clearly indicated his frustration at the actions of the main characters. His stress on the word “didn’t” indicated his great dissatisfaction with the heroine. Below are excerpts of their narratives:

ME7: (3)The story has a message that is equally as applicable today. (4) Now, being applicable **does not necessarily mean that I have to agree** with it. Lots of things I am very, very uncomfortable with. (5)And I **squirm in discomfort** to know that what I am watching is currently still happening. Um: and you- you- you go around life parading like a guy because you can’t get in as a girl. (29)Now that is **horrendous** because um: just show **how narrow society** can be. (30)And its- its- its in Malaysia.

ME14: (2)... the guy-the guy who likes the heroine but he doesn’t confess that and doesn’t show it to the heroine. (3)And that is **one stupid thing** from what I look at it, ok? And the heroine is herself, she didn’t come up with that also. (4)I think that is also the-the bad side of it, ok? (5)And that’s why I see the –the whole **movie is just dragging**.

[emphasis by the researcher]

On the other hand, none of Group 1 subjects were confrontational or openly combative in relaying their views. Most were polite and chose to describe or explain Chinese practices.

In brief, they used polite and non-confrontational language. Two Group 1 subjects even uttered “thank you” at the end of their narratives:

MC5: (13) So um: @@**thank you** very much. @@ aa:

MC11: (10) Er: that's all I can remember. **Thank you.**

[Emphasis by the researcher]

5.5.5.4 Summary

On the whole, Group 2 subjects tended to be direct and open about their feelings, views and intentions as observed through their open expression of emotions and use of confrontational discourse. In contrast, Group 1 subjects were generally less open and direct. Therefore, they did not criticize or use confrontational language, complain or state their dissatisfaction openly.

5.5.6 The Existence of Exceptions

In recounting the events and people in the VCD clips, subjects organized and altered the contents of the movie in different and varied ways. Although there were sub-cultural differences between subjects from each different grouping, findings indicate that overall, Group 1 or the Chinese language dominant group's narratives were less homogeneous than that of the English dominant group or Group 2. Three Group 1 subjects (MC3, MC4 and MC12) did not conform to the general patterns of communication of Group 1 subjects but that of Group 2 subjects.

Subjects MC3, MC4 and MC12 seemed to organize their narratives before presentation which is consistent of the transmitter orientation. Similarly, the narratives of ME13 from Group 2 also demonstrated some similarities to that of Group 1 subjects. This is observed in ME13's propensity to refer to Chinese proverbs and sayings as well as her tendency to explain and describe events which appeared salient to her which reflect her knowledge and adherence to the Chinese world view.

5.6 Conclusion

The chapter concludes with a discussion of the research questions and the findings from the Narrative Interview.

5.6.1 RQ 1. What are the differences and similarities in the patterns of communication among Chinese language dominant and English language dominant Malaysian-Chinese?

The most significant patterns of communication among Group 1 subjects or Chinese language dominant subjects for Interview 1 or the Narrative Interview are as follows:

- i) Retelling the story seen (40%)
- ii) Use of explanation and/or description (46.66%).

Although both patterns recorded less than 50% of usage by Group 1 subjects, it is viewed to be significant when compared to other patterns.

Observable differences however, are seen in the patterns of communication utilized by Group 2 subjects. The significant patterns are:

- i) Organization of ideas (80%).
- ii) Use of singular pronouns and its related forms as identity markers (73.3%).
- iii) Direct modes of communication (73.3%).

From the discussion above, it is observed different patterns of communication were utilized by both groups of subjects in the Narrative Interview.

5.6.2 RQ 2 i) In what ways do these patterns of communication reflect their world views:

As discussed previously, two distinct patterns (retelling the story and use of explanations) have been utilized by Group 1 subjects. Both these patterns reflect a collectivistic world view and are manifested through the retelling of the story without personalization as well as through the use of explanations and/or descriptions of the events and issues in VCD1.

5.6.2.1 Retelling the story

When Group 1 subjects retold the story without personalization, they acceded to the interview task by relating what they saw without any modification. In doing so, two characteristics of collectivistic societies are observed which is the receiver orientation which focusses on listener's ability to interpret information correctly therefore speaker's role to encode information for clarity is not prioritized (Nisbett, 2003) and conformity to collectivistic norms such as acceding or deferring to those in authority or perceived to be in authority (Bond, 1991). With regard to the latter, the interviewer who does the questioning is probably perceived to be in a position of power as discussed earlier in Chapter 5, section 5.5.1.3. Hence, in the retelling of the story, subjects did so without personalization. This sub-pattern suggests strongly to the use of memorization in conveying information which is consistent with the view of Chinese teaching philosophy being directed towards memorization (Marton, Alba and Tse, 1996).

5.6.2.2 Use of explanations

Most Group 1 subjects also explained or described the events or occurrences from the perspective of Chinese society. There were little personal comments and if there were any, they were mild and non-confrontational which is in line with Bond's (1991) observation that generally, Chinese societies have little tolerance for aggressive behaviour. Thus, use of explanation and or descriptions by Group 1 subjects indicated their conformity to the societal view of cooperation and harmony in all interactions. Since subjects chose to explain and or describe the events in the VCD1, they also seem to clarify and or justify Chinese cultural norms and practices of the society then. Recall that none of Group 1 subjects questioned or criticized the social inequalities which exist then. No mention was made by Group 1 subjects of the abuse or unfairness demonstrated in such unequal structures which indicate their conformity to collectivistic practices. In brief, the two communicative patterns reflect a distinctly Chinese world view of a collectivistic society.

For Group 2 or English language dominant subjects, the significant patterns are: organization of ideas, use of singular pronouns and its related forms as identity markers and direct modes of communication. All the above patterns utilized by Group 2 subjects suggest strongly an individualistic orientation adhered to by the West.

5.6.2.3 Organization of ideas

It is observed that all Group 2 subjects organized their ideas before presentation which is perhaps attributable to the fact that they possess a transmitter consciousness as Westerners are taught from young to encode their messages clearly in order for clear and precise communication of ideas (Nisbett, 2003). Thus, in organizing information before presentation, Group 2 subjects were probably consciously or unconsciously subscribing to the Western practice of organizing and categorizing information for clarity of communication and providing contextual evidence of their cultural orientation.

5.6.2.4 Use of singular pronoun “I” and its related forms

The next significant pattern utilized by Group 2 subject was the use of the singular pronoun “I” and its related forms as a marker of individualistic identity which indicates the prioritization of the self which is consistent with a Western world view. Hence, events and issues were seen and discussed from their personal and individualized views.

5.6.2.5 Direct mode of communication

Direct modes of communication are observed in the open criticisms of Group 2 subjects with regard to biasness towards women or the expression of personal dissatisfaction of events watched. The above pattern of directness is also observed indirectly through the views expressed by subjects such as the need to be direct and open in relationships and there were also greater details, variety and various extraneous information in their narratives. In brief, intertextual knowledge and creativity were evident in their responses.

5.6.3 RQ2 ii) Is there a consistent pattern of differences between both groups?

As discussed above, on the whole, there were distinct and consistent differences in the world views of both groups of subjects. Findings indicate that of the fifteen Group 1 subjects, twelve or 80% of them were consistent in portraying Chinese world views while three subjects, MC3, MC4 and MC12 or 20% of Group 1 subjects, reflected predominantly Western world views. This is observed through 40% of Group 1 subjects' pattern of retelling the story watched without personalization.

It is needful to be reminded that since 40% of Group 1 subjects chose to retell the story without personalization, it directly affected usage of other patterns of communication as only 60% of Group 1 subjects were left to use the other remaining patterns. Hence, the low numerical count for most patterns discussed. Thus, the use of explanations which records 46.66% (from a total of 60% of Group 1 subjects) is a rather high percentage, 77.8% in actuality. In comparison, Group 2 subjects only record 13.3% for use of explanation in response to the interview task.

Group 2 subjects on the other hand, utilized 3 communicative patterns not utilized by a majority of Group 1 subjects. The patterns are:

- i) organization of ideas (100%)
- ii) use of singular pronouns and its related forms as identity markers (73.3%)
- iii) direct modes of communication (73.3%)

Group 2 subjects were unanimous in organizing their ideas before presentation which suggests strongly of their propensity to present their ideas clearly. They were also vocal in indicating their dissatisfaction which is demonstrated in their tendency to criticize and question the validity of events and issues seen in VCD1. In brief, all the communicative patterns discussed above are consistent with a Western world view which prioritized on the self.

On the whole, the pattern of differences were found to be consistent in both groups of subjects. However, there were also consistent and recurrent discrepancies among Group 1 subjects such as MC3, MC4 and MC12 who shifted substantially in a Western orientation in their responses. Likewise, there were discrepancies in the responses of ME9 and ME13 from Group 2. However, ME13 indicated a more consistent difference in task fulfillment as the patterns of communication utilized by ME13 indicate strong influences of a Chinese world view.

The mentioned Group 1 subjects' inconsistencies were demonstrated in a number of ways. For instance, in the use of personalization in the retelling of the story (MC3, MC12), organization of ideas into meaningful units (MC3, MC4, MC12) and criticizing validity of events or production (MC3, MC12). From the above, it is noticed that MC3 and MC12 were consistent in demonstrating a Western orientation as opposed to adherence to Chinese world view in keeping with their education medium and dominant language use. This pattern of difference is discussed in detail later in Chapter Eight, section 8.2.1.

In the instance of Group 2 subjects, all subjects reflected predominantly Western world views. However, in certain aspects, subjects ME9 and ME13 reflected aspects of Chinese world views in the sense that they explained about the historical aspects of the movies as well as utilized Chinese proverbs in their narratives. Note that such practices were viewed to be essential knowledge for a cultured Chinese (Yen Mah, 2003). From Table 5.6 in Chapter 5, it is observed that although these two subjects reflected aspects of Chinese world views in their narratives, they also demonstrated Western world views as they organized their ideas and personalized their narratives.

